

## OVERVIEW of the Daf

### 1) The dimensions of the azarah

R' Yehudah in the name of Shmuel teaches that for purposes of tum'ah the azarah is 187 amos long and 135 amos wide.

A Beraisa is cited that echoes this principle.

The Gemara searches for the area that is excluded by this teaching.

The discussion leads to the question of the status of the various לשכות.

### 2) Eating kodshei kodashim before an opening of the Heichal

The Gemara challenges the Gemara's indication that kodshei kodashim do not have to be eaten before an opening of the Heichal.

Ravina resolves this challenge.

This resolution is unsuccessfully challenged.

### 3) The latest time to offer a korban

R' Yitzchok bar Avudimi teaches that the blood of a korban becomes disqualified at sunset.

This exposition is unsuccessfully challenged.

### 4) Piggul intent for a Shelamim

Chizkiyah and R' Yochanan disagree about the status of a Shelamim if one had intent to eat the korban on the night following the second day.

Each Amora elaborates on his position.

A similar dispute between Chizkiyah and R' Yochanan is cited.

A Beraisa is cited in support of R' Yochanan's position.

A Beraisa presents the sources that the shelamim may

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## Distinctive INSIGHT

*Bechor and Ma'aser are eaten throughout the entire city*

ונאכלין בכל העיר

The Mishnah teaches that the meat from the bechor and ma'aser offerings may be eaten throughout the entire city of Yerushalayim. Rashi explains that the source for this halacha is the verse in Devarim (12:6), "Any there you shall bring your olah-offerings, and your offerings, your ma'asros, etc." Sifrei notes that the word ma'asros is plural, thus indicating to Rabbi Akiva that the verse is referring to two different kinds of ma'aser which are eaten in the city. One is ma'aser sheni, which is grain and other commodities, and the other is ma'aser of animals. The verse also continues and lists "the firstborn of your livestock and sheep." In reference to all the offerings, the following verse states that they should be eaten, "before God, your Lord." The verse fails to specify that these offerings need be eaten within the borders of the Beis HaMikdash, which leads us to conclude that they may be eaten anywhere within the city of Yerushalayim.

Cheshek Shlomo adds that Rashi brings no documentation regarding the Pesach offering, and that it, too, is eaten throughout the city. This, however, is not an issue, because a full verse (Devarim 16:7) addresses the location of eating a Pesach. "You shall prepare it and eat it in the place where God has chosen," which is a clear reference to the city of Yerushalayim.

Tosafos (ד"ה ונאכלין) questions the comment of Rashi. The verse which Rashi cites (Devarim 12:6) continues to list other offerings, including "your livestock and sheep," which the Gemara identifies as chattas and olah offerings. The end of the verse states that these should be eaten "in front of God, your Lord," which refers to "within the borders of the Holy," which is the courtyard of the Mishkan and Beis HaMikdash, where Kodshei Kodoshim is eaten. The verse clearly discusses not only Kodoshim Kalim, but Kodshei Kodoshim as well, and the specific location for each of these categories is different. How, then, can Rashi cite this verse as the source for eating bechor and ma'aser throughout the city of Yerushalayim? If anything, Tosafos notes, eating these offerings "before God" should not refer to the entire city of Yerushalayim, but to the courtyard, similar to the slaughter of these offerings, which all opinions hold must be done in the courtyard. Tosafos explains that the source for eating bechor and ma'aser throughout the entire city of Yerushalayim is that they are learned from shelamim. The Torah teaches that the meat of a bechor is compared to the meat of the shelamim (Bamidbar 18:18): "Their flesh shall be yours, like the breast of the waving and like the right leg." This teaches that the meat of a bechor may be eaten for two days and a night, and we can also learn from this comparison that the meat of a bechor can be eaten throughout the entire city of Yerushalayim. Ma'aser may also be learned from shelamim through a binyan av. ■

## REVIEW and Remember

1. What is the halachic status of the לשכות?
2. When is the latest time to finish offering the korban?
3. What is the point of dispute between Chizkiyah and R' Yochanan?
4. How does the Torah differentiate in regard to the consumption of the bechor, the ma'aser and the Pesach?

# HALACHAH Highlight

## The latest time to daven Mincha

מנין לדם שנפסל בשקיעת החמה  
What is the source that the blood of a korban becomes disqualified if it was not applied to the altar by sunset?

The Gemara Berachos (26a) presents a disagreement between R' Yehudah and Chachamim regarding the latest time to daven Mincha. According to Chachamim one has until *erev* whereas according to R' Yehudah the latest time is *plag hamincha*. Rabbeinu Yonah<sup>1</sup> explains that the term *erev* does not mean that one has until the appearance of stars (צאת שעות החמה) rather the term refers to sunset (הכוכבים), the time when the sun is no longer visible. The basis of this opinion is our Gemara that teaches that the blood of the korban becomes invalid at sunset and since the Mincha prayer corresponds to the throwing of the blood of the Afternoon Tamid it follows that the latest time for Mincha will be at sunset.

Mishnah Berurah<sup>2</sup> writes that although there is a debate amongst Poskim regarding the beginning of *bein hashemashos* – dusk, whether it commences immediately after sunset or the time it takes to walk three and a quarter *mil* after sunset, nevertheless, when it comes to davening Mincha it is correct to daven before sunset. He even goes so far as to say that it is preferable for one to daven alone before sunset than to daven after sunset with a minyan.

Pri Megadim<sup>3</sup> writes that Shulchan Aruch and Rema (see 233:1) allow one to daven Mincha after sunset in accordance

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not be eaten the night following the third day but it is not burned until the following morning.

5) **MISHNAH:** The Mishnah describes the procedures shared by the Bechor, Maaser and Pesach and then notes the differences among them.

## 6) Identifying the author of the Mishnah

R' Chisda identifies the author of the Mishnah as R' Yosi HaGalili who teaches that the ma'aser and Pesach also require blood applications and placing sacrificial parts on the altar. ■

with Chachamim's position because they are of the opinion that the prayers were patterned after our forefathers rather than the korbanos. He<sup>4</sup> adds, however, that even Shulchan Aruch and Rema do not allow a person to daven Mincha until the emergence of stars; what they meant was that one has until some time shortly before the emergence of stars. Shulchan Aruch HaRav<sup>5</sup> also writes that one should not protest those who are lenient about this matter and daven Mincha during the period of dusk. Being that the obligation to daven is only Rabbinic and there is doubt whether the period of dusk is day or night one could be lenient with a Rabbinic mitzvah. ■

1. ר' יונה לברכות שם ד"ה תפילת המנחה.

2. מ"ב סי' רל"ג ס"ק י"ד ובשער בציון סק"י.

3. בספרו ראש יוסף לברכות כ"ו: ד"ה תפילת המנחה.

4. א"א סי' רל"ג סק"ז.

5. סידור הרב סדר הכנסת שבת. ■

# STORIES Off the Daf

## Lessons of the Korban Pesach

"הפסח אינו נאכל אלא בלילה..."

The Olelos Efraim, zt"l, writes that the korban Pesach teaches us to avoid luxuries. Kol Yehudah, zt"l, elaborates, "This is why korban pesach is among the first mitzvos in the Torah. Our foundation should be founded on trust in Hashem. That is alluded to in the command that we bring a sheep to each household. We should focus on supporting our house, not hyper-focus on amassing material wealth.

"If a sheep is too much for a house,

one must invite others to partake. If we have more than we need, we should share with others who are less fortunate—especially relatives—and not keep our vast wealth for ourselves. We must know that just as the Pesach is eaten only at night, our wealth which is symbolized by sheep only helps in the night of this world, not in the world to come which is compared to day.

"We also eat the korban in a hurry. This alludes that we are like travelers quickly passing through this world. Travelers often don't bother to be so particular with their foods as they would be at home. We should take a lesson and focus more on spirituality.

"We eat the korban only until chat-

zos to allude that ultimately we are only left with part of our wealth: what we give to help others."<sup>1</sup>

The Rebbe of Sochatchov, zt"l, added another lesson. "Pesach is only eaten by מנוי — those who are subscribers from before. This teaches the vast importance of preparing before any holy action. Preparation is half the avodah and is essential. Although eating the Pesach is not me'akev, it can only discharge one who was previously slated to join in eating a korban. If he didn't prepare, he did not discharge his obligation. If he prepared, he discharged his obligation even if he couldn't partake!"<sup>2</sup> ■

1. קול יהודה, דרוש ב' לשבת הגדול

2. שיח שרפי קודש, יתרו ■