

## Zevachim – Simanim

### פרק י – כל התדיר

#### דף פט – 89 Daf

##### 1. כל התדיר מחבירו קודם את חבירו

The tenth Perek begins: כל התדיר מחבירו קודם את חבירו – *whatever is more frequent than another precedes the other* (i.e., whichever *korban* is brought more often takes precedence to one brought less often). Therefore, תמידין which are brought daily precede the מוספין of Shabbos precede the מוספין of Rosh Chodesh, and the מוספין of Rosh Chodesh precede those of Rosh Hashanah. This is derived from the *passuk*: מלבד עולת הבקר אשר לעולת התמיד – *besides the morning olah which is the continual olah, shall you offer these*. This implies the מוספין (of Pesach) are brought after the תמיד. The Gemara asks that perhaps only the תמיד, which is brought daily, takes precedence to מוספין, but מוספין would not precede other מוספין. Rebbe Il'a answers that the extra "כ" of כאלה – *like these shall you make for each day* teaches that אלה – *these* [מוספין of the seven days of Pesach] *are like these* [מוספין of the first day], and follow the same principle of precedence. Abaye says the words "אשר לעולת התמיד" are superfluous, and teach דהך דתדירא תיקדום – *that the more frequent one should take precedence*.

##### 2. כל המקודש מחבירו קודם את חבירו

The next Mishnah states: כל המקודש מחבירו קודם את חבירו – *whatever is more sacred than another precedes the other*. Therefore, the application of blood precedes the application of עולה blood, מפני שהוא מרצה – *because it effects acceptance* (i.e., the great כפרה necessary for *aveiros* of כרת). In contrast, the burning of עולה limbs precede the burning of אימורין of חטאת, because the עולה is כיליל לאישים – *entirely burned by the מזבח's fires*. The Mishnah proceeds to detail the order of precedence of numerous *korbanos*. The Gemara asks, between (applying) the blood of a חטאת and (burning) the אימורין of an עולה, which takes precedence? Does the חטאת's blood take precedence since it atones, or do the אימורין of the עולה take precedence since they are completely burned? The Gemara then asks about the reverse: which would take precedence between the blood of an עולה and the אימורין of a חטאת? Does the עולה's blood take precedence, since it comes from a *korban* which is completely burned, or do the אימורין of a חטאת, since they come from a *korban* which atones? Neither question is resolved.

##### 3. זריקה עזרה before זריקה קדשים קלים, of בשר, or אימורין

Ravina bar Shila said: אימורי קדשים קלים שיצאו לפני זריקת דמים פסולין – *sacrificial parts of kodashim kalim which left the זריקה before throwing of the blood are invalidated*. Although they are not considered full קדשים before זריקה, they are still invalidated by leaving the עזרה. The Gemara suggests support for this ruling from a *machlokes* about בשר – *meat* of קדשים קלים which left the עזרה before the *korban's* זריקה. Rebbe Yochanan says the meat is valid, and the Gemara explains: *since it is destined to leave* the עזרה after זריקה, when it may be eaten anywhere in Yerushalayim. Reish Lakish says the meat is invalid, because *its time to leave* – *its time to leave* the עזרה *has not yet arrived*. Their argument implies that regarding אימורין which left the עזרה before זריקה (which are not "destined to leave"), all would agree it is invalidated. However, the Gemara responds that these Amoraim may argue about אימורין as well (and Rebbe Yochanan's opinion is not based on "סופו לצאת"), and they discussed בשר to stress that Reish Lakish invalidates even בשר.

##### Siman – Pot

The Kohen singing "כאלה" and preparing **pots** to be used to bring אימורין on the *mizbeich* in their order of תדיר, and the Kohen preparing **pots** to be used to sprinkle blood in the order of their *kedushah*, were shocked when a Kohen waltzed **out the door with בשר קדשים קלים before זריקה**.

דף פט | DAF 89

Pot



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### 3 things to remember

1. כל התדיר מחבירו קודם את חבירו
2. כל המקודש מחבירו קודם את חבירו
3. קדשים קלים, בשר, or אימורין, זריקה עזרה before

