



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Nun Ches

PEREK TAMID NISHCHAT -- PEREK CHAMISHI

MISHNA

- Typically, the Korbon Tamid is slaughtered 8 ½ hours into the day (2 ½ hours after chatzos) and is offered on the Mizbe'ach 9 ½ hours into the day. On Erev Pesach (the Korbon Pesach must be brought after the Tamid, and a lot of time is needed for the Pesach) the Tamid is slaughtered 7 ½ hours into the day and offered on the Mizbe'ach 8 ½ hours into the day. This is true whether Erev Pesach falls on a weekday or on a Shabbos. However, when Erev Pesach falls on a Friday, the Tamid is slaughtered at 6 ½ hours into the day and offered at 7 ½ hours into the day (additional time is needed to roast the Korbon Pesach after bringing it on the Mizbe'ach, because that roasting must be done before Shabbos begins).

GEMARA

- **Q:** How do we know that the Tamid is typically slaughtered at 8 ½ hours into the day and offered at 9 ½ hours? **A: R' Yehoshua ben Levi** said, the pasuk says that the afternoon Tamid must be brought "bein ha'arbayim", which teaches that the Tamid must be brought in the middle of the afternoon. Therefore, the Tamid, which takes an hour from slaughter to offering, is brought with 2 ½ hours of the afternoon before it begins and 2 ½ hours left after it is completed.
 - **Q: Rava** asked, our Mishna says that there are times when the Tamid is brought earlier. If we learn out the time from a pasuk, how can we ever bring it earlier!? **A:** Rather, **Rava** said, the pasuk teaches that the Tamid may be brought beginning from the time that the shadow starts casting to the east (1/2 hour after chatzos, which is 6 ½ hours into the day). However, because no korbon (besides a Pesach) may be brought after the Korbon Tamid, on a typical day we delay the Tamid until 8 ½ hours to allow for the bringing of personal korbanos. On a typical Erev Pesach, since the Pesach must be brought after the Tamid, we bring the Tamid an hour earlier, to give more time for all the Pesachim to be brought. When Erev Pesach is Friday, and we need time to roast the Pesach in addition to offering it, we bring the Tamid an additional hour earlier.
- A Braisa says: **R' Yishmael** says, the Tamid is brought on Shabbos as it is during the week. **R' Akiva** says, like it is brought on Erev Pesach.
 - **Abaye** explains, **R' Yishmael** is saying, the Tamid is brought on Erev Pesach that falls on Shabbos at the same time that it is brought when Erev Pesach falls on a weekday (i.e. at 7 ½ hours into the day). **R' Akiva** says that the Tamid is brought on Erev Pesach that falls on Shabbos at the same time that it is brought when Erev Pesach falls on a Friday (i.e. at 6 ½ hours into the day). According to this explanation, our Mishna follows **R' Yishmael**.
 - The machlokes between **R' Yishmael** and **R' Akiva** is as follows. Every Shabbos, the 2 spoons of "levonah" would be removed from the Shulchan and offered on the Mizbe'ach, after which the Lechem Hapanim of the previous week would be distributed to the Kohanim. **R' Yishmael** says that the levonah was offered after the Korbon Mussaf. Since the Mussaf had to be offered during the hour before chatzos, the levonah could not be offered until chatzos. The Tamid could therefore not be brought until an hour and a half after chatzos (or 7 ½ hours into the day). **R' Akiva** says that the levonah was brought before the Mussaf. Therefore, the Tamid could be brought at 6 ½ hours into the day.
 - **Q: Rava** asked, in the Braisa **R' Akiva** says it is brought "like it is brought on Erev Pesach". He doesn't say anything about it being an Erev Pesach which is also Erev Shabbos!? **A: Rava** therefore explained the Braisa as follows. **R'**

Yishmael says, when Erev Pesach falls on Shabbos, the Tamid is brought as it is on all other days of the year (at 8 ½ hours). **R' Akiva** says, when Erev Pesach falls on Shabbos, the Tamid is brought as it is on all other Erev Pesach (at 7 ½ hours). According to this explanation, our Mishna follows **R' Akiva**.

- The machlokes between **R' Yishmael** and **R' Akiva** can be explained as follows. **R' Yishmael** is concerned, that since the meat cannot be roasted until after Shabbos, if we slaughter it at 7 ½ hours into the day, the meat may spoil. **R' Akiva** is not concerned for spoilage.
 - **Q:** If **R' Akiva** is not concerned for spoilage, why not bring the Tamid at 6 ½ hours and begin the Pesach after that!? **A:** He holds that the levonah is brought after the Mussaf, and the Tamid therefore cannot be brought before 7 ½ hours.
- **Q: Rabbah bar Ullah** asked, in the Braisa **R' Yishmael** seems to be discussing a regular Shabbos. He doesn't say anything about Shabbos that is Erev Pesach!? **A: Rabbah bar Ullah** therefore said, the machlokes in the Braisa is regarding the Tamid brought on a regular Shabbos. **R' Yishmael** says it is brought as on a typical weekday, at 8 ½ hours. **R' Akiva** says it is brought as on a typical Erev Pesach, at 7 ½ hours (since personal korbanos can't be brought on Shabbos there is no reason to delay the Tamid). Our Mishna, which discusses Shabbos which is also Erev Pesach, can follow both views.
 - The machlokes between **R' Yishmael** and **R' Akiva** can be explained as follows. **R' Yishmael** says that we keep the Tamid at 8 ½ hours on Shabbos even though the reason to delay the bringing of the Tamid to that time does not apply (personal korbanos may not be brought), so as not to confuse the time the Tamid is brought every day. **R' Akiva** is not concerned for confusion, and therefore says that on Shabbos, when the delay is not needed, it should be brought at 7 ½ hours.
 - **Q:** If so, why is it not brought at 6 ½ hours!? **A:** He holds that the levonah is brought after the Mussaf, and the Tamid therefore cannot be brought before 7 ½ hours.
- **Q:** A Braisa says: the Tamid is typically brought at 8 ½ hours. On Erev Pesach it is brought at 7 ½ hours. When Erev Pesach is Shabbos, **R' Yishmael** says it is brought as on a Monday. Presumably this means that it is brought as on another Erev Pesach, at 7 ½ hours. This is correct according to **Abaye's** explanation, but not according to **Rava**!? **A: Rava** will say, **R' Yishmael** means that the Tamid on Erev Pesach that falls on a Shabbos is brought as a *regular* Monday – at 8 ½ hours into the day.
- **Q:** A Braisa says, when Erev Pesach falls on a Shabbos, **R' Yishmael** says the Tamid is brought as it is during the rest of the year (at 8 ½ hours). This doesn't fit according to **Abaye's** explanation!? **A: Abaye** will say, the Braisa means, it is brought as it is on *Erev Pesach of the rest of the years* – at 7 ½ hours.
- A Braisa explains, a pasuk teaches that no korbon may be brought before the morning Tamid. The pasuk says “V'arach alehah Ha'olah”, “the” first olah (the morning Tamid) should be the first thing placed on the wood of the Mizbe'ach. Also, nothing may be brought after the afternoon Tamid. The pasuk says “v'hiktir alehah chelvei hashlamim” (the shelamim should be brought on top of the morning Tamid). **Abaye** says, this teaches that on the *morning* Tamid the shelamim can be offered, but not on the afternoon Tamid. **Rava** says, that may mean that only a shelamim can't be brought later. The pasuk therefore says “Hashlamim” which we darshen to mean “hashleim” – complete – the afternoon Tamid completes all korbanos of the day.