

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah discusses the timing of when the afternoon Tamid is offered.

2) Clarifying the Mishnah

The Gemara asks for a source for the Mishnah's ruling that the afternoon Tamid is slaughtered at 8 ½ hours and offered up at 9 ½ hours.

Rava identifies a source for this halachah.

A Baraisa is cited that presents a dispute between R' Yishmael and R' Akiva.

Abaye suggests an explanation of the Baraisa, but it is refuted by Rava.

Rava suggests an explanation of the Baraisa, but it is refuted by Rabbah bar Ulla.

Rabbah bar Ulla suggests an explanation of the Baraisa that is accepted.

Unsuccessful attempts are made to refute Abaye and Rava.

A Baraisa identifies the source of the ruling that donated korbonos may not be offered before the morning Tamid or after the afternoon Tamid. ■

REVIEW and Remember

1. Give the source for the Mishnah's ruling that the afternoon Tamid is normally brought at 8½ hours.
2. How does Abaye explain the dispute between R' Yishmael and R' Akiva?
3. What was Rabbah bar Ulla's objection to Rava's understanding of the dispute between R' Yishmael and R' Akiva?
4. What is the source that no offering may precede the morning Tamid?

Distinctive INSIGHT

Scheduling the Tamid before the Pesach

במכמר בשרא קמפליגי

According to Rava, the disagreement between Rabbi Yishmael and Rabbi Akiva in the Baraisa is regarding the time the afternoon Tamid should be brought (the moment of slaughtering it, which is the beginning of the process) on erev Pesach which is Shabbos. Rabbi Yishmael holds that it should be at 8½ hours into the day, while Rabbi Akiva holds that it should be brought at 7½ hours into the day.

The basis for these varying opinions is attributed not to the Tamid itself, but rather to an issue regarding the meat of the Korban Pesach, which is slaughtered after the Tamid, and whether we are worried that it may begin to spoil ("heat up") if it is left out too long between when it is slaughtered and when it will be roasted, after Shabbos is over. Rabbi Yishmael is concerned that if the Tamid is slaughtered too early, the Pesach which follows will begin to spoil before it will be roasted. Rabbi Akiva allows the Tamid to be brought earlier, because he does not feel that the problem of the meat of the Pesach will spoil in this short interval.

The בעל המאור notes that even according to Rabbi Yishmael, we should allow the Tamid to be brought early (at 7½ hours), but rather legislate that the Pesach not be brought so early afterwards. Why should we delay the Tamid just to have the Pesach brought later?

He answers that once the Tamid is brought, we must assume that people will immediately proceed and bring the Pesach. People realize that they must wait until after the Tamid, but at that point, there would be no reason for people to wait. The concern that the meat might heat up before it is roasted is not a factor in people's minds.

The בעל המאור brings another answer in the name of מהר"ר. He says that we would not delay the Tamid only due to the need to have the Pesach slaughtered at a later hour. However, there is an additional factor which makes the difference. We do not want to alter the time of the Tamid from its standard daily schedule of 8½ hours, because we do not want נדבות and נדרים to lose their time slot during the weekdays. With these two factors, Rabbi Yishmael rules that on Shabbos, erev Pesach, the Tamid is to be brought at 7½ hours. ■

HALACHAH Highlight

When is the latest time one can daven Mincha?

תמיד נשחט בשמונה ומחצה וקרב בתשעה ומחצה וכו' אמר רבא מצותו דתמיד משינטו צללי ערב וכו'. ופרש"י וז"ל כולה תקנתא דרבנן היא דמדאורייתא כל שש שעות אחרונות כשירות. עכ"ל

The Tamid is sacrificed at 8½ hours and brought at 9½. Rava said, the mitzvah of the Tamid is at "tzelalai erev." Rashi explains, this entire matter is a rabbinic injunction, for on a Torah level the last 6 hours would be kosher for the Tamid to be brought.

The Rishonim argue until when would it be kosher. Some say¹ the blood of the Tamid offering which was not thrown will become disqualified at sundown. Others hold², it only becomes disqualified at nightfall. Another point which is contended³ is if only the blood is disqualified at sundown, or even⁴ its accompanying libation.

The practical difference which emerges is the time until when is it permissible to daven Mincha. The Mincha service corresponds⁵ to the daily sacrifice. Therefore, whenever the time that the daily offering becomes disqualified⁶, would also be too late for davening Mincha.

In practice, the Mishna Berura⁷ writes that ideally

one should daven before shkiya. It is even better⁸ for one to daven in private (without a minyan) than to daven after shkiya with a minyan. In an extremely pressing situation one could rely on those who are lenient, and to daven after sundown. (See below⁹ for how late one can actually daven.) Nonetheless, once stars are visible it would certainly be forbidden to still daven Mincha. ■

1. שהפני יהושע בברכות דף כ"ו כתב שמנחה כנגד נסכי התמיד ושע"כ אפשר להתפלל מנחה גם אחרי שקיעה שרק ספ ניפסל בשקיעה. וכ"כ להדיא בתלמידי רבינו יונה שם שדם התמיד ניפסל בשקיעה
2. תוס' במנחות דף כ' ע"ב בשם י"מ, וסותרו"ה נפל. וע"ע בשעה"צ סימן רל"ג ס"ק י' ובדע"ת למהרש"ם שם
3. הפנ"י הנ"ל. וע"ע במ"א שם ס"ק ג' שהסתפק האם רק שחיטתה אינו אלא עד שקיעה או גם הקרבתה. וברש"י ברכות כ"ו. פירש דעד הערב ר"ל עד שתחשך. ולכא"ו ר"ל טאת הכוכבים
4. רש"י בתמורה דף י"ד ע"א. כן דייק בדע"ת למהרש"ם בסימן רל"ג מרש"י שם
5. בריש פרק ד' דברכות, ועי"ש
6. אלא שלהפנ"י הנ"ל אסור להתפלל מנחה משנפסלו נסכי התמיד. ולרבינו יונה הנ"ל משנפסל דם התמיד
7. סימן רל"ג ס"ק י"ד. ועי"ש בשעה"צ אכ"ל ובעוונותינו הרבים ראיתי אנשים שהורגלו להתפלל מנחה זמן הרבה אחר השקיע וכו' עכ"ל
8. ולשו"ת אור לציון ח"ב פצ"ו ד' עדיף בציבור. אמנם עע"ש אות ב'. וקצ"ע
9. ומשנה ברורה כתב שיכול להתפלל עד רבע שעה לפני צאה"כ. והיינו לפי המנהג שהיה נהוג פעם, כר"ת. ועי' בזה שם בפסק"ת ח' ■

STORIES Off the Daf

While the candle burns...

תמיד נשחט בשמונה ומחצה וקרב בתשעה ומחצה. בערבי פסחים נשחט בשבע ומחצה וקרב בשמונה... והפסח אחריו.

The Maharal explains that day-time symbolizes existence, and nighttime its absence. All creations are destined to be extinguished and cease to be; they first pass through the "day" of an apparently independent life, but close the cycle in the "night" when they return to Hashem, the Source of all. Even within our own lives, the day is most suited to

activity—and as it draws on to its close and the night begins to come on, the mind naturally quiets and prepares itself for the little death of sleep. It is just at that time that the korban Pesach must be offered. It embodies the awareness that our time is limited, and we are all to ultimately be reabsorbed within the Source from which we came.

Rav Yisroel Salanter once had occasion to visit a shoemaker late in the evening. The man was moored to his task despite the hour and the heavy darkness; even his candle guttered and struggled to stay lit. Despite the obstacles, the simple craftsman drew closer to the light and kept squinting

over his tools.

"Why are you still at work?" asked Rav Yisroel. "You will soon run out of light and be forced to stop anyway—why not wait until the morning to finish the shoes?"

"What difference does it make that the candle is almost out?" asked the shoemaker. "All the while that the candle still burns, I can make my repairs!"

The words left a deep impression on Rav Yisroel. If simple cobbling demands such perseverance, is it not all the more true that spiritual work must go on all the while that the soul, the "candle of Hashem," burns. ■

