



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Zevachim Daf Tzaddik

OFOS KODMIN...

- **Q:** Menachos should come first, because they can be brought by a tzibbur as well!? **A:** The fact that a bird korbon has blood offerings is of more importance.

MINCHAS CHOTEI

- **Q:** A minchas nedavah should come before a sinner's mincha, because it is required to be brought with oil and levonah!? **A:** The fact that a sinner's mincha is brought on account of an aveirah that was done and brings a kapparah, is more important.
- **Q:** Between a sotah's mincha and a minchas nedavah, which would come first? Would it be the nedavah, because it requires oil and levonah, or is it the sotah's, because it comes to determine whether an aveira was done? **A:** The Mishna said that the sinner's mincha comes before the minchas nedavah, because it comes on account of a sin. This suggests that it is only the sinner's mincha that comes before the nedavah, and the sotah's mincha would not come before the nedavah.
 - This is not a good proof. The Mishna does not say that the sinner's mincha comes first because it brings kapparah, it says it is because "it comes on account of an aveirah". The sotah's mincha also "comes on account of an aveirah" and should therefore maybe also come before a nedavah!?
 - **Q:** Maybe we can answer from a Braisa which says that "this mincha comes before that one, because this one is brought from wheat and that one is brought from barley". Presumably the one brought from wheat refers to a nedavah and the one brought from barley refers to the mincha of a sotah! **A:** It may be that the mincha brought from wheat refers to the sinner's mincha.
 - **Q:** If it is referring to the sinner's mincha, why not contrast the two by saying that the sinner's mincha brings kapparah and the sotah's does not?
 - **Q:** It is no better to say that the wheat mincha is a nedavah mincha, because the contrast should have then been that the nedavah requires oil and levonah and the sotah's does not!? Rather, we must say that there are multiple points of contrast and the Braisa only chose one. For that same reason the Braisa may be referring to the sinner's chatas and only chose to give one point of contrast.

CHATAS HA'OF KODEMES...

- This is learned in a Braisa, which says that the pasuk of "v'hikriv es asher lachatas rishona" can't be coming to teach that the chatas bird is brought before an olah bird, because that is learned from the words "v'es hasheini yaaseh olah". Rather, this pasuk teaches regarding all chatas, that they are brought before the olah that is brought along with them. This applies whether they are both birds, whether they are both animals, and even if the chatas is a bird and the olah is an animal.
 - **Q:** There is a Braisa in which **R' Eliezer** says that the olah of a woman who has given birth comes before her chatas and gives a reason why that is so!? **A:** **Rava** said, that is only with regard to why it is written first in the parsha. However, with regard to being offered, the chatas is offered first.
 - **Q:** A Braisa says that bulls come before rams, which come before goats. Presumably this is referring to the korbanos of Succos, where the goat is a chatas, and we see that the chatas does not come first!? **A:** It is referring to nedavos of olos. The reason bulls come before rams is because they require more nesachim, and rams come before goats because their tails are offered as well.

- **Q:** A Braisa says that the Kohen Gadol's par (which is a chatas) comes before the par helam davar (which is an olah), which comes before the tzibbur's goat brought for the aveira of avoda zara (which is a chatas). We see that an olah comes before a chatas!?
- **Q:** From the fact that the Kohen Gadol's par comes first we also see that a chatas comes before an olah!? **A:** We know that when a chatas and an olah are of the same species the chatas certainly comes first. Our question is when the olah is of a superior species to the chatas. We see from here that the olah comes first and yet the earlier Braisa said that a chatas bird comes before an animal olah!
- **A:** In EY in the name of **Rava bar Mari** they said that the chatas goat for avoda zara is written in the pasuk without the letter "aleph". The pasuk is teaching that this chatas is different than others in the sense that it will come after an olah. **A2: Ravina** said, the pasuk says "kamishpat", which teaches that with these korbanos the order should follow the order written in the pasuk, which is the olah before the chatas.
 - Based on this answer we can even say that the Braisa refers to the korbanos of Succos. The reason why the olah comes before the chatas is because the pasuk says "kimishpatam".
- **Q:** Between a bird chatas, an animal olah, and a korbon maaser, which would come first? We can't just bring the chats first, because the maaser should go before it. We can't just bring the maaser, because the animal olah should come before it. We can't just bring the animal olah, because the bird chatas should come before it!? **A:** In Bavel they said that the maaser comes first, then the bird chatas, then the olah. In EY they said that the bird chatas comes first, then the olah, then the maaser.

MISHNA

- All chatas of the Torah come before an asham, except for the asham of a metzora, because it comes to make the metzora fit.
- All ashamos of the Torah are brought when the animals are in their second year, and must be worth at least 2 silver shekels, except for the asham of a nazir and of a metzora, which are brought from animals in their first year and need not be worth 2 silver shekels.
- Just as there are orders of precedence among the offering of the korbanos, there is the same precedence when it comes to eating the korbanos.
 - Between a shelamim of yesterday and a shelamim of today, the shelamim of yesterday should be eaten first.
 - Between a shelamim of yesterday and a chatas or asham of today, **R' Meir** says the shelamim comes first, and the **Chachomim** say the chatas comes first, because it is kodshei kodashim.
- With regard to all korbanos, the Kohen may eat the meat in any manner that he wants – he may eat it roasted, overcooked, or cooked, and may put in spices of chullin. **R' Shimon** says, he may also put in spices of terumah. **R' Meir** says, he may not put in terumah, so as not to bring terumah to a situation in which it will become passul.

GEMARA

- **Q:** Between something that is tadir and something that is more kadosh, which would come first? **A:** The earlier Mishna says that the Tamid comes before the Mussaf, because the Tamid is tadir. This is so even though the mussaf is more kadosh (as we see it is brought on Shabbos).
 - This is not a valid proof. The Tamid of Shabbos also has extra kedusha from the Shabbos, and therefore there is no basis to say that the mussaf is more kadosh.
 - **Q:** Maybe we can answer from the Mishna where it said that the mussaf of Shabbos comes before the mussaf of Rosh Chodesh. This is so even though the mussaf of Rosh Chodesh is invested with the extra kedusha of Rosh Chodesh! **A:** The mussaf of Shabbos is also invested with the extra kedusha of Rosh Chodesh when it falls on Rosh Chodesh, and therefore there is no basis to say that the mussaf of Rosh Chodesh is more kadosh.
 - **Q:** Maybe we can answer from the Mishna where it said that the mussaf of Rosh Chodesh comes before the mussaf of Rosh Hashanah. This is so even though the mussaf of Rosh Hashanah is invested with the extra kedusha of Rosh Hashanah! **A:** The mussaf

of Rosh Chodesh is also invested with the extra kedusha of Rosh Hashanah (every Rosh Chodesh Tishrei), and therefore there is no basis to say that the mussaf of Rosh Hashanah is more kadosh.