

תנא דבי אליהו, כל השונה הלכות בכל יום מובטח לו שהוא בן העולם הבא

IT WAS TAUGHT IN THE ACADEMY OF ELIYAHU, WHOEVER STUDIES TORAH LAWS
EVERY DAY IS ASSURED THAT HE WILL BE PRESENT IN THE 'WORLD TO COME'

Chapter 1, Question 9

*How important is it to recite the Torah portions concerning
'Individual Sacrifices' before Shaharit every day?*

In the last two essays we discussed the various portions of the Torah which the Shulchan Aruch writes are beneficial for each individual to recite every morning **before** the Shaharit service. The next set of Torah portions recommended by the Shulchan Aruch are those sections concerning the daily *korbanot* (sacrifices) which were brought in the Beit Hamikdash by individuals. The Shulchan Aruch says it is also 'good' to read these portions and lists them as follows:¹

טוב לומר... ופרשת עולה ומנחה ושלמים וחטאת ואשם.

It is good to recite... Parashat Olah and Mincha and Shlamim and Hatat and Asham.

Just like in essay 1.8, the same questions are raised regarding this halacha. Why does the Shulchan Aruch say it is good to read these specific portions of the Torah? And why is it the case that most communities today do not have the custom to recite these Torah portions at all? **Furthermore**, what is interesting about this halacha is that we *do* in fact recite the detailed procedures of these sacrifices (except for the *Mincha* offering) just before the first *kaddish* of our Shaharit prayer in the supplication called **איזהו מקומן** '*Eizehu Mekoman*'! The custom to recite *Eizehu Mekoman*, which is sourced from the Mishnah in tractate Zevachim, also existed in the days HaRav Yosef Caro - the author of the Shulchan Aruch. So why then did he institute the recital of the actual Torah portions of these sacrifices before Shaharit?

1. סימן א, סע' ה'

Would it be logical to assume that the Shulchan Aruch held there is a **greater benefit** in reciting the Torah portion of these sacrifices rather than their respective halachic intricacies as detailed in the Mishnah?

Before attempting to answer these questions let us first gain a better understanding of the nature of these various sacrifices which were brought at the time of the Temple.

Korbanot are primarily divided into two main categories; ***Korbanot shel Yahid*** which are sacrifices that an individual can bring (as detailed in parashat Vayikra), and ***Korbanot shel Tzibur*** which are defined as sacrifices that are brought by Klal Yisrael from the *mahatzit hashekel* (as detailed in Parashat Emor and Pinhas). The *korbanot* mentioned in **our** Shulchan Aruch - *Olah*, *Minha*, *Shlamim*, *Hatat* and *Asham* - which are the topic of this essay, fall into the category of *Korbanot shel Yahid*.

This category of *Korbanot shel Yahid* is further divided into two sub-categories, which are ***Nedava: voluntary offerings***² that were optional, and ***Hova: obligatory offerings***³ that an individual must bring if he had transgressed a Torah commandment. *Olah*, *Minha* and *Shlamim* offerings fall into the category of *Nedava* sacrifices, whereas *Hatat* and *Asham* offerings are in the category of *Hova* sacrifices.

If an individual wishes to offer a *Korban Nedava*, the procedure is that he first **chooses** the category of korban, i.e. *Olah*, *Minha*, or *Shlamim*. Should he choose an *Olah* - which is totally consumed on the *Mizbei'ah* (Alter) then he must choose from either cattle, sheep, or fowl (i.e. pigeons or doves). [The Torah portion spells out the details of the procedure for the offering of each of these animals.] Should the individual choose a *Minha*, a meal-offering made from flour - then he must select one of five different ways to bake the flour. Should he choose a *Shlamim*, which is a peace offering (part of which is consumed by the owners) - then he must choose between cattle, sheep, or goats.

2. ויקרא א-ג

3. ויקרא ד-ה

In contrast to the voluntary *Korban Nedava*, an individual offers a *Korban Hova* only if he commits a transgression of one of Hashem's mitzvot written in the Torah. The nature of the sin committed will determine which offering is required, and the specific animal brought for a *Hatat* depends upon the personal status of the violator. For example, if the *Cohen Gadol* (High Priest) sins, he brings a bull offering. If the *Nasi* (a leader of a tribe) sins, he brings a male goat. A commoner brings a female goat (or a lamb), etc.

Examples of when a person is obligated to bring a korban *Asham* are when one takes something belonging to *Hekdesh* (*asham me'ilot*), when one is unsure if he must bring a *Hatat* (*asham talui*) or when one falsely swears and denies having illegally held possession of someone else's property (*asham g'zeilot*).⁴

We can clearly see what an integral role the sacrifices played in our service to Hashem at the time of the Beit Hamikdash. Let us now address each of our questions. Firstly, why did the Tur and Shulchan Aruch specifically single out these Torah portions for every individual to read before Shaharit?

We learnt in essay 1.7 that since the event of the *Akeida* (the binding of Yitzhak Avinu) and the destruction of the Beit Hamikdash, our *tefilot* (prayers) serve as a substitute for Temple sacrifices. We now connect with Hashem and build our relationship with Him via the medium of prayer. The Beit Yosef⁵ brings a very reassuring midrash from Masechet Ta'anit⁶ which confirms this:

אמר אברהם לפני הקב"ה: 'שמא יחטאו ישראל לפניך ותעשה להם כאנשי דור המבול?'
 אמר ליה: 'לאו' אמר לפניו: 'במה אדע כי אירשנה?' א"ל: 'קחה לי עגלה משולשת'
 אמר לפניו: 'רבש"ע תינח בזמן שבית המקדש קיים בזמן שאין בית המקדש קיים מה תהא עליהן?' אמר לו: 'כבר תיקנתי להם סדר הקרבנות שכל זמן שקורין בהן לפני מעלה אני עליהם
 כאילו מקריבין לפני קרבן ואני מוחל להם כל עונותיהם.

4. Adapted from www.tanach.org

5. שם אות טז'

6. דף כז: וכן במגילה דף לא:.

*Avraham said before Hakodosh Baruch Hu: 'Lest Israel sins before You and You will do to them as You did to the people of the generation of the Flood?' He [Hashem] replied: 'No' [I will not do so]. He [Avraham] said before Him: 'With what will I know that I will inherit it?' [i.e. by what means?]. He [Hashem] said: 'Take for Me three calves' [as sacrifices]. He [Avraham] replied: 'Master of World! That is all well at the time the Beit Hamikdash is standing, [but] when the Beit Hamikdash is no longer standing what will be upon them?' He [Hashem] said to him: 'I have already established for them the [scriptural] order of the **Korbanot - that at any time they read them before Me I will consider it as if they have brought a sacrifice before me and I will forgive them for all of their sins!**'*

The Ben Ish Hai⁷ gives us an important insight on this midrash by expounding on the word **לפני** *before me* (see the underlined above). The Ben Ish Hai explains that Hashem's promise to forgive our sins through the recital of the *Korbanot* comes with a caveat - it is only on the condition that we recite them 'before' Hashem, i.e. with full concentration and sincerity of heart! Only then will we be fully forgiven for all of our sins.

It is now evident why HaRav Yosef Caro of the Shulhan Aruch held so highly of these precious portions of the Torah. This powerful midrash which he brings in the Beit Yosef (his commentary on the Tur), highlights clearly why it is so beneficial for each and every Jew to recite these Torah portions of the *korbanot* every day before Shaharit. In a sense, by reciting these *parshiot hakorbanot* one would literally be achieving the effects of a 'mini Yom Kippur service' in approximately 10 minutes of the morning! This brings us to the next question we asked. If the recital of these *parshiot* is so special then why was the custom lost? Why do people not read them today?

One possible answer could be attributed simply to changes in peoples' lifestyles making it more difficult for them to find the time for extra prayers in the mornings. It is not unknown, and especially so today, that people are finding less and less time in the mornings for personal matters due to the high demands of their field of work. People certainly had a lot more time in the days of the Shulhan Aruch?

7. בספרו בניהו כמו מובא באוצרות חיים (סדר היום) דף שז 7.

Another possible reason for the loss of the custom is quoted by the Kaf HaHaim⁸ who writes that many of these additional prayers were established in order to encourage the average Jew to invest more time in spiritual matters. However, Torah scholars or anyone who has the mind and ability to engross himself in the learning of Torah should certainly do so instead of reciting these Torah portions - after all, we have an important axiom (learnt from tractate Mifnin) called **תלמוד תורה כנגד כולם** *Talmud Torah Keneged Kulam*, meaning 'the learning of Torah outweighs everything else' - even additional prayers and supplications!

However it is very important to note that the Kaf HaHaim does not dismiss the reading of these Torah portions entirely. The Kaf HaHaim highlights that there are certain times or situations where reciting the Torah portions of the *korbanot* is in fact **crucial**:⁹

הגם דרובא דעלמא אינן נזהרין להיות קורין פ' הקרבנות בכל יום. מיהו בזמן מגפה וחולי רע בעולם ב"מ טוב לקרות פ' הקרבנות דבר יום ביזמו, שהוא מסוגל הרבה, ונכון לבו בטוח כי לא תאונה אליו רעה - שהוא משומר מכל דבר רע!

Even though the majority of the world are not particular to read the Torah portions of the Sacrifices every day, however, in times of epidemics or terrible illnesses in the world 'bar minan' it is good to read the Torah portions of the Sacrifices every day, as it is a great Segulah, and one can fully trust that no harm will come upon him - that he will be guarded against all forms of evil!

So we can clearly see how powerful and important these sections of the Torah are and how fortunate are those who find the time to recite them before Shacharit - especially in today's world where there are so many life-threatening illnesses, and one illness in particular - lo aleinu, which is affecting the lives of more and more people as the years progress. It would not be a novelty to proclaim that today we are certainly living

בזמן מגפה *in times of an epidemic...* may Hashem have mercy!

8. שם אות לא' בשם לחם חמודות על ברכות (סוף פרק תשיעי, אות פד').

9. הובא שם באות ל' בשם יפה ללב.

One final possible reason why this custom was lost may be because the Shulhan Aruch did not place it within the actual order of our Shaharit prayers, but rather positioned it before the prayers, giving it seemingly 'less importance'. The Aruch HaShulchan explains¹⁰ that the reason why the Tur and Shulhan Aruch placed this halacha before Shaharit is because the reading of these portions are only relevant to the individual (as mentioned above they fall in the category of *Korbanot shel Yahid*) and not to the congregation as a whole.

Our last question was - if we already recite the halachic details of these sacrifices in the prayer **איזהו מקומן** *Eizehu Mekoman* then why is it necessary to recite the Torah portions themselves? The Drisha¹¹ (Rabbi Yeshua Falk HaCohen: 1555-1614) actually addresses this question and answers that the learning of the actual halachic laws of the sacrifices - rather than reciting their Torah portions - is just as good! The Beit Yosef in fact brings a teaching in tractate Menahot¹² which supports the Drisha's theory:

אמר רבי יצחק: מאי דכתיב... **זאת** תורת החטאת ו**זאת** תורת האשם?

כל העוסק בתורת חטאת כאילו הקריב חטאת,

וכל העוסק בתורת אשם כאילו הקריב אשם

Rebbi Yitzhak said:

Why is it written... 'This is the law of the Hatat' and 'This is the law of the Asham'?

[To teach that] all who engage in the laws of a hatat, it is as if he offered a Hatat,

And all who engage in the laws of an Asham it is as if he offered an Asham!

This Gemara therefore shows that learning the various laws and details of how to offer these sacrifices is considered as if one actually offered them physically in the Beit Hamikdash, which strengthens the theory that reciting **איזהו מקומן** would be enough to fulfill this halacha (except for the *Minha* offering which is not mentioned in **איזהו מקומן**).

However from the the Shulhan Aruch it seems that there are advantages over reading the parashiot as well otherwise he would not have written his halacha in the first place.

10. שם אות כד.

11. שם אות ז.

12. דף קי.

We can certainly see the power inherent in the *Parshiot HaKorbanot* and there seems to be strong arguments for their recital. But as seen in the Kaf HaHaim above, the recital of these parshiot should not be at the expense of in-depth Torah study. For the benefit of the reader we have brought the actual text of the Torah portions of these sacrifices below:

Rabbi Yosef Haim David

This document contains divrei Torah. Please treat it with necessary respect.

Parashat Olah

וּקְרָא אֶל־מִשְׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֵהָל מוֹעֵד לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קֹרְבָן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבֶּקֶר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קֹרְבַנְכֶם: אִם־עֹלָה קֹרְבֶנּוּ מִן־הַבֶּקֶר זָכָר תָּמִים יִקְרִיבֶנּוּ אֶל־פֶּתַח אֵהָל מוֹעֵד יִקְרִיב אֹתוֹ לְרֹצֵנוּ לִפְנֵי יְהוָה: וְסִמְדָּה יָדוֹ עַל־רֹאשׁ הָעֹלָה וְנִרְצָה לוֹ לַכֹּהֵן עֲלָיו: וְשִׁחַט אֶת־זָבֹו הַבֶּקֶר לִפְנֵי יְהוָה וְהִקְרִיבוּ בְנֵי אֹהֲרֹן הַכֹּהֲנִים אֶת־הַדָּם וְזָרְקוּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב אֲשֶׁר־פֶּתַח אֵהָל מוֹעֵד: וְהִפְשִׁיט אֶת־הָעֹלָה וְנִתַּח אֹתָהּ לְנִתְחֶיהָ: וְנִתְּנוּ בְנֵי אֹהֲרֹן הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ עֲצִים עַל־הָאֵשׁ: וְעָרְכוּ בְנֵי אֹהֲרֹן הַכֹּהֲנִים אֶת הַנִּתְחִים אֶת־הָרֹאשׁ וְאֶת־הַקֶּדֶר עַל־הָעֲצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ: וְקָרְבוּ וּכְרָעוּ: וְרִחַץ בְּמַיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַהּ עֲלֶיהָ אִשֶׁה רִיח־נִיחֹחַ לַיהוָה: וְאִם־מִן־הַצֹּאן קֹרְבָנוּ מִן־הַכֹּשֵׁבִים אוֹ מִן־הַעִזִּים לְעֹלָה זָכָר תָּמִים יִקְרִיבֶנּוּ: וְשִׁחַט אֹתוֹ עַל־לֶרֶךְ הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יְהוָה וְזָרְקוּ בְנֵי אֹהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב: וְנִתַּח אֹתוֹ לְנִתְחָיו וְאֶת־רֹאשׁוֹ וְאֶת־פִּדְרוֹ וְעִרְבָה הַכֹּהֵן אֹתָם עַל־הָעֲצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ: וְהִקְרִיב וְהִקְרָעִים רִחַץ בְּמַיִם וְהִקְרִיב הַכֹּהֵן אֶת־הַכֹּל וְהִקְטִיר הַמִּזְבֵּחַהּ עֲלֶיהָ הִיא אִשֶׁה רִיח־נִיחֹחַ לַיהוָה:

Parashat Mincha

וּנְפֹשׁ כִּי־תִקְרִיב קֹרְבָן מִנְחָה לַיהוָה סֶלֶת יִהְיֶה קֹרְבָנוֹ וַיִּצַק עָלֶיהָ שֶׁמֶן וְנִתָּן עָלֶיהָ לְבִנְיָהּ: וְהִבִּיאה אֶל־בְּנֵי אֹהֲרֹן הַכֹּהֲנִים וְקִמְצוּ מִשֶּׁם מֵלֶא קִמְצוּ מִסֶּלֶתָהּ וּמִשֶּׁמֶנָּה עַל כָּל־לְבַנְיָתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אֲזִכְרֹתָהּ הַמִּזְבֵּחַהּ אִשֶׁה רִיח־נִיחֹחַ לַיהוָה: וְהוֹתִירָתָה מִן־הַמִּנְחָה לְאֹהֲרֹן וּלְבְנָיו קֹדֶשׁ קְדָשִׁים מֵאֲשֵׁי יְהוָה: וְכִי תִקְרַב קֹרְבָן מִנְחָה מֵאֶפֶה תִצְוֶר סֶלֶת חֲלוֹת מִצֵּת בְּלוֹלֵת בְּשֶׁמֶן וְרִקִּיקֵי מִצּוֹת מִשְׁאִים בְּשֶׁמֶן: וְאִם־מִנְחָה עַל־הַמִּחְבֵּת קֹרְבָנָדָה סֶלֶת בְּלוֹלָה בְּשֶׁמֶן מִצָּה תִהְיֶה: פְּתוֹת אֹתָהּ פְּתִים וַיִּצְקֶתָ עָלֶיהָ שֶׁמֶן מִנְחָה הוּא: וְאִם־מִנְחָת מִרְחֹשֶׁת קֹרְבָנָדָה סֶלֶת בְּשֶׁמֶן תִּעָשֶׂה: וְהִבִּאתָ אֶת־הַמִּנְחָה אֲשֶׁר יַעֲשֶׂה מֵאֵלָה לַיהוָה וְהִקְרִיבָהּ אֶל־הַכֹּהֵן וְהִגִּישָׁה אֶל־הַמִּזְבֵּחַ: וְהָרִים הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אֲזִכְרֹתָהּ וְהִקְטִיר הַמִּזְבֵּחַהּ אִשֶׁה רִיח־נִיחֹחַ לַיהוָה: וְהוֹתִירָתָה מִן־הַמִּנְחָה לְאֹהֲרֹן וּלְבְנָיו קֹדֶשׁ קְדָשִׁים מֵאֲשֵׁי יְהוָה: כָּל־הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לַיהוָה לֹא תִעָשֶׂה חֵמֶץ כִּי כָל־שֶׂאֵר וְכָל־דָּבָשׁ לֹא־תִקְטְרוּ מִמֶּנּוּ אִשֶׁה לַיהוָה: קֹרְבָן רֵאשִׁית תִּקְרִיבוּ אֹתָם לַיהוָה וְאֶל־הַמִּזְבֵּחַ לֹא־יֵעָלוּ לְרִיח־נִיחֹחַ: וְכָל־קֹרְבָן מִנְחָתָדָה בְּמִלַּח תִּמְלַח וְלֹא תִשְׁבִּית מִלַּח בְּרִית אֶלֶּהִיד מֵעַל מִנְחָתָדָה עַל כָּל־קֹרְבָנָדָה תִּקְרִיב מִלַּח:

Parashat Shlamim

ואם-זָבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן-הַבְּקָר הוּא מִקְרִיב אִם-זָכָר אִם-נִקְבָּה תָּמִים וְקָרִיבֵנוּ לִפְנֵי יְהוָה: וְסַמֵּךְ יָדוֹ עַל-רֹאשׁ קָרְבָּנוֹ וּשְׁחֹטוּ פֶתַח אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אֹהֶרֶן הַכֹּהֲנִים אֶת-הַדָּם עַל-הַמִּזְבֵּחַ סָבִיב: וְהִקְרִיב מִזְבַּח הַשְּׁלָמִים אִשָּׁה לַיהוָה אֶת-הַחֲלֵב הַמְכַסֶּה אֶת-הַקֶּרֶב וְאֶת כָּל-הַחֵלֶב אֲשֶׁר עַל-הַקֶּרֶב: וְאֶת שְׁתֵּי הַכְּלָיֹת וְאֶת-הַחֲלֵב אֲשֶׁר עָלֶהוּ אֲשֶׁר עַל-הַכֶּסֶלִים וְאֶת-הַיִּתְרֹת עַל-הַכֶּבֶד עַל-הַכְּלָיֹת יְסִירְנָה: וְהִקְטִירוּ אוֹתוֹ בְּנֵי-אֹהֶרֶן הַמִּזְבֵּחַ עַל-הָעֹלָה אֲשֶׁר עַל-הָעֲצִים אֲשֶׁר עַל-הָאֵשׁ אִשָּׁה לַיִּחַם לַיִּחַם לַיהוָה: וְאִם-מִן-הַצֹּאן קָרְבָּנוֹ לְזָבַח שְׁלָמִים לַיהוָה זָכָר אוֹ נִקְבָּה תָּמִים וְקָרִיבֵנוּ: אִם-כֶּשֶׁב הוּא-מִקְרִיב אֶת-קָרְבָּנוֹ וְהִקְרִיב אוֹתוֹ לִפְנֵי יְהוָה: וְסַמֵּךְ אֶת-יָדוֹ עַל-רֹאשׁ קָרְבָּנוֹ וּשְׁחֹט אוֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶרֶן אֶת-דָּמֹו עַל-הַמִּזְבֵּחַ סָבִיב: וְהִקְרִיב מִזְבַּח הַשְּׁלָמִים אִשָּׁה לַיהוָה חֲלֵבֵן הָאֵלִיָּה תְּמִימָה לְעִמֶּת הָעֶצֶה יְסִירְנָה וְאֶת-הַחֲלֵב הַמְכַסֶּה אֶת-הַקֶּרֶב וְאֶת כָּל-הַחֵלֶב אֲשֶׁר עַל-הַקֶּרֶב: וְאֶת שְׁתֵּי הַכְּלָיֹת וְאֶת-הַחֲלֵב אֲשֶׁר עָלֶהוּ אֲשֶׁר עַל-הַכֶּסֶלִים וְאֶת-הַיִּתְרֹת עַל-הַכֶּבֶד עַל-הַכְּלָיֹת יְסִירְנָה: וְהִקְטִירוּ הַכֹּהֵן הַמִּזְבֵּחַ לַחֵם אִשָּׁה לַיהוָה: וְאִם עֹז קָרְבָּנוֹ וְהִקְרִיבוּ לִפְנֵי יְהוָה: וְסַמֵּךְ אֶת-יָדוֹ עַל-רֹאשׁוֹ וּשְׁחֹט אוֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶרֶן אֶת-דָּמֹו עַל-הַמִּזְבֵּחַ סָבִיב: וְהִקְרִיב מִמֶּנּוּ קָרְבָּנוֹ אִשָּׁה לַיהוָה אֶת-הַחֲלֵב הַמְכַסֶּה אֶת-הַקֶּרֶב וְאֶת כָּל-הַחֵלֶב אֲשֶׁר עַל-הַקֶּרֶב: וְאֶת שְׁתֵּי הַכְּלָיֹת וְאֶת-הַחֲלֵב אֲשֶׁר עָלֶהוּ אֲשֶׁר עַל-הַכֶּסֶלִים וְאֶת-הַיִּתְרֹת עַל-הַכֶּבֶד עַל-הַכְּלָיֹת יְסִירְנָה: וְהִקְטִירוּם הַכֹּהֵן הַמִּזְבֵּחַ לַחֵם אִשָּׁה לַיִּחַם לַיִּחַם כָּל-חֵלֶב לַיהוָה: חֲקַת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם כָּל-חֵלֶב וְכָל-דָּם לֹא תֹאכְלוּ:

Parashat Hatat

וְאִם-נִפְּשׁ אַחַת תִּחַטָּא בְּשִׁגְגָה מֵעַם הָאָרֶץ בַּעֲשֵׂתָהּ אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא-תַעֲשֶׂינָהּ וְאָשָׁם: אוֹ הוֹדַע אֱלֹו חַטָּאתוֹ אֲשֶׁר חָטָא וְהִבִּיא קָרְבָּנוֹ שְׁעִירַת עִזִּים תְּמִימָה נִקְבָּה עַל-חַטָּאתוֹ אֲשֶׁר חָטָא: וְסַמֵּךְ אֶת-יָדוֹ עַל רֹאשׁ הַחַטָּאת וּשְׁחֹט אֶת-הַחַטָּאת בַּמָּקוֹם הָעֹלָה: וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְנָתַן עַל-קִרְוַת מִזְבֵּחַ הָעֹלָה וְאֶת-כָּל-דָּמָהּ יִשְׁפֹךְ אֶל-יְסוֹד הַמִּזְבֵּחַ: וְאֶת-כָּל-חֲלֵבָהּ יְסִיר כַּאֲשֶׁר הוֹסֵר חֵלֶב מֵעַל זָבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן הַמִּזְבֵּחַ לַיִּחַם לַיִּחַם לַיהוָה וְכַפֵּר עָלָיו הַכֹּהֵן וְנִסְלַח לוֹ:

Parashat Asham¹³

וְזֹאת תִּזְכֹּר הָאֵשֶׁם קֹדֶשׁ קִדְשִׁים הוּא: בַּמָּקוֹם אֲשֶׁר יִשְׁחֹטוּ אֶת-הָעֹלָה יִשְׁחֹטוּ אֶת-הָאֵשֶׁם וְאֶת-דָּמוֹ יִזְרֹק עַל-הַמִּזְבֵּחַ סָבִיב: וְאֶת כָּל-חֲלֵבֵו יְקָרִיב מִמֶּנּוּ אֶת הָאֵלִיָּה וְאֶת-הַחֲלֵב הַמְכַסֶּה אֶת-הַקֶּרֶב: וְאֶת שְׁתֵּי הַכְּלָיֹת וְאֶת-הַחֲלֵב אֲשֶׁר עָלֶהוּ אֲשֶׁר עַל-הַכֶּסֶלִים וְאֶת-הַיִּתְרֹת עַל-הַכֶּבֶד עַל-הַכְּלָיֹת יְסִירְנָה: וְהִקְטִיר אוֹתָם הַכֹּהֵן הַמִּזְבֵּחַ אִשָּׁה לַיהוָה אָשָׁם הוּא:

13. Adapted from <http://he.wikisource.org>