



OVERVIEW of the Daf

1) Shelamim lambs of Shavuot (cont.)

Rabbah bar bar Chana cited a Baraisa that taught that if the Shavuot lambs were slaughtered for the sake of rams the korban is acceptable but the community did not discharge its obligation.

Rav disagrees and asserts that the community has discharged its obligation.

R' Chisda and Rabbah disagree about the extent of Rav's position.

Rabbah challenges his own interpretation but it is resolved by Abaye.

R' Zeira also unsuccessfully challenges Rabbah's interpretation.

2) **MISHNAH:** The Mishnah teaches that the tamid and musaf are not essential to one another nor are the musaf korbanos essential to one another. The Mishnah then discusses whether certain offerings can be made up. The Mishnah concludes with a statement about how different vessels of the Beis HaMikdash are inaugurated.

3) Prioritizing the tamid and musaf

R' Chiya bar Avin asks which is given precedence when there are limited numbers of offerings, the tamid or the musaf.

The question is further developed.

R' Chisda proves that neither is given precedence ahead of the other.

Abaye rejects this proof.

Another unsuccessful attempt to resolve this inquiry is presented.

Ravina challenges the ruling that six lambs must be examined for four days when Rosh HaShanah falls on Shabbos.

R' Ashi responds to this challenge. ■

REVIEW and Remember

1. What is the point of dispute between Rabbah bar bar Chana and Rav?

2. Is it possible to make up the morning Tamid?

3. What is the לשכת הטלאים?

4. What is the source that the Tamid must be examined for four days before slaughter?

Distinctive INSIGHT

The tamid comes first

ציבור שאין להן תמידין ומוספין וכו' היכי דמי אילמא תמידין דיומיה ומוספין דיומיה—פשיטא, תמידין עדיפי דהוה להו תדיר ומקודש

The Mishnah taught that the daily tamid offering must be the first offering brought each day. However, if the musaf was brought first, the musaf is acceptable, and the tamid may still be brought after it. Although the order of the offerings is that the tamid must come first, with the musaf to follow, they are kosher even if the order of bringing them is reversed.

R' Chiya b. Avin asked R' Chisda about a community which did not have enough funds to purchase both the tamid and the musaf offerings. Which of these would have precedence? The Gemara clarifies that the question would not be relevant if we were to judge today's tamid and today's musaf, because in this case the tamid would certainly be bought, as it is more frequently offered, and it is more holy than the musaf, as it is offered earlier than the musaf (Rashi, in his second comment). Rather, the question is in comparing the musaf of today and the tamid for the next day. Rashi explains that the case could be where it is Shabbos, and we have only two sheep aside from the tamid animals to be used for Shabbos. Should we use the two sheep for the musaf, leaving no animals for the next morning, or should we save the sheep for the next day's tamid?

The Gemara finally proves from our Mishnah that in this case, neither the tamid of the next day nor the musaf is given priority. The community may choose to do as they see fit.

The Rishonim discuss a case where the tamid cannot be brought on a particular day because there is no sheep available. The question is whether the community may continue and bring the other offerings scheduled for that day, or do we apply the rule that no other offering may be brought before the tamid?

Ra'aved (Commentary to Tamid) writes that the rule not to bring any offerings before the tamid only applies when the tamid itself will be brought. If the tamid is not going to be offered, we are not to refrain from allowing the other offerings to be brought. Or HaChaim (Vayikra, beginning of Parashas Tzav) disagrees, and he contends that if the tamid will not be brought, no other offering

HALACHAH Highlight

Reading the Chanukah reading before the Rosh Chodesh reading

פשיטא תמידין עדיפי דהוו להו תדיר ומקודש

It is obvious that the tamid is more frequent since it is more frequent and holy

Shulchan Aruch¹ rules that on Rosh Chodesh Teves the reading for Rosh Chodesh should precede the reading for Chanukah. The reason, Tosafos² explains, is that the order follows the general principle that when one has two mitzvos to perform precedence should be given to the one that occurs more frequently. If mistakenly one began to read the Chanukah portion first, Rema³ rules that the reading must be interrupted so that the Rosh Chodesh will be read first. The reason is that whenever things are prioritized based on the principle of frequency, in the event that this prioritization is not followed the mitzvah is not fulfilled.

Taz⁴ disagrees with Rema's ruling and asserts that if one performs the mitzvah that is less frequent ahead of the mitzvah that is more frequent the mitzvah is nevertheless fulfilled. He cites as proof to his position the Gemara in Zevachim (91a). The Gemara teaches that one should daven Mincha before davening musaf since mincha is prayed more frequently and nevertheless the halacha is that if one davened musaf before mincha he has fulfilled his obligation. This clearly demonstrates that even when one does not follow the principle of frequency the mitzvah is fulfilled. Consequently, he rules that if mistakenly they began to read the Chanukah portion they should finish that section and afterwards they should read the three Rosh Chodesh aliyos.

may be brought either.

Chazon Ish (33:3) points out that our Gemara seems to support the view of Ra'aved. When considering the question of R' Chiya b. Avin, whether we would choose to bring the tamid or musaf, the Gemara notes that if they were both for the same day, the tamid would certainly be preferred, as it is both frequent (tamid) and kadosh. We see, though, that the Gemara did not assume that bringing the musaf alone without the tamid before it was unacceptable. Gri"z notes that even if no offering may be brought without the tamid being first, this is only during the first four hours of the day. After that, any offering may be brought. ■

Maharsham⁵ agrees with Taz that fulfilling the less frequent mitzvah first is not essential ex post facto and he cited the comment of Tosafos⁶ to our Gemara to prove his position. The Gemara cites a verse to prove that the tamid precedes the musaf. Tosafos asks why a verse is necessary when this should be derived based on the principle of frequency. He mentions that the additional verse could teach that the principle of frequency is essential even ex post facto. However, since that it not the case another explanation is necessary for why the Gemara was compelled to find a verse. This demonstrates the principle of frequency is not essential ex post facto consistent with Taz's position. ■

1. שו"ע או"ח סי' תרפ"ד סעי' ג'.
2. תוס' שבת כ"ג: ד"ה הדר.
3. רמ"א שם.
4. ט"ז שם סק"ד.
5. דעת תורה שם ד"ה הג"ה.
6. תוס' ד"ה תלמוד. ■

STORIES Off the Daf

Setting Priorities

"התמידין..."

The Mishnah on today's daf discusses the halachos of the tamid offering.

The Apter Rav, זת"ל, was more commonly known as the Ohev Yisrael due to his vast love for his fellow Jews. At his request, his grave is not marked by any honorific other than, "Here lies Admor Ohev Yisrael" and his name. His home was open to anyone and he would always encourage and help those who came to

him in any way that he could.

A certain merchant in oxen suffered a reverse in his business and traveled to the Ohev Yisrael in the hopes of receiving advice as to how he might improve his situation. "My business was burgeoning for many years and until recently provided me with an excellent living. Suddenly it took a turn for the worse. Now I have lost all of my money and don't know what to do..."

When the Apter Rav heard about this he groaned and offered excellent practical means for this man to find a parnassah, heaping blessings on his head all the while that things would get better.

When he saw that the merchant's spirits had been revived he changed the direction of his words.

Rav Yehoshua Heschel said with bitterness, "You talk about your business troubles but forget completely that a huge tragedy occurred this very day for the entire Jewish people. Today, another day has passed and we have not brought the korban tamid! We have no Beis HaMikdash, no mizbeach and no kohen! You are worried about your oxen and your business. How can it be that our failure to bring the korban hatamid doesn't bother you?"¹ ■

1. רבי שמעון חסידא, ע' קפ"ג. ■