



## Inspecting the Korban Tamid

The *Mishnah* (2:5) teaches that the *lichshat telaim* (chamber of lambs) had no less the six lambs that were checked for blemishes at any time. The *Mishnah* explains that this correlated to the lambs required for *Shabbat* followed by two days of *Rosh Hashanah* – considering that the *Tamid* was offered in the morning and afternoon.

The *Bartenura* explains that the *Tana* in this *Mishnah* maintains that the *korban* must be checked for any blemishes four days prior to being offered on the *mizbeach*. The *Gemara* explains that this is derived (by way of a *gezeirah shavaah*) from the *korban pesach* that was offered when *Bnei Yisrael* left Egypt, that was separated four days prior to it being offered. We shall try to understand this requirement.

One question that is asked, is whether the law in our *Mishnah* is essential to the *korban Tamid*. In other words, if it was not performed, can the *korban* still be offered.

The *Aruch HaShulchan* (*Tamidin U'Musafin* 102:6) assumes that it is a *mitzvah*, but not *me'akev* (essential). He brings several proofs. The first is that there is only one source provided in the *Gemara* for this law as it applies to the *korban Tamid*. With respect to *kodshim*, when the law is *me'akev*, there is an additional source. Furthermore, he cites the *Yerushalmi*, the records an incident in the time when the Romans set siege on *Yerushalaim*. In order that they could continue to offer the *Tamid*, they would lower baskets of gold down the outside of the wall in exchange for lambs to be used for the *korbanot*. One time they were sent pigs instead. The *Gemara* records that miraculously they were two checked lambs that could be used in their stead. A simply understanding of the *Gemara* is that prior to that, they were offering the lambs that they were provided without waiting four days. The checked lambs that they miraculously found were simply clear of any blemishes.

The *Aruch LaNer* understands notes that the *Rambam* mentions this law, but not that it is *me'akev*, implying that he also maintains this position.

*R' Akiva Eiger* however cites the *Tosfot* (*Sukkah* 42a, s.v. *sheino mevukar*) who explains that if it was not separated four days prior, then the *korban Tamid* could not be offered. If it was offered, then the *korban* would be invalid. The *Tosfot* continues that if such an animal was offered as the *korban Tamid* on *Shabbat* it would be a desecration of *Shabbat* and the *kohen* would be required to bring *korban chatat*.

The *Ohr Zarua* is not certain on this issue. Initially he states that it makes sense that it is not *me'akev*. Firstly, the *Gemara* records that *Yerushalaim* was under siege due to civil war amongst the *Chashmonai* kings and there was similar arrangement to supply *korbanot* from those outside the wall. Once again it implies that the *korbanot* were offered when received. Furthermore, since this law does not apply to other *korbanot* it would seem to make sense that, were not possible, the *korban Tamid* could still be offered. Nevertheless, he notes that *R' Yossi* cited in the *Gemara* (*Sukkah* 42a) taught that if a *korban* was offered without *bikkur*, then the *kohen* would be obligated to bring a *chatat* (for violating *Shabbat*) and a replacement should be brought. The *Ohr Zarua* continues that if *R' Yossi* was referring to a case where the *korban* was not checked for a *mum* and found to have a *mum* after it was offered, then there ruling that the *korban* is invalid would be obvious and nothing novel in the *R' Yossi* teachings. Consequently, it appears that the simple understanding of the *Gemara* is as the *Tosfot* explains it, that it is invalid because it was not separated four day prior.

That said, the *Chazon Ish* explains that since the *Rambam* did not rule that it is *me'akev*, it must mean that he understood that the *Chachamim* argue with *R' Yossi* and ruled accordingly. He cites the *Malbim* (*Vayikra* 23) who also understands the *Rambam* this way.

## Revision Questions

ערכין א' ג' – ד' א'

- Explain the debate regarding a *goses*. (א' ג')
- If a pregnant woman is guilty of a capital offence when do we delay execution till the baby is delivered? (ד' א')
- What is the maximum and minimum *erech*? Provide an implication of the minimum amount. (א' ב')
- What law has a range of seven to seventeen days? One to two weeks? (א' ב') Four to eight months? Two to three days? Eight to twelve days? (ב' ב')
- What was the range between how many times the *shofar* was blown each day in the *Beit Ha'Mikdash*? Explain. (ג' ב')
- What was the range of how many lyres were played by the *levi'im*? (ב' ג')
- When was the flute played in the *Beit Ha'Mikdash*? (ג' ב')
- How many flutes were there? What were they made of? And who played them? (Include all three opinions.) (ג' ד')
- At least how many sheep (inspected for blemishes) had to be in the specially allocated storeroom and why? (ה' ב')
- In the *Beit Ha'Mikdash* what was the minimum and maximum number of:
  - Trumpets?
  - Harps?
  - Cymbals? (ה' ב')
  - *Levi'im* in the choir? (ו' ב')
- How could the young *levi'im* contribute in the *Beit Ha'Mikdash*? (ו' ב')
- Describe how in there is both a leniency and stringency in the following legal categories:
  - *Erchin* as opposed to *Nedarim*. (א' ג')
  - *Sde Achuza* as opposed to *Sde Mikneh*. (Include both opinions) (ב' ג')
  - A *Shor Mu'ad* that killed an *eved* as opposed to another person. (ג' ג')
  - *Ones U'Mefateh*. (ד' ג')
  - *Motzi Shem Ra'ah*. (ה' ג')
- What example is brought to demonstrate that the punishment for the spoken word is greater than a physical act? (ה' ג')
- How is an *erech*-vow ordinarily calculated both in terms of value and timing? (ד' א')
- What is the case of *heseg-yad* and how is the value determined? (ד' א')

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
11 January כ"ב טבת	12 January כ"ג טבת	13 January כ"ד טבת	14 January כ"ה טבת	15 January כ"ז טבת	16 January כ"ח טבת	17 January כ"ט טבת
Erchin 4:2-3	Erchin 4:4-5:1	Erchin 5:2-3	Erchin 5:4-5	Erchin 5:6-6:1	Erchin 6:2-3	Erchin 6:4-5

