



## The “Tadir”ness of a Tamid

The tenth *perek* of *Masechet Zevachim* introduces the concept of priorities of offering *korbanot*. The basic principle learnt in this *perek* is that a *korban*'s priority is ranked on two elements – firstly, the frequency and secondly by *kedusha*. Therefore, we learn in the first *Mishnah* of the *perek* – a *tamid* precedes a *musaf* offering due to the fact that the *tamid* is offered more frequently.

The *Sfat Emet* (*Pesachim* 58b) comments regarding a case where the community has no sheep to offer up for the *Korban Tamid*. In this case, a doubt exists whether the priority of the *Tamid* means that the *korban* must always be offered first, even to the detriment to all other offerings which cannot be offered until the *Tamid* has been given, or can other sacrifices be offered in this case as there is no alternative option.

The *Sfat Emet* brings a proof from the *Gemara* in *Arachin* (11a) which describes the period preceding the destruction of the *Beit Hamikdash* where *Olot Nedava* were offered in the *Mikdash*. The *Gemara* questions how this could occur, considering the *Korban Tamid* was nullified from *Shiva Asar B'Tamuz* due to the lack of sheep in the besieged capital. The *Gemara* answers that they found some cattle (which would not be kosher for a *korban tamid* but is acceptable as a regular *korban olah*) and offered it. The proof from this *Gemara* seems to be that one does not require a *korban tamid* to be offered in order to allow other *korbanot* to be offered.

However, this seems to contradict the *Or HaChaim* (*Vayikra* 6:2) who states that when *Yerushalayim* was under siege and *Bnei Yisrael* could not find any sheep locally, they were not able to offer any other *korbanot* unless they paid an exorbitant amount of money in order to acquire a sheep with which to offer as a *Tamid*. This seems to imply that it is forbidden to offer any other *korban* where a *korban Tamid* has not been offered.

The *Sfat Emet* seems to answer this contradiction by stating that the original case of precedence from the *Mishnah* was

based on a *limmud* from a *pasuk* (*Bamidbar* 28:23). This *pasuk*, which is used to prove that an *Olah* must precede all other offerings, is only stated in a case where an appropriate animal (i.e. a sheep) for an *Olah* is in the vicinity. If this animal is not in proximity, one can offer another *korban* prior to an *Olah* being offered and it is accepted *b'dieved*.

The *Kovetz Shiurim* suggests another answer to resolve the contradiction. The difference of opinions is regarding classification of *korbanot*. No *issur* exists in offering a *korban* that is less frequent prior to that of one with more frequency, rather there exists a *mitzvah* of giving priority to a *korban* that is offered more frequently. If one is unable to perform this *mitzvah* due to circumstances beyond their control, as was the case in *Yerushalayim*, then one is exempt from this *mitzvah* (*onness rachmana patrei*).

The *Mishnat Rebbi Aharon* states that this *mitzvah* that requires a *Tamid* to be offered first is not only due to the fact that offerings that are more frequent receive priority. He notes that there is a special *din* in place for the *Tamid* which gives it precedence even without the priority of frequency. This is evident in the fact that a *Kohen* who is not from the *Mishmar* of a particular week, is unable to offer up a *korban nedavah* (which usually is his right) prior to the offering of the *korban tamid* of that particular morning. The *din* of frequency and priority applies only to those *kohanim* who are serving in the *mishmar* of that week. That is, in a case where a *Kohen* who is on duty has both a *Korban Tamid* and *Korban Nedava* to offer he must give priority to the one that is more frequent. However, a *Kohen* who is not serving that week, and therefore has no personal obligation or option to offer the *Tamid* may still not offer his *Korban* until the *Korban Tamid* is offered. For this particular *Kohen*, this is not due to the *din* of *tadir*, but rather a unique law that applies to the *Tamid* that it must be the first offering of the day. However, it is important to note that this law only applies when an animal that is fit for a *Tamid* is in the vicinity. If no animal fit for a *Tamid* can be found, then one is able to offer up a different *korban*.

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### Revision Questions

זבחים י: א' י"א: ג'

- In the following cases, which offering takes precedence, and why: (א: יי)
  - *Tamid* and *Mussaf*?
  - *Mussaf* of *Rosh Chodesh* and *Mussaf* of *Shabbat*?
  - *Mussaf* of *Rosh Hashanah* and *Mussaf* of *Rosh Chodesh*?
- In the following cases, which offering takes precedence, and why: (ב: ד')
  - The blood of a *chatat* and the blood of an *olah*?
  - The sacrificial parts of a *chatat* and those of an *olah*?
  - *Chatat* and *asham*?
  - *Todah* and *asham*?
  - *Ma'aser* and *bechor*?
  - *Ma'aser* and bird offerings?
  - *Menachot* and bird offerings?
  - *Minchat choteh* and *minchat nedava*?
  - Bird *olah* and bird *chatat*?
- What is the difference between a regular *asham*, and an *asham* of a *nazir* or *metzora*? (ה: יי)
- Does the ruling of precedence end upon sacrifice or continue until consumption? (ו: יי)
- Explain the *machloket* of *R' Meir* and *Chachamim* regarding the order of consumption of a day old *shlamim* and a current day's *Chatat* offering. (ז: יי)
- Are there any restrictions on how the *kohen* is allowed to cook the part of the sacrifice he is given to eat? (ח: יי)
- Regarding the previous question, which additives does *R' Meir* argue cannot be added and why? Who does he argue with? (ט: יי)
- If oil is being distributed to the *kohanim* for consumption, from what is its source? (י: יי)
- If oil is being burnt on the *mizbeach*, from what is its source? (יא: יי)
- Regarding the previous question, what other option does *R' Tarfon* add? (יב: יי)
- If blood hit clothing, from which offering did it come such that it requires laundering? (יג: א"י)
- What cases does the *Mishnah* bring for an invalid sacrifice that: (יד: א"י)
  - Was never *kosher*? (Four cases)
  - Had a moment when it was *kosher*? (Three cases)
- If blood ricocheted off the *mizbeach* and landed on clothing does it require laundering? (טו: א"י)
- Explain the debate regarding whether the hide from a *korban* requires laundering? (טז: א"י)
- How much of a garment that had blood on it requires laundering? (יז: א"י)
- What must be done to an earthenware utensil in which a *korban chatat* was cooked? (יח: א"י)
- What must be done to a metal utensil in which a *korban chatat* was cooked? (יט: א"י)
- Considering the last two questions is there any restriction on where it must be performed? (כ: א"י)
- What must be done if a garment that requires washing was taken out of the *azarah* and became *tameh*? (כא: א"י)
- What must be done with a copper utensil used for cooking a *korban chatat* that was taken outside the *azarah* and became *tameh*? (כב: א"י)

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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
2 <sup>nd</sup> March ל' אדר	3 <sup>rd</sup> March א' אדר	4 <sup>th</sup> March ב' אדר	5 <sup>th</sup> March ג' אדר	6 <sup>th</sup> March ד' אדר	7 <sup>th</sup> March ה' אדר	8 <sup>th</sup> March ו' אדר
Zevachim 11:7-8	Zevachim 12:1-2	Zevachim 12:3-4	Zevachim 12:5-6	Zevachim 13:1-2	Zevachim 13:3-4	Zevachim 13:5-6

