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Pesachim Daf 58

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Daf Notes is currently being dedicated to the neshamah of

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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

Afternoon tamid schedule

The Mishna says that the afternoon tamid offering was slaughtered at 8 ½ hours in the day, and offered on the altar at 9 ½ hours. On *Erev Pesach – the eve of Pesach*, when the Pesach had to be offered after it, it was slaughtered at 7 ½ hours in the day, and offered at 8 ½ hours, both on Shabbos and a weekday. However, on a Friday, it was slaughtered at 6 ½ hours and offered at 7 ½ hours. (58a1)

The Gemora asks what the source for the timing of the tamid is, and Rabbi Yehoshua ben Levi says it is from the verse which says that it must be offered *bein ha’arbayim – between the evenings*. The use of the plural “evenings” teaches that we must split the second half of the day (the evening) in two parts. Since the tamid sacrifice takes one hour from slaughtering to offering, this leaves 5 hours of the afternoon, which we split into 2 ½ before and 2 ½ after.

Rava challenges this from our Mishnah which states: On *Erev Pesach – the eve of Pesach*, when the Pesach had to be offered after it, it was slaughtered at 7 ½ hours in the day, and offered at 8 ½ hours, both on Shabbos and a weekday. Now if you think that [it must be slaughtered] at eight and a half hours according to

Scriptural law, how may we perform it earlier? Rather, Rava says that technically the tamid may be offered as soon as the sun tilts to the west in the second half of the day, as implied by the word *ha’arbayim – the [western] evening*. On a regular day, when people offer their personal pledged sacrifices, in connection with which the Torah states, [and he shall burn] upon it the fat of the peace-offerings [he-shelamim], and a Master said, ‘upon it’ complete [shalem] all the sacrifices.¹ We therefore postpone it two hours and sacrifice it at eight and a half hours. On *Erev Pesach*, when the Pesach must be offered after the tamid, we advance it one hour and sacrifice it at seven and a half hours. When *Erev Pesach* falls out on *Erev Shabbos*, when we need time to roast the pesach, for that does not override the Shabbos, we let it stand on its own law, [viz.,] at six and a half hours. (58a1 – 58a2)

Rabbi Yishmael and Rabbi Akiva

The Gemora cites a braisa with an unclear dispute between Rabbi Yishmael and Rabbi Akiva about the timing of the tamid. Rabbi Yishmael says that on Shabbos it is brought the same way as during the week, while Rabbi Akiva says it is brought like *Erev Pesach*. The Gemora discusses what exactly their dispute is.

¹ Rashi: upon it, Sc. the morning tamid, to which the verse refers, complete etc., i.e., all the sacrifices of the day are to be brought after the morning tamid, but not after the afternoon tamid, which must be the last of the day. This exegesis connects

shelamim with shalem (whole, complete). The other sacrifices must be offered before the tamid, we delay the tamid, to allow enough time.



Abaye says that Rabbi Yishmael is referring to Erev Pesach, and is saying that the tamid is brought at the same time, whether Erev Pesach is on Shabbos or a weekday. Rabbi Akiva says that if Erev of Pesach is on Shabbos, it is brought at the same time as when the Erev of Pesach is a Friday. Our Mishna, which says that the schedule of Erev Pesach is the same, whether it is a Shabbos or not, follows Rabbi Yishmael. Abaye explains that their dispute depends on the order of the *mussaf* – *additional Shabbos offering*, which must be brought at the 6th hour, and *bazichin* – *spoons of frankincense* offered on Shabbos. Rabbi Yishmael says that mussaf precedes the bazichin, and therefore the tamid, which comes after the mussaf must be at 7 ½ hours – after the mussaf at the start of 6 and bazichin at the start of 7. Rabbi Akiva says the bazichin come first, and therefore the tamid can be brought right after the mussaf, i.e., at 6 ½ hours.

Rava challenges Abaye’s explanation, as Rabbi Akiva says that it is like Erev Pesach, not that it is like Erev Pesach *which is on Shabbos*. Therefore, Rava says that Rabbi Yishmael is saying that the tamid is brought on Shabbos which is Erev Pesach at the same time as it is brought on a regular weekday, while Rabbi Akiva says that it is brought at the same time as a regular Erev Pesach. The Mishna, which says that it is brought at the same time on Erev Pesach, whether it is Shabbos or not, follows Rabbi Akiva. Their dispute is whether we are concerned that the meat of the Pesach sacrifice will spoil on Erev Pesach which is Shabbos, since one can only roast it when Shabbos is over. Rabbi Yishmael is concerned, and therefore delays the tamid, and therefore the Pesach, to leave less time until it will be roasted. Rabbi Akiva is not concerned, and therefore says this is like any other Erev Pesach. He would have said that one may offer it at 6 ½ hours, to give more time to offer the Pesach, but he says that bazichin –

spoons of the frankincense, follow mussaf, and therefore the earliest time for the tamid on Shabbos is 7 ½ hours.

Rabbah bar Ulla challenges Rava’s explanation, as Rabbi Yishmael makes no mention of Erev Pesach in the braisa. He therefore says that their dispute is about tamid on a regular Shabbos, when there are no voluntary sacrifices. Rabbi Yishmael says that it is offered at the same time as a weekday, while Rabbi Akiva says it is offered at the same time as it is offered on an Erev Pesach, i.e., 7 ½ hours. The Mishna, which says that it is brought on Erev Pesach at the same time, on Shabbos and weekdays, is consistent with both of their positions in the braisa. Their dispute is whether or not we standardize the tamid on Shabbos like weekdays, even though there is no need to make time for voluntary sacrifices. Rabbi Akiva would have said that we should offer it on Shabbos at 6 ½ hours, but he says that bazichin must follow mussaf, and therefore the earliest time is 7 ½ hours.

The chart below summarizes the different explanations:

| Explanation | Dispute case | Is like.. | | Mishna follows |
|-----------------|---------------------|---------------------|---------------------|----------------|
| | | Rabbi Yishmael | Rabbi Akiva | |
| Abaye | Shabbos Erev Pesach | Weekday Erev Pesach | Friday Erev Pesach | Rabbi Yishmael |
| Rava | | Regular weekday | Weekday Erev Pesach | Rabbi Akiva |
| Rabbah bar Ulla | Shabbos | Weekday | Erev Pesach | both |

(58a2 – 58b1)

The Gemora cites a braisa to challenge Rava’s explanation. The braisa cites Rabbi Yishmael saying that

on every day of the year the tamid is slaughtered at 8 ½ hours and offered at 9 ½ hours, while on Erev Pesach it is slaughtered at 7 ½ hours and offered at 8 ½ hours. If Erev Pesach is on Shabbos, it is the same as if it was on Monday. Rabbi Akiva says we offer it like on Erev Pesach. The Gemora explains that this braisa fits well with Abaye, as he said that Rabbi Yishmael's position was that Erev Pesach on Shabbos is equivalent to a weekday one, but is a challenge to Rava, who said that Rabbi Yishmael's position is that it is different. The Gemora answers that Rava would explain that the braisa means that if it is on Shabbos, it is equivalent to a *regular* Monday, which is consistent with his explanation of Rabbi Yishmael. (58b1 – 58b2)

The Gemora cites a braisa to challenge Abaye's explanation. The braisa cites Rabbi Yishmael saying that if Erev Pesach is on Shabbos, it is like all other days of the year. Rabbi Akiva says that it is like a regular Erev Pesach. This reading fits Rava's explanation, as he says their dispute is whether Erev Pesach on Shabbos is like a regular day or a regular Erev Pesach, but it is a challenge to Abaye's explanation. The Gemora answers that Abaye would explain that the braisa means that if it is on Shabbos, it is like all other Erev Pesach *of all other years*, which is consistent with his explanation of Rabbi Yishmael. (58b2)

Tamid endpoints

The Gemora cites a braisa which provides the source for the rule that nothing may be offered before the morning tamid or after the afternoon tamid. Nothing may be offered before the morning tamid, since the verse says that the kohen must place on [the pyre] *ha'ola – the olah*. Rava explains that the verse is teaching that the first thing on the pyre is *the olah*, implying a well-defined one, i.e., the morning tamid. Nothing may be offered after the afternoon tamid,

since the verse says the kohen will sacrifice on it the fats of *hashlamim – the shlamim*. Abaye explains that the verse teaches that these fats must be offered on, i.e. following, *it*, i.e., the morning olah, but not the afternoon one. Rava challenges this explanation, as that would imply that one could offer other sacrifices that are not shlamim. Rather, Rava says that the word hashlamim can be read as hashlem – complete, teaching that on it, i.e., following the morning tamid, one should complete *all the sacrifices*. (58b2)

DAILY MASHAL

The Gemara states that the words *bein harabaiim*, which means the afternoon, teaches us that we divide the afternoon into two afternoons, by appropriating two and a half hours prior to the offering of the *tamid* and two and a half hours after the time that the *tamid* can be offered, and one hour in between to offer the *tamid*. This teaches us that the *tamid* is slaughtered 8 ½ hours into the day. In the *Maariv* prayers we recite the words *Baruch atah HaShem hamaariv aravaim*, which literally means *blessed are You, HaShem, Who brings on evenings*. The Sfas Emes writes that the word *Erev*, evening, also refers to a mixture that needs clarification. The obligation of a Jew is to clarify the doubtful areas of life, as the Jewish People were created to be witnesses to Hashem's glory, and testimony is only required when there is a doubt. The Sfas Emes also writes that when there is faith, there is no concept of exile. When we recite the first blessing of the *Maariv* prayers, we should focus on illuminating the darkness of exile, and then we will be truly redeemed.