



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

### Pesachim Daf Nun Tes

- A Braisa says, the Tamid is brought before the Korbon Pesach, the Pesach is brought before the Ketores, and the Ketores is brought before the lighting of the Menorah. The Tamid is brought before the Pesach, because regarding the Pesach the pasuk says “b’erev” and “bein ha’arbayim”, and regarding the Tamid the pasuk only says “bein ha’arbayim”.
  - **Q:** For this reason, the Ketores should be brought and the Menorah should be lit before the Pesach as well!? **A:** A Braisa says, the pasuk says that the Kohen should arrange “it” (the Menorah) from evening until morning, which teaches that nothing else can be done after the Menorah in the evening. Through a hekesh to Ketores, we are taught that the same halacha applies regarding Ketores. Therefore, the Pesach must precede the Ketores and the lighting of the Menorah.
    - There is a Braisa that says that the Pesach is brought after the Ketores and the lighting of the Menorah because regarding the Pesach the pasuk says “b’erev” and “bein ha’arbayim”, and regarding the Menorah and Ketores the pasuk only says “bein ha’arbayim”.
- A Braisa says, the morning Ketores is brought before the morning Tamid, because regarding the morning Ketores the pasuk says “baboker, baboker”, and regarding the morning Tamid the pasuk only says “baboker” once. Also, nothing is brought after the afternoon Tamid except the Ketores, the lighting of the Menorah, the Korbon Pesach, and the korbon of one who must bring a korbon to allow him to eat kodashim (a “mechusar kipurim”) which falls on Erev Pesach. **R’ Yishmael the son of R’ Yochanan ben Broka** says, a michusar kipurim may bring his korbon after the Tamid any day of the year.
  - **Q:** According to the **T”K**, it makes sense that the korbon of the michusar kipurim may be brought after the Tamid on Erev Pesach, because bringing a korbon after the Tamid violates a simple positive commandment, but it allows him to eat the Pesach, which is a positive commandment that carries the kares penalty. However, according to **R’ Yishmael the son of R’ Yochanan ben Broka**, why should he be allowed to violate the “asei” just to allow him to eat regular kodashim which is also only a simple “asei”!? **A: Ravina in the name of R’ Chisda** said, we are discussing the bringing of a bird chatas, of which only the blood (not the intestines or the meat) goes on the Mizbe’ach, which is not considered problematic to be brought after the Tamid. **A2: R’ Pappa** said, we may even be talking about bringing an animal, but he leaves it on top of the Mizbe’ach and burns it the next morning. In that way it does not become passul (because it is on top of the Mizbe’ach), and it is not problematic with regard to the afternoon Tamid (because it is not being burned until the morning).
    - **Q:** A metzora who is a michusar kipurim must bring an asham as well. According to **R’ Pappa**, he can do the same thing as he does to the chatas (leave it overnight on the Mizbe’ach). However, since the asham is not a bird, how would **R’ Chisda** deal with it!? **A:** The Braisa is discussing where the asham was brought before the afternoon Tamid was brought.
      - **Q:** What about the olah that must be brought as well? It can’t be that the olah was brought before the Tamid, because a Braisa says that the olah cannot be brought before the chatas!? **A: Rava** said, the olah of a metzora is an exception to this general rule and may be brought before the chatas, in which case the Braisa is discussing a case where the olah was brought before the Tamid.
    - **Q: R’ Shamen bar Abba** asked **R’ Pappa**, how can we leave the korbon on top of the Mizbe’ach overnight? The Kohanim will think it belongs to a korbon that was

offered that day and will burn it that night!? **A:** Kohanim are careful and will be sure to avoid that mistake.

- **Q:** If the korbbon is not offered until the morning, the Kohanim cannot eat the chatas until then, and we have learned that the one bringing the korbbon gets his atonement when the Kohanim eat the korbbon (which won't be until the morning, so what has been gained by bringing the chatas to the top of the Mizbe'ach)!? **A:** Since it is not possible to offer the chatas at this time, we treat it as if it is a korbbon whose intestines were lost or became tamei, in which case the Kohanim may eat the korbbon although it has not been offered. Here too, the Kohanim will be allowed to eat the korbbon.
- **R' Kahana** asked, one pasuk says that fats of a korbbon may be burned throughout the night. Another pasuk says the fats must be burned before the afternoon Tamid!? He answered, as long as the blood of the korbbon was offered on the Mizbe'ach before the afternoon Tamid, the remaining fats may be burned on the Mizbe'ach even at night.
- **R' Safra** asked, one pasuk says that the Korbbon Pesach may be burned on the Mizbe'ach all night. However, another pasuk says that a weekday korbbon may not be burned on Yom Tov, so how can the Pesach, which is brought on Erev Pesach, be burned at night, which is already Yom Tov!? **A: Rava** answered, the pasuk refers to Erev Pesach that was on Shabbos. In that case it may be burned all night, because a korbbon of Shabbos may be burned on Yom Tov.