

Zevachim – Simanim

פרק ז – חטאת העוף

דף 67 – סז

1. Rebbe Yehoshua's reason: an עולת העוף brought as a חטאת becomes a חטאת העוף

Rebbe Yehoshua said that an עולת העוף whose מליקה was performed entirely like a חטאת is no longer subject to *me'ilah*. Rav Adda bar Ahavah explains his reason: כיון שמליק בה סימן אחד – *as soon as he performed melikah on one pipe*, נמשכת ונעשית חטאת העוף – *it is drawn and made into a bird-chatas*. The Gemara asks that Rebbe Yehoshua should rule similarly by a חטאת העוף whose מליקה was performed like an עולת העוף, but Rav Ashi differentiates: a *chatas* becomes valid through cutting one *siman*, and an עולה requires cutting two *simanim*, and מליקה of an עולת העוף cannot be valid למטה. Therefore, as soon as he cuts one *siman* למטה, it is transformed into a חטאת העוף, because it is not yet established as “a disqualified עולה” until both *simanim* are cut. In contrast, since a חטאת's מליקה is valid anywhere on the מזבח, and is not definitively an “עולה act,” a חטאת brought as an עולה is immediately disqualified as a חטאת when the first *siman* is cut.

2. Mishnayos in קינים about women whose עולת העוף may have been brought למטה

The Gemara initially understands Rav Adda bar Ahava to mean that an עולת העוף brought as a חטאת even fulfills his חטאת obligation. This is challenged from a Mishnah in קינים about two poor women who gave birth, obligating each in an עולת העוף and a חטאת העוף. Each had brought one of her *korbanos*, so that one (“Leah”) still owed an עולה, and the other (“Rochel”) a חטאת, and they jointly bought a pair of birds for their remaining obligation. If the Kohen brought both למעלה, or both למטה, then only one *korban* is valid in each case. If he brought one למעלה and one למטה, both are invalid, למטה קרבה ועולה קרבה למטה – *because I say that perhaps the חטאת was brought above and the עולה was brought below*, rendering both פסול. The Gemara asks, even if Leah's עולה was brought below, let it transform into Rochel's חטאת! It answers that Rebbe Yehoshua's principle was only said for *one person* (who himself also owed a חטאת העוף), but אמר מי בתרי גברי – *did he say so regarding two people*, that one person's עולה should become someone else's חטאת?! Certainly not! However, the Gemara proves from another Mishnah that such an עולת העוף does not even qualify for the same person's חטאת obligation.

3. A woman who pledged to bring עולות with her יולדת *korbanos* ('כשהוא חי קולו אחד וכשהוא מת קולו ז')

A Mishnah in קינים states: a woman who pledged to bring a pair of birds (as עולות) if she gives birth to a boy, owes one pair for her נדר (two עולות) and one for her obligation (an עולה and חטאת). Thus, three must be brought למעלה, and one למטה. If the Kohen brought two למעלה and two למטה, then one עולה was invalid, and she must bring one more, assuming all the birds were the same species. If one pair was תורים and one was יונה, she must bring two birds, one of each species: whichever pair was brought second was for her עולות, and since one was invalid, it must be replaced with another of the same species. Since the Kohen does not know which pair was brought first, she must bring one of each. The Mishnah's case continues to grow in complexity, until she must bring as many as seven birds to replace the single invalidated עולה. About this Rebbe Yehoshua comments, זהו שאמרו כשהוא חי קולו אחד – *this is like what they say about a ram, “When it is alive, its voice is one, and when it is dead, its voice is seven!”* [This expression refers to the fact that a live ram bleats with one voice, but a dead ram's body can be fashioned into seven instruments.]

Siman – Sizzling Barbecue

The Kohen **barbecuing** the עולת העוף that was brought as a חטאת and had become a חטאת with the cutting of one *siman*, tried to cheer up the Kohen who messed up the bird offerings of two poor women who gave birth by bringing one above and one below, and a Kohen who bungled up the offerings of a woman who pledge a pair of bird עולות if she had a boy, which resulted in her having to bring seven birds to replace a single invalidated עולה.

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Sizzling Barbeque



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3 things to remember

1. Rebbe Yehoshua's reason: an חטאת brought as a עולת העוף becomes a חטאת העוף
2. Mishnayos in קינים about women whose עולת העוף may have been brought למטה
3. A woman who pledged to bring עולות with her יולדת korbans (כשהוא חי) קולו אחד וכשהוא מת קולו ז

