**Zevachim 91 – Good Morning Raboisai**

***Summary of Reb Eli Stefansky's Shiur***

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## 1 Chatas Before Asham — Except for Asham Metzora

The Mishnah opens:

**חטאת קודמת לאשם**
Except for **Asham Metzora**, which comes first.

Why?

- A **regular Asham** does *not* atone for kareis-level sins.
- **Chatas** does.
- Therefore Chatas generally has priority (*kedusha*).

But **Asham Metzora** is different:

It enables the Metzora to become fully tahor and return to normal life.
That gives it a superior "kedusha of opportunity," and it comes first.

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## 2 Age Requirements of Asham vs. Asham Metzora

Classic **Asham (g'zeilah, me'ilah, shifchah charufah)** requires:

- **Two years old** ("ben shtei shanim")
- Minimum value: **two sela**

But:

- **Asham Nazir**
- **Asham Metzora**

are **younger animals** — *in their first year* — and only require **one sela**.

Charts in the shiur illustrated:

- **< 12 months → qualifies for Nazir/Metzora**
- **≥ 13 months → price jumps to 2 sela → qualifies for regular Asham**

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## 3 Eating Order — What Does a Kohen Eat First?

The Mishnah says:

A Kohen who has multiple korban portions should eat in this order:
**Chatas → Asham → yesterday's Shelamim → today's Shelamim**

Why yesterday's Shelamim before Chatas?

- Because the Shelamim was **brought to the Azarah first** (yesterday).
- Even though Chatas is holier, *arrival time* can override kedusha.

This principle becomes key in a later sugya.

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### 4️⃣ Cooking in the Azarah — Permitted or Not?

The kohanim may cook, roast, season, and prepare their meat **inside the Azarah**.

Even add:

- Salt
- Spices
- Broths
- Oils

**Condition:**

They may NOT use **Terumah spices**, because:
→ It introduces Terumah into the Azarah unnecessarily
→ It reduces the amount of time Terumah can be eaten (normally forever, now only 2 days)

This is called:

**מֵבִיא קֹדֶשׁ לִידֵי פְּסוּל**— causing perfectly good Terumah to become time-limited.

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### 5️⃣ Big Sugya — Tadir or Mekudash: Which Comes First?

The Gemara asks a very clear question:

When two korbanos conflict:

- One is **more frequent** (*tadir*)
- One is **holier** (*mekudash*)

**Which wins?**

The Gemara gives the rare gift of explaining the question *inside the question*:

“Tadir — because it is constant?
Or Mekudash — because it is holier?”

Fantastic clarity.

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### 6 Proof Attempt from Musaf vs. Tamid

Tamid = daily → Tadir
Musaf = holier (Shabbos / Rosh Chodesh)

Which comes first?

**Tamid**, because it is tadir.

Gemara rejects:

Musaf *does* gain holiness from the day.
Tamid *does not* gain extra holiness from Shabbos.
So the comparison is not clean.

This repetitive structure appears repeatedly:

- Bring a proof
- Reject the proof because one item has **added kedusha** from the occasion

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### 7 Rosh Chodesh vs. Shabbos

Shabbos Musaf is brought **every week**
Rosh Chodesh Musaf is **monthly**

Which comes first?

**Shabbos**, since it is more frequent.

But the Gemara again rejects:

Rosh Chodesh Musaf gains **kedushas yom**,
so you can’t compare it to the Tamid case.

Same answer again — each Musaf receives “kedusha of the day.”

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### 8 Rosh Chodesh vs. Rosh Hashanah

Rosh Hashanah has more kedusha.
But Rosh Chodesh is **tadir** (monthly).

Which comes first?

**Rosh Chodesh**.

Same rejection:

Rosh Hashanah Musaf is "enhanced kedusha" by the day.

No conclusive proof yet.

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### 9️⃣ Halachic Case Outside Korbanos — Kiddush on Wine

Why do we say **Borei Pri HaGafen** before **Kiddush**?

- Wine → tadir
- Kiddush → holier

So tadir wins.

The Gemara rejects even this:

When Shabbos comes in, the **kedusha of the day applies to the wine too**.
So you are not choosing wine over kedusha — both are kedusha now.

This answers why *wine first* is not a contradiction to Mekudash > Tadir.

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### 🔟 Tefillah Case — Which First: Mincha or Musaf?

If one did not daven Musaf until after Mincha time starts, what now?

Two opinions:

1. **Mincha first** → because it is tadir
2. **Musaf first** → because it is more mekudash

Halacha:

**Daven Mincha first.**

But the Gemara rejects the proof by saying:

This Mincha is a **Shabbos Mincha**, which is also "holy."
So it is not a perfect comparison.

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### 1️⃣1️⃣ Back to Our Mishnah — Yesterday's Shelamim vs. Today's Chatas

The Mishnah said:

Yesterday's Shelamim comes before today's Chatas.

But that seems to contradict our rule — Chatas is holier!

Why does Shelamim win?

Rava answers:

Because the Shelamim was already **brought** (arrived) yesterday.
Arrival time matters.

But the Gemara pushes back:

If both Shelamim and Chatas were brought TODAY, then the Chatas wins.
So arrival time is the key — not tadir or mekudash.

This supports the principle:

We treat them as if both korbanos are in front of us *right now*.
If so, tadir wins — unless arrival time gives another advantage.

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### 1️⃣2️⃣ Another Halachic Case — Pesach vs. Tamid

If one shechts the **Korban Pesach** before the **Tamid Shel Bein HaArbayim**, is it kosher?

YES.

Even though the Tamid must *precede* the Pesach ideally, the Pesach remains kosher lechatchila.

Gemara: This is only because both animals are already **shechted** and present.
Again confirming:

**When two korbanos are both present, tadir wins.**
But when you already shechted the wrong one, you continue with it (*ain ma'avirin al hamitzvos*).

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### 1️⃣3️⃣ Why Are Kohanim Allowed to Cook Meat With Fancy Ingredients?

The Mishnah allows:

- Broths
- Seasonings

- Salts
- Even special mixtures

Why?

Pasuk says:

**כַּאֲשֶׁר צִוִּיתִיךָ**
→ "Prepare korban meat as I commanded — with dignity, richness, quality."

Kohanim are encouraged to cook like kings, not like paupers.

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### 1️⃣4️⃣ Giving Out Oil in the Azarah vs. On the Mizbeach

Two halachos:

**Oil seen in the Azarah**

→ Assume it is leftover from a Mincha
→ Kohanim may eat it
→ Because **nedavas shemen** was not allowed (according to Tanna Kama)

**Oil seen on the Mizbeach**

→ Assume it is from *kmitzah leftovers*
→ Must be burned
→ Cannot be eaten

But Rebbe Tarfon holds:

One CAN bring **nedavas shemen**
→ So the oil may need to be treated like a Mincha:

- Do **kmitzah**,
- Burn the kometz,
- Eat the leftovers.

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### 1️⃣5️⃣ Massive Sugya — Is the Reisha or Seifa the "Real" Halacha?

A contradiction:

- Reisha implies **oil is eaten**
- Seifa implies **oil is burned**

Which is correct?

**Two positions:**

**A. Rav Zeira**

- Reisha → leftover oil → **given to Kohanim**
- Seifa → kometz oil → **burned on Mizbeach**

No contradiction — they speak of two different portions.

**B. Abaye**

Uses a radical move:

**The Reisha is not exact — it was written only to match the style of the Seifa.**

This is one of the rare cases where:

- The **seifa** is authoritative
- The **reisha** is merely stylistic ("תני רישא אייד דתני סיפא")

Normally we say the reverse!

The Gemara acknowledges:

YES — sometimes the reisha is written artificially to mirror the seifa.

This closes the sugya.

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✨ **Takeaway – Zevachim 91**

- Chatas generally precedes Asham — except Asham Metzora.
- Arrival time (*yesterday vs. today*) can override kedusha in determining order.
- The major sugya: **Tadir vs. Mekudash**, with multiple attempted proofs and rejections.
- In halacha, **tadir wins when both items are "present"**, but kedusha or arrival time may change the equation.
- Oil in the Azarah vs. oil seen on the Mizbeach yields a major machlokes between Rav Zeira and Abaye.
- Abaye's unusual method: the **reisha may be non-literal**, shaped only for stylistic balance.

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**לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל**