

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah teaches that when there are two korbanos to be offered the one that is more frequent takes precedence.

2) The source of the Mishnah's ruling

The Gemara asks for the source of the Mishnah's ruling which is defined to mean, what is the source that when two Mussaf korbanos are to be offered that precedence is given to the one that is more frequent.

R' Ila'a suggests a source for this ruling.

The source is unsuccessfully challenged.

3) **MISHNAH:** The Mishnah teaches that a korban that is more sacred than another takes precedence and then gives numerous examples of this principle.

4) Prioritizing the Chattas and Olah

A Baraisa is cited that presents the sources that achattas precedes an olah regarding throwing of the blood, but an olah takes precedence regarding burning.

The logic of the Baraisa is unsuccessfully challenged.

5) Prioritizing

The Gemara presents three inquiries related to cases not addressed in the Mishnah and each one of them is left unresolved.

6) Clarifying the Mishnah

A number of cases discussed in the Mishnah are further clarified.

In the midst of clarifying cases in the Mishnah the Gemara teaches that a todah takes precedence over the Nazir's Ram.

7) Sacrificial parts

Ravina bar Shila teaches that sacrificial parts of kodoshei kalim that are taken outside before the blood is thrown become

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REVIEW and Remember

1. What is the source for the principle of **תדיר ושאינו תדיר תדיר קודם**?

2. What makes a bechor more sacred than ma'aser?

3. What are the Gemara's three unresolved inquiries?

4. What is the point of dispute between R' Yochanan and Reish Lakish?

Today's Daf Digest is dedicated
 In loving memory of his mother
מרת רויזא בת ר' אברהם, ע"ה
 by Rabbi and Mrs. Chayim Knobloch

Distinctive INSIGHT

Proper sequencing of procedures in the Mikdash

שנאמר מלבד עולת הבקר אשר לעולת התמיד תעשו את אלה

The perek begins with the rule regarding sequencing of two or more offerings that are to be brought at the same time. The rule is that any offering that is brought more regularly is brought first, before an offering which is brought less frequently. The Mishnah learns this from a verse (Bamidbar 28:23) – “מלבד עולת הבקר” – regarding bringing the musaf for Pesach. The verse teaches that the musaf should only be brought after the tamid.

Tosafos (ד"ה כל) notes that the Gemara in Pesachim (58b) states that no offering should be brought before the tamid each morning, and the Gemara there learns this from a verse in Vayikra (6:5) which speaks about the fire on the Altar, “he shall arrange the olah offering (העלה) upon it.” The extra letter “ה” teaches that the morning tamid is to be the first offering brought each morning. Tosafos asks why the Gemara in Pesachim brings a different verse than the one cited in our Mishnah to prove that the tamid is the first offering to be brought each morning.

Tosafos explains that there are actually two distinct lessons being taught here. The Mishnah in Zevachim teaches us that the tamid offering is slaughtered before other offerings which are brought less frequently. This is determined from the verse in Bamidbar which is discussing the slaughter of the offering. The Gemara in Pesachim teaches us an additional rule, from the verse of “העלה” which deals with placement of offerings upon the Altar, that the tamid should be placed on the Altar to be burned before any other offering.

Alternatively, Tosafos suggests that the verse of “העלה” in the Gemara in Pesachim teaches that the tamid is brought before any voluntary offerings (נדרים ונדבות), whereas the verse of “מלבד” teaches that the tamid is brought before the musaf. Tosafos explains that both lessons are necessary, as each aspect of the tamid does not indicate the other. If we would only know that the tamid is brought before voluntary offerings, we might have thought that the musaf, which is a communal offering, may be offered before the tamid. And if we were told that the tamid is brought before the musaf, we might have thought that neder offerings are common and numerous, so we might say that they may be brought before the tamid.

The Achronim offer other answers, as well. Mishnas Aharon explains that the priority of the tamid teaches that a kohen who is serving his shift may not deviate from the prescribed procedure by bringing any offering before the tamid. However, we might say that a kohen who is not currently serving could come and bring his offering even before the regularly scheduled tamid. However, the second verse, “העלה”, teaches that no offering may be brought before the tamid, even by a kohen who is not on duty. ■

HALACHAH Highlight

Birkas HaMazon and counting the Omer, which takes precedence?

כל התדיר מחבירו קודם את חבירו

That which is more frequent than its friend takes precedence

Sha'agas Aryeh¹ discusses a case of someone who is eating a meal during the period of the Omer. What should he do first; recite Birkas HaMazon or count the Omer? He answers that if a person is eating a Shabbos or Yom Tov meal, which is obligatory, he should recite Birkas HaMazon before counting the Omer. The reason is that Birkas HaMazon on Shabbos and Yom Tov occurs more frequently than counting the Omer, and the Mishnah teaches that precedence is given to that which occurs more frequently. During the week, since there is no obligation to eat a meal, Birkas HaMazon is not considered to occur more frequently. The fact that counting the Omer is obligatory and eating a meal and reciting Birkas HaMazon during the week is voluntary is not a determining factor in deciding what to prioritize. This is evident from the Mishnah's declaration that the chattas is brought before the shelamim. The Mishnah does not explain that this is due to the fact that the chattas is obligatory and the shelamim is voluntary. The reason given is that the chattas is more sanctified. This indicates that precedence is not automatically given to something that is obligatory. Therefore, he rules that one has the choice of which of these two activities he will do

invalidated.

Proof to his assertion is derived from our Mishnah.

Additional support is suggested from a dispute between R' Yochanan and Reish Lakish.

This proof is rejected.

It is suggested that the matter is subject to a disagreement between Tannaim. ■

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first.

Teshuvos Mishnah Halachos² asserts that even during the week precedence is given to Birkas HaMazon. His reason is that all the rules of precedence apply when one is faced with two mitzvos and it is possible to fulfill them both. If, however, one is faced with two mitzvos, one of which will be fulfilled entirely and the other will be fulfilled only partially precedence is given to the one that would be fulfilled in its entirety. Counting the Omer is an example of a mitzvah that would not be fulfilled in its entirety since the mitzvah is not fulfilled until one counts all forty-nine nights. With this principle he also explains why we read Krias Shema before counting the Omer even according to those who maintain that Krias Shema is only Rabbinic and counting the Omer is Biblical. The reason is that Krias Shema is fulfilled entirely whereas counting the Omer is only fulfilled partially, thus Krias Shema is given precedence. ■

1. שו"ת שאגת אריה סי' כ"ב.

2. שו"ת משנה הלכות ח"ח סי' קצ"ג. ■

STORIES Off the Daf

Positive Reinforcement

"דם החטאת קודם...איברי עולה קודם..."

The Maggid of Kelm, zt"l, once visited a certain city and learned that they lived in fear of being harmed by Yankele the informant.

"What positive attribute does he have?" the Maggid asked.

He was told that—for good or for bad—Yankele always kept his word.

The Maggid contrived to meet with Yankele and begged for a favor. "My livelihood depends on the money people give during my drashos. If you come they will see that I am respectable and will give more..."

Although Yankele tried to weasel out of it, he eventually gave his word that he would be there.

When it came time for the drashah

the Maggid waited to begin until Yankele slunk in, quite late to avoid any attention. The moment he walked in, the Maggid called him up to the bimah, "Reb Yankele, step right up!"

A bit dismayed at all the attention, Yankele joined the Maggid.

"First, I would like to thank you for coming as a personal favor to me. I would also like to give you something in return—I want to sign over my entire olam habah to you!"

Yankele stood by in wonder as the Maggid wrote out a document which both publicly signed.

Then the Maggid began to give a fiery speech about the greatness of olam habah—and things that make one lose his share.

When the Magid returned ten years later to ask about Yankele the informant no one knew whom he meant. Finally he asked an elderly man who said, "Oh yes, I remember now. You mean Yankele who

used to be Yankeleh the informant. Now he is called 'Yankeleh tzaddik!'"

The Avnei Nezer, zt"l, learns this brilliant strategy from today's daf. "In Zevachim 89 we find that the blood of the chattas comes before the blood of an olah, while the limbs of an olah come before the fats of a chatas. This seems strange since chattas comes to atone for actions which are done with the limbs and fats, so shouldn't its fats come first? Conversely, olah comes to atone for thoughts, which is within the innermost person like the blood within his veins. So why isn't the blood of olah before the blood of a chatas?"

"The answer is that teshuvah begins by strengthening positives, where we are still strong. Only in this way can we overcome the negatives." ■

1. מתוך מעשה באריכות ב'הוא היה אומר', ח"א, ע' 8-13

2. נאות דשא, ח"א, ע' ע"ז ■