



Tadir and Mekudash

The tenth *perek* discusses the order of precedence regarding the offering of *korbanot* or parts of *korbanot*. The first *Mishnah* establishes that that which is performed more frequently (*tadir*) comes first. For example, the daily offering is always offered before the *mussaf* offering. Similarly, the *mussaf* offering that is brought on *Shabbat* is offered prior to the *mussaf* for *Rosh Chodesh* (when *Rosh Chodesh* falls on *Shabbat*).

The second *Mishnah* provides another rule, that if one is faced with two different *korbanot*, the more *mekudash* is offered. The *Mishnayot* continue by fleshing out this concept, detailing the order of *kedusha* as it applies to *korbanot*. One example relevant for our discussion is that the blood from a *chatat* precedes the blood from an *olah*, since the blood from a *chatat* achieves an atonement for the owner.

What is law when faced with a choice between something that is more frequent and another that is more *mekudash* – what comes first? At first, this question appears to be behind the discussion regarding the *mussafim* of *Shabbat* and *Rosh Chodesh*.

The *Tifferet Yisrael* comments that the first *Mishnah* must be teaching that the *korban mussaf* for *Shabbat* must be brought to the Temple courtyard before the *korban mussaf* for *Rosh Chodesh*. If however they were brought together, then the *mussaf* for *Rosh Chodesh* must be offered first, since it is more *mekudash*; it includes a *chatat* while the *mussaf* for *Shabbat* constitutes *olah* offering only. (He suggests that the *mussaf* for *Rosh Chodesh* would even be offered prior to the *korban Tamid*, if it was brought to the Temple courtyard prior to the slaughter of the *korban Tamid*.) According to the *Tifferet Yisrael* it appears that the *mekudash* comes first.

The *Tifferet Yaakov* however direct us to the *Tosfot R' Akiva Eiger* who cites the *Tosfot* that explain that the *mussaf* for *Shabbat* would always be offered prior to the *korban mussaf* of *Rosh Chodesh*, despite the later including a *korban chatat*. Firstly, due to the principle of *tadir*, the *mussaf* of *Shabbat* would precede the *olah* offerings within the *mussaf* of *Rosh Chodesh*. Consequently, they would also precede the *chatat*,

since the *Torah* equated the *korbanot* that are brought for the *mussaf* of *Rosh Chodesh*. Consequently, no proof can be brought the order of *mussaf* offerings.

Indeed, the *Gemara* (90b) asks our question and leaves the matter unresolved. The *Rambam* consequently rules that either may be selected. Nevertheless, the question continues to be discussed in other areas of *halacha*.

One example is the questions of which should be donned first, a *tallit* or *tefillin*; the *tallit* is worn more frequently, while the *tefillin* is more *mekudash*.

The *Nemukei Yosef* maintains that *tzitzit* should be worn first. Firstly, it is considered equivalent to all *mitzvot*. Furthermore, it is worn more frequently. The *Shagaat Aryeh* (28) however finds this difficult. First, according to the opinion that the *mitzvah* of *tzitzit* is only during that daytime, it is less frequent than the *mitzvah* of *tefillin*, which on a biblical level can be performed at night. Secondly, since *tefillin* is more *mekudash*, and the *Gemara's* question above is left unresolved, frequency is not a reason that it should be performed first.

The *Shulchan Aruch* (OC 25:1) rules that the *tallit* is worn first, but for a different reason. He explains that we wish to fulfil the maxim of "we ascend in *kedusha*". The *Shaagat Aryeh* also finds this difficult, since a heightened *kedusha* is more of a reason to perform the *mitzvah* first, rather than later.

The *Aruch HaShulchan* defends the *Shulchan Aruch*. Recall that the *Rambam* above ruled that since the *Gemara* did not resolve the issue, when faced with the choice of *tadir* and *mekudash* one can choose which to perform first. Consequently, the *Shulchan Aruch* is providing a basis for the choice in this case – we ascend in *kedusha*. He cites the *Zohar* as the basis of this rationale. The *Beur Halacha* explains that with respect to an individual, one must ascend in *kedusha* gradually, step by step. Consequently, in this case, the individual first wraps himself in the *mitzvah* and then ascends further binding himself with bonds of *kedusha*.

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Revision Questions

זבחים טי: בי – י: ח

- What type of sacrifices that are *p'sulim* must be taken down from the *mizbeach* according to *R' Yehuda*? (טי: בי)
 - Name three types of *p'sulim* that would have occurred outside the *Mikdash*? (טי: ג)
 - How did the father of *R' Channinah Segan Ha'Kohanim* act with regards to the offering of *korbanot* that were *ba'lei mumin*? (טי: ג)
 - Name three parts of an animal, which, if they are removed, should not be brought up on the *mizbeach*? (טי: ה)
 - If sacrificial parts came off the *mizbeach* before *chatzot*, is one *chayav meilah* for their inappropriate use? (טי: ו)
 - What else (besides the *mizbeach*) consecrates that which is contained in/on it? (טי: ו)
 - Can a vessel which is used to hold liquid measures, consecrate a dry measure? (טי: ו)
 - In the following cases, which offering takes precedence, and why? (א: י)
 - *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: יד)
 - 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: י)
 - Does the ruling of precedence end upon sacrifice or continue until consumption? (ו: י)
 - 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. (ו: י)
 - Are there any restrictions on how the *kohen* is allowed to cook the part of the sacrifice he is given to eat? (ז: י)
 - Regarding the previous question, which additives does *R' Meir* argue cannot be added and why? Who does he argue with? (ז: י)
 - If oil is being distributed to the *kohanim* for consumption, from what is its source? (ח: י)
 - If oil is being burnt on the *mizbeach*, from what is its source? (ח: י)
- Regarding the previous question, what other option does *R' Tarfon* add? (ח: י)

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
24 November כ"ו חשוון	25 November כ"ז חשוון	26 November כ"ח חשוון	27 November כ"ט חשוון	28 November ל' חשוון	29 November א' כסלו	30 November ב' כסלו
Zevachim 11:1-2	Zevachim 11:3-4	Zevachim 11:5-6	Zevachim 11:7-8	Zevachim 12:1-2	Zevachim 12:3-4	Zevachim 12:5-6

