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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

Our Rabbis taught: The [evening] tamid is [sacrificed] before the pesach offering, the pesach offering is [sacrificed] before the [burning of the evening] incense, the incense before [the kindling of] the lights; let that in connection with which ba-erev [at evening] and bein ha-arbayim [between the evenings] are said be deferred after that in connection with which ba-erev is not said, save bein ha-arbayim alone.¹ If so, let [the burning of] the incense [and the kindling of] the lights also take precedence over the pesach offering, [for] let that in connection with which ba-erev and bein ha-arbayim are stated be deferred after that in connection with which nothing save bein ha-arbayim alone is said?² — There it is different, because Scripture expressed a limitation, ‘oso’ - ‘it’. For it was taught: [Aaron and his sons shall set it in order, to burn] from evening to morning: furnish it with its [requisite] measure, so that it may burn from evening to morning. Another interpretation: you have no [other] service which is valid from evening to morning save this alone. What is

the reason? Scripture said: ‘Aaron and his sons shall set it in order, to burn from evening to morning’: ‘it’ [shall be] from evening to morning, but no other thing shall be from evening until morning;³ and [the burning of] the incense is likened to [the kindling of] the lights.⁴

Now it was taught in accordance with our difficulty: The [evening] tamid is [sacrificed] before [the burning of] the incense, the incense is [burnt] before [the kindling of] the lamps, and the lamps are [kindled] before [the sacrificing of] the pesach offering: let that in connection with which ba-erev and ben ha'arbayim are stated be deferred after that in connection with which nothing save bein ha-arbayim alone is stated. But ‘it’ is written?⁵ — That ‘it’ is required to exclude a service of the inner [Temple]; and what is it? [The burning of] the incense.⁶ You might think that I would say, since it is written, And when Aaron kindles the lamps at dusk, he shall burn it, say, let us first light the lamps and then burn the incense; therefore the Merciful One expressed a

¹ This is why the evening tamid is before the pesach sacrifice. For in connection with the latter both these expressions are used: and the whole assembly . . . shall slaughter it at dusk (bein ha-arbayim); you shall sacrifice the pesach-offering at evening (ba-erev).

² For only bein ha-arbayim is stated in connection with the former two: And Aaron shall burn incense of sweet spices . . . And when Aaron lights the lamps at dusk (bein ha-arbayim), he shall burn it, ‘bein ha-arbayim’ applying to both the burning of the incense and the lighting of the lamps.

³ Hence nothing may come after the kindling of the lights, and consequently the slaughtering of the pesach offering must take precedence.

⁴ Just as no service after the former is valid, so is no service valid after the latter.

⁵ Implying that nothing must be done after the kindling of the lights.

⁶ For it is logical that a service similar to itself should be excluded, the kindling of the lamps likewise being a service in the inner Temple, and ‘it’ shows that no other inner service may take place after the kindling of the lamp. But the pesach offering was sacrificed in the outer Court.

limitation, 'it'. Then what is the purpose of, 'at dusk he shall burn it'? — This is what the Merciful One said: When you kindle the lamps, the incense must [already] be burning. (58b2 – 59a2)

Our Rabbis taught: There is nothing which takes precedence over the morning tamid except [the burning of] the [morning] incense alone, in connection with which 'in the morning, in the morning' is stated; so let [the burning of the] incense, in connection with which 'in the morning, in the morning,' is stated, for it is written, And Aaron shall burn upon it incense of sweet spices, in the morning, in the morning, take precedence over that in connection with which only one 'morning' is stated. And there is nothing which may be delayed until after the evening tamid save [the burning of] the incense, [the lighting of] the lamps, [the slaughtering of] the pesach sacrifice, and he who lacks atonement⁷ on Erev Pesach, who performs ritual immersion a second time⁸ and eats his pesach sacrifice in the evening. Rabbi Yishmael the son of Rabbi Yochanan ben Berokah said: He who lacks atonement at any other time of the year too, who performs ritual immersion and eats of sacred flesh in the evening.⁹

⁷ The technical designation, of a tamei person who may not eat holy flesh until he has brought a sacrifice after regaining his taharah, viz., a zav and a zavah, a metzora and a woman after childbirth. If one of these forgot to bring his sacrifice before the evening tamid was sacrificed on Erev Pesach, he must bring it after the tamid, since otherwise he may not partake of the pesach offering in the evening, which is obligatory.

⁸ Though he must perform ritual immersion the previous day, this being necessary before the purificatory sacrifice may be offered, he nevertheless repeats it before partaking of holy flesh.

⁹ If he brought a shelamim-offering that day but forgot to bring his purificatory sacrifice, he must bring it even after the afternoon tamid, so that he may eat the flesh of his shelamim-

According to the first Tanna, it is well; let the affirmative mitzvah of [eating] the pesach sacrifice, which involves kares, come and override the affirmative mitzvah of completion, which does not involve kares.¹⁰ But according to Rabbi Yishmael the son of Rabbi Yochanan ben Berokah, wherein is this affirmative mitzvah stronger than the other affirmative mitzvah? — Said Ravina in Rav Chisda's name: We treat here of a bird chatas, the blood of which alone belongs to the altar.¹¹ Rav Pappa said: You may even say [that we treat of] an animal chatas-offering; he takes it up and keeps it overnight on the top of the altar.¹² But there is the asham-offering? As for Rav Pappa, it is well; hence we keep it overnight. But according to Rav Chisda, what can be said? — I will tell you: It means where he has offered up his asham-offering. But there is the olah-offering? And should you answer: The olah-offering is not indispensable, surely it was taught: Rabbi Yishmael the son of Rabbi Yochanan ben Berokah said: Just as his chatas-offering and his asham-offering are indispensable for him, so is his olah-offering indispensable for him. And should you answer: It means where he has offered his olah-offering; yet can his olah-offering be offered first before his chatas-offering? Surely it was taught: And he shall offer that which is for the chatas-offering first; for what purpose is this

offering in the evening. Rabbi Yishmael regarding this too as obligatory.

¹⁰ Even if a sacrifice is unlawfully brought after the evening tamid it is not punished by kares.

¹¹ Rabbi Yishmael, in speaking of one who lacks atonement during the rest of the year, refers to a poor metzora, who brought a bird for his chatas-offering. This was eaten by the Kohanim, and nothing of it was burnt on the altar, whereas the affirmative mitzvah of 'completion' is written in reference to burning on the altar, and hence applies only to animal sacrifices, the fat of which was burnt on the altar.

¹² He slaughters the sacrifice after the evening tamid, but carries the animal on to the top of the altar and leaves it there overnight, postponing the burning of the fat until after the tamid of the following morning.

stated? If to teach that it comes before the olah-offering, surely it is already said: And he shall prepare the second for an olah-offering, according to the ordinance? But this furnishes a general rule for all chatas-offerings, that they take precedence of all olah-offerings which accompany them; and we have an established principle that even a bird chatas-offering takes precedence of an animal olah-offering! — Said Rava: The olah-offering of a metzora is different, because the Merciful One said: And the Kohen shall [have] offer[ed] the olah offering, [implying], that which he has already offered.¹³ (59a2 – 59b1)

Rav Shemen bar Abba said to Rav Pappa: According to you who maintain [that] he takes it up and keeps it overnight on the top of the altar, shall we arise and do a thing to the Kohanim whereby they may come to a stumbling-block, for they will think it is of that day, and thus come to burn it?¹⁴ — The Kohanim are most careful, replied he.

Rav Ashi said to Rav Kahana-others state, Rav Huna the son of Rav Nassan [said] to Rav Pappa: But as long as the eimurim¹⁵ have not been burnt, the Kohanim may not eat the flesh?¹⁶ For it was taught: You might think that the Kohanim should be permitted [to partake] of

¹³ Hence although the chatas-offering should come before the olah-offering, yet the possible meaning of this verse teaches that even if the order is reversed it is valid. Therefore we can explain the present Baraisa as meaning that he had already sacrificed his olah-offering.

¹⁴ During the night the limbs of the sacrifices of the previous day are burnt, all before the tamid of the following morning. Here, however, the animal chatas-offering which was kept untouched overnight must be burnt after the morning tamid, whereas the Kohen may confuse it with the rest and burn it before.

¹⁵ The sacrificial parts.

¹⁶ And in consequence atonement is incomplete, so that the owner may not partake of the pesach sacrifice in any case, if his chatas-offering is left overnight.

the breast and the thigh before the burning of the eimurim; therefore it is stated: And the Kohen shall burn the fat upon the altar, and then follows: but the breast shall be Aaron's and his sons'. And as long as the Kohanim have not eaten [it], the owners obtain no atonement, for it was taught: And they shall eat those things with which atonement was made; this teaches that the Kohanim eat [it] and the owners obtain atonement! — Said he to him: Since it is impossible,¹⁷ they [the eimurim] are treated as though they were defiled or lost. For it was taught: You might think that if the eimurim were defiled or lost, the Kohanim have no right to the breast or the thigh, therefore it is stated, 'But the breast shall be Aaron's and his sons', in all cases. (59b1)

Rav Kahana opposed [two verses]: It is written, neither shall the fat of My Festival offering remain all night until the morning; [thus] it is only 'until the morning' that 'it shall not remain all night,' but it may be kept for the whole night;¹⁸ but it is written, and he shall burn upon it the fat of the shelamim-offerings, [implying,] after it complete all the sacrifices?¹⁹ He raised the difficulty; and he himself answered it: That is where they were left over.²⁰ (59b2)

¹⁷ To burn the eimurim after the evening tamid, on account of the affirmative mitzvah of 'completion'.

¹⁸ I.e., the Kohen has the whole night in which to burn the fat, providing that nothing is left by the morning.

¹⁹ Thus nothing may be done after the evening tamid.

²⁰ Of the sacrifices whose blood was sprinkled before the evening tamid. Immediately after the blood is sprinkled, the fat etc. is ready for burning on the altar, and therefore even if it is delayed, its ultimate burning during the night is regarded as following the tamid of the previous morning, not that of the evening.



Rav Safra pointed out a contradiction to Rav: It is written, neither shall the sacrifice of the Pesach Festival be left unto the morning; thus it is only 'unto the morning' that 'it shall not be left,' but it may be kept all night;²¹ but it is written, The olah-offering of the Shabbos [shall be olah] on its Shabbos, but not the olah-offering of a weekday on the Shabbos, nor the olah-offering of a weekday on a Festival? — Said he to him, Rabbi Abba bar Chiya has already pointed out this contradiction to Rabbi Avahu, and he answered him, We treat here of the case where the fourteenth falls on the Shabbos,²² for the fats of the Shabbos may be offered on the Festival. Said he to him, Because the fats of the Shabbos may be offered on the Festival, we are to arise and assume that this verse is written [only] in respect of the fourteenth which falls on the Shabbos? Leave the verse, he answered, for it is compelled to establish its own [particular] case.²³ (59b2)

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 *Nesim*, 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.

²¹ During which the altar portions of the pesach sacrifice are burnt. Although these, strictly speaking, belong to a sacrifice which has been offered on a weekday, i.e., the fourteenth, yet they may be burnt on the night of the Festival.

²² I.e., only then is the implication of the first verse applicable.

²³ Since there is a contradiction, the verse itself proves that it can only relate to this particular instance.