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Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. One must place enough oil in the Menorah so that it will burn from evening until morning.

We know that the offering of the *tamid* precedes the offering of the *Korban Pesach* because regarding the *Korban Pesach* it is said *in the evening* and *in the afternoon*, so the *Korban Pesach* should be delayed until after the *tamid* of which it is not said *in the evening* but it is only said *in the afternoon*. Although regarding the *ketores* and the *menorah* it is only said *in the afternoon*, the *ketores* and the *menorah* do not precede the *Korban Pesach* because regarding the *menorah* it is said *Aharon and his sons shall arrange it from morning until evening*, and this teaches us that the *menorah* requires a full measurement of oil so that it will burn consistently from morning until evening. The word *oso*, meaning *it*, excludes the option of any other service being performed after the *menorah* is lit. (59a)

2. One cannot perform any other service after the Menorah is lit.

It is said *Aharon and his sons shall arrange it from morning until evening*. The word *oso*, meaning *it*, teaches us that no other daytime service may be started after the *menorah* is lit. Only lighting the *menorah* can be done in such a manner that the lighting lasts from evening until morning, so no other service can begin until the following morning. The *ketores* is compared to lighting the *menorah*, because

the Torah states that the *ketores* is to be burned when the *menorah* is lit. Just like no service can be performed after the lighting of the *menorah*, no service can be performed after the burning of the *ketores*. (59a)

3. The *ketores* must be burned before the Menorah is lit, and the *Menorah* must be lit before the *Korban Pesach* is brought.

The Baraisa states that the afternoon *tamid* precedes the *ketores* and the *ketores* precedes the lighting of the *menorah*, and the lighting of the *menorah* precedes the offering of the *Korban Pesach*. Let the *Korban Pesach* be delayed until after the offering of the *ketores* and the lighting of the *menorah*, because regarding the *Korban Pesach* it is said *in the evening* and *in the morning*, and regarding the *ketores* and the *menorah* it only states *in the evening*. Although regarding the *menorah* it is said *oso*, which means *it*, and this teaches that no service is valid after the *menorah* is lit, we say that the term *it* is required to exclude a service performed inside the Bais HaMikdash, and this is the *ketores*. Since it is said *and when Aharon kindles the lamps in the afternoon*, he shall burn the *ketores*, I would think that first he should light the *menorah* and then he should burn the *ketores*. By adding the word *it* regarding the lighting of the *menorah*, the Torah excludes the *ketores*, which precedes the lighting of the *menorah*, and does not exclude the *Korban Pesach*, which can be offered after the lighting of the *menorah*. Although it is said *and*

when Aharon kindles the lamps in the afternoon, he shall burn the ketores, and this implies that the ketores is burned after the menorah is lit, this means that when lighting the menorah, the ketores should already have been burned. (59a)

4. There is no prohibition to offer a bird chatas for an impoverished metzora after offering the tamid.

The Baraisa states that only the morning ketores precedes the morning tamid because regarding the ketores it is said *in the morning, in the morning*, as it is said *and Aharon shall burn upon the Inner Altar the ketores spices in the morning, in the morning*. Regarding the tamid it is only said one time *in the morning*, so the ketores takes precedence over the tamid. The only services performed after the afternoon tamid are the ketores, the lighting of the menorah, the offering of the Korban Pesach, and the sacrifice of a mechusar kippurim, one who is lacking atonement on Erev Pesach, who immerses himself in a mikveh a second time and eats his Korban Pesach at night.

Rabbi Yishmael the son of Rabbi Yochanan Ben Berokah says that even one who is lacking atonement during the rest of the days of the year, offers his sacrifice after the offering of the tamid and immerses himself a second time and eats kodashim at night.

The Tanna Kamma maintains that the positive commandment of eating the Korban Pesach, which is subject to kares, will supersede the positive commandment of completing all sacrifices before offering the afternoon tamid.

According to Rabbi Yishmael the son of Rabbi Yochanan Ben Berokah, however, we have to say that here we are discussing a case of a bird chatas of an impoverished metzora, as the mizbeich only gets its

blood, whereas the body of the bird is not burned on the mizbeich. The bird chatas can be offered after the tamid because the commandment to complete all sacrifices before the tamid only pertains to burning the sacrifice, and regarding the bird chatas, the body is not being burned.

Alternatively, the case can be one of a bird chatas and the Baraisa means that that the Kohen places the offering on the mizbeich and leaves it there overnight, which does not cause the sacrifice to become unfit, and the Kohen can burn it the next day after the morning tamid. The atonement, however, occurred when the throwing of the blood was performed the previous evening. (59a)

5. The offering of a chatas always precedes the offering of an olah.

According to the opinion that maintains that the Baraisa is discussing a case of a bird chatas of an impoverished metzora, we will have to say that the asham sacrifice of the metzora was already offered before the tamid. In such a case the impoverished metzora can bring his bird chatas after the tamid. Regarding the olah that the metzora brings, Rabbi Yishmael the son of Rabi Yochanan Ben Berokah maintains that just like the chatas and the asham of the metzora prevent him from eating kodashim, also his olah prevents him from eating kodashim.

We cannot suggest that his olah was brought before the tamid, because it is said *and he shall offer the one that is for a chatas first*, and the word *first* teaches us that any chatas offerings precede an accompanying olah offering. There is a rule that even a bird chatas will precede the offering of an animal olah. (59a)

6. The olah of a metzora can be offered before the chatas of a metzora and still provide atonement.

Although the *olah* is normally offered after the *chatas*, the *olah* of a *metzora* is different, because it is said the Kohen shall bring up the *olah* offering. By stating the word *vhe'elah*, which can also mean *and* he brought up, the verse implies that before the *chatas* was offered, he had already brought up the *olah*. This teaches that even if he brought the *olah* before the *chatas*, he gains atonement. (59a - 59b)

7. Kohanim are diligent in their service and they will not make a mistake.

According to the opinion mentioned above that explains that according to Rabbi Yishmael the son of Rabbi Yochanan Ben Berokah, one who is need of atonement can have his animal *chatas* offered after the *tamid*, because the Koehn can leave the offering on the *mizbeiach* overnight without burning it.

This would seem to be a problem, because when the Kohanim are burning parts of slaughtered offerings whose blood service was completed before the *tamid*, they may come to burn this offering as well, and this would be a violation of the commandment to complete all other offerings before the afternoon *tamid* is offered.

The Gemara answers that Kohanim are diligent in their performance of the service and they would not come to commit such a mistake, because the Kohanim who place the *chatas* on the *mizbeiach* will inform the other Kohanim of its status, and they will ensure that the *chatas* will not be burned during the night. (59b)

8. The Kohanim cannot eat their portion of the sacrifice until the sacrificial parts have been burned.

The Kohanim cannot eat the meat of an offering whose sacrificial parts have not yet been burned. A

Baraisa states that one would think that the Kohanim can eat the breast and the thigh of the *shelamim* before the sacrificial parts are burned. The Torah therefore has to state *the Kohen shall burn the fat on the altar*, and only then does the Torah state *and the breast shall be for Aharon and his sons*. This teaches us that the Kohanim can only eat their portions after the sacrificial parts have been burned. If the Kohanim do not eat the meat, the owners do not receive atonement, because it is said *and they shall eat them, those who gain atonement through them*. This verse teaches that the Kohanim eat the offering and then the owner receives atonement. (59b)

9. If the fats were left over from a sacrifice whose blood was thrown on the *mizbeiach* before that of the *tamid*, then the fats can be burned even after the *tamid*.

It is said *and the fat of my festival offering shall not remain overnight until morning*. This implies that until the morning the offering cannot be unburned, but throughout the night it can be off the *mizbeiach* and remain unburned and it will not be invalidated. It can be burned during the night and only becomes invalidated if it is not burned by the morning. Thus we see that an offering can be burned throughout the night. Yet it is said elsewhere *he shall burn on it the fats of the shelamim*, and this verse teaches us that once the afternoon *tamid* has been offered, no other sacrifice can be offered.

The Gemara resolves this contradiction by answering that the first verse refers to fats that were left over from an offering whose blood was thrown on the *mizbeiach* before the *tamid* was offered. Since the blood of the offering was thrown on the *mizbeiach* before that of the *tamid*, even though the sacrificial parts were not actually burned on the *mizbeiach*, we

deem the offering to have been completed after the morning *tamid*. (59b)

10. The fats of a sacrifice brought on Shabbos can be offered on Yom Tov.

It is said *the sacrifice of the Pesach festival shall not remain overnight until morning*, and this implies that until morning it cannot remain, but it can remain throughout the night, as long as it is burned before morning. This means that the sacrificial parts of the *Korban Pesach* can be burned on the night of Yom Tov even though its blood was thrown on the fourteenth, which is a weekday. Yet, it is written elsewhere *the olah of each Shabbos on its own Shabbos*, and this verse implies that a Shabbos *olah* is burned on Shabbos, but an *olah* of the weekday is not burned on Shabbos, and an *olah* of the weekday is not burned on Yom Tov. How can it be that the sacrificial parts of a *Korban Pesach* whose blood was thrown on a weekday be burned on the *mizbeiach* on Pesach itself?

The Gemara answers that we are discussing a case where the fourteenth of Nissan occurred on Shabbos, and the fats of a sacrifice can be brought on Yom Tov. (59b)

DAILY MASHAL

From Evening until Morning

The Gemara states that it is said that the Kohen should arrange the *menorah* from evening until morning, and this means that the Kohen should give the *menorah* its full measure of oil so that it will burn continuously from evening until morning. Furthermore, the only service that is valid from evening until morning is the lighting of the *menorah*.

The Medrash states that when Aharon saw all the *Nesiim*, princes, of the other tribes donating towards the dedication of the *mishkan* and neither he nor his tribe, Levi, was amongst them, he was saddened. Moshe encourage him by saying, “by your life! Your portion is greater than theirs, because you will kindle the lights of the *menorah*.”

The Ramban explains that this refers to the lighting of the Chanukah candles, because the *menorah* was only lit by the Kohanim while the Bais HaMikdash stood.

Our Gemara reflects the words of the Ramban, as the Chanukah lights are lit even when the Jewish People are in exile, which is likened to darkness, and the Chanukah lights will be lit until morning, an allusion to the arrival of Moshiach, when our lives will be illuminated by the great light that HaShem will reveal to us, speedily, in our days.