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**Where Can't he Go?**

Rav Yehudah said in the name of Shmuel: One is not liable for *tumah* (upon entering the Temple Mount while *tamei*) only in respect of (the Inner Courtyard) an area which is a hundred and eighty-seven *amos* in length (from the wall of the Ezras Yisroel on the eastern side until the Courtyard wall behind the Holy of Holies in the west) by a hundred and thirty-five in breadth (from the northern wall of the Courtyard until the southern wall; this area is considered *Machaneh Shechinah*).

It was taught before Rav Nachman: The entire Courtyard was a hundred and eighty-seven *amos* in length by a hundred and thirty-five in breadth. Rav Nachman said to him: My father said: Within such an area the *Kohanim* entered, consumed the *kodshei kodashim* and slaughtered the *kodashim kalim* there, and were liable for *tumah*.

The *Gemora* asks: What does this exclude? Shall we say that it excludes the windows (situated in the walls of the Courtyard), doors and the thickness of the wall (on the top)? Surely we learned: The windows and the thickness of the wall are regarded as the inside!? Rather, it is to exclude the chambers.

The *Gemora* asks: How can we be referring to those chambers which were built on non-sacred ground (on the Temple Mount) and open into sacred ground (of the Courtyard; and we are ruling that one who enters there while *tamei* is exempt); surely we learned in a *Mishna*: Their inside is holy (which seemingly means – like the Courtyard itself)?

The *Gemora* answers: That is by Rabbinical law only (and one who violates this will not be subject to *kares* even willfully, and he is not liable to a *chatas* if done unwittingly).

The *Gemora* asks: And he has not violated a Scriptural law? Surely it was taught in a *braisa*: How do we know that the *Kohanim* may enter the chambers which are built on non-sacred ground and open into sacred ground, eat there *kodshei kodashim* and the remainder of the *minchah* offering? It is because it is written: In the Courtyard of the Tent of Meeting they shall eat it. The Torah permitted many courts for eating!?

Rava answers: Eating is different (and regarded as the Courtyard, but not for *tumah*).

The *Gemora* asks: But are they not holy in respect of *tumah*? Surely it was taught in a *braisa*: Regarding chambers built on non-sacred ground: *Kohanim* may enter there and eat there *kodshei kodashim*; you may not slaughter *kodashim kalim* there, and one is liable on account of *tumah*!?

The *Gemora* answers: Did you not say that one may not slaughter *kodashim kalim* there? Then learn too that one is not liable on account of *tumah*.

The *Gemora* rejects this answer: It is understandable that one may not slaughter *kodashim kalim* there (in the chambers), for the slaughtering must be opposite the entrance to the Sanctuary - which it is not (in these chambers); but why should one not be liable there on account of *tumah*?



The *Gemora* responds: Obviously, when it was taught that you may not slaughter there, it was referring even to a case where he slaughtered opposite the entrance, for if it is not, why was it necessary to teach it?! Rather it must be said that although the slaughtering would be opposite the entrance, it is still invalid because these chambers are not sanctified. Accordingly, we can learn as well that one would not be liable there on account of *tumah*.

The *Gemora* asks: Now, do we not require that one should be opposite the entrance with respect of eating? Surely, Rabbi Yosi son of Rabbi Yehudah taught in a *braisa*: There were two small doorways in the Chamber of Knives, and a height of eight *amos* - in order that the entire Courtyard will be fit for the eating of *kodshei kodashim* and the slaughtering of *kodashim kalim*.

Ravina answers: Delete 'eating' from this statement.

The *Gemora* asks: But it is written: *Cook the meat at the entrance of the Tent of Meeting, and there you shall eat it!*?

The *Gemora* answers: The special sacrifices (*brought for the inauguration of the Mishkan*) of the moment are different. (56a)

### **Blood becoming Disqualified**

Rav Yitzchak bar Avudimi said: How do we know that blood is invalidated by sunset? It is because it is written: *It shall be eaten on the day that he offers his sacrifices*. On the day that you slaughter, you can offer its blood; on the day that you do not slaughter, you cannot offer its blood. (56a - 56b)

### **Time for Shelamim**

It was stated: If one intends (*while slaughtering a shelamim*) to eat its meat on the evening of the third day (*when, although it is not burned until the following morning, it cannot be eaten after the second day*), Chizkiyah said: It is valid. Rabbi Yochanan said: It is invalid.

The *Gemora* explains: Chizkiyah said: It is valid, seeing that it was not yet relegated for burning. Rabbi Yochanan said: It is invalid, seeing that it is rejected from eating (*by this time*).

If one eats the meat on the evening of the third day, Chizkiyah said: He is exempt (*from bringing a chatas, for it is not nossar until the morning*), seeing that it was not yet relegated for burning. Rabbi Yochanan maintains that he is liable, seeing that it was rejected from eating (*by this time*).

A *braisa* was taught in accordance with Rabbi Yochanan: With regard to sacrifices which are eaten for one day (*and the next night*), a *piggul* intention regarding their blood is effective if he intends to sprinkle their blood after sunset, and in respect of their meat and their sacrificial parts - from dawn. But as to sacrifices which are eaten for two days and one night, a *piggul* intention regarding their blood is effective if he intends to sprinkle their blood after sunset; in respect of their sacrificial parts - from dawn; and in respect of their meat - from sunset on the second day.

The *Gemora* cites a *braisa*: One would think that a *shelamim* offering can be eaten during the *ohr* (*the night following the second day*) of the third day, and this would be based on the following rationale: certain offerings (*like a chatas*) can only be eaten for one day, and *shelamim* offerings can be eaten for two days. Just like by other offerings the night follows the day in that those offerings can be eaten the following night as well, so too with regard to the *shelamim* offerings, the night should follow the day. We need the verse that states: *on the day of your shelamim sacrifice it shall be eaten, and on the next day; and that which remains until day*. A *shelamim* can only be eaten during the day and the *shelamim* cannot be eaten during the *ohr* of the third day. We would think that the leftover meat from a *shelamim* must be burned immediately upon the completion of the second day, and this is the rationale for this thesis: there are some offerings that can be eaten for one day and one night, and *shelamim* are eaten for two days and one night. Just like the other offerings

must be burned immediately after the time for eating them expires, so too the *shelamim* must be burned immediately upon nightfall of the second day. The verse therefore states: *what is left over from the meat of the shelamim offering on the third day shall be burned in fire.* This verse teaches us that the *shelamim* is burned during the day and not during the night. (56b)

### ***Bechor, Ma'aser and Pesach***

A *bechor*, *ma'aser* and *pesach* offerings are classified as *kodashim kalim*. They may be slaughtered anywhere in the Courtyard; their blood requires one application – providing that it's placed on a place where (below it) there is a base. They are different with respect of eating: the *bechor* is eaten only by *Kohanim*; *ma'aser* may be eaten by anyone and they (*bechor* and *ma'aser*) are eaten in the entire city (of Yerushalayim); they may be eaten in any fashion – for two days and one night. The *pesach*, however, is not eaten except by night (following the fourteenth); it is not eaten except until midnight; it is not eaten except by people who registered on it beforehand; it is not eaten in any other manner besides being roasted.

The *Gemora* notes: Our *Tanna* (who maintains that the blood of the *pesach* and *ma'aser* offerings were thrown on the altar – like the *bechor*, and not poured) in accordance with Rabbi Yosi HaGelili, for Rabbi Yosi HaGelili said: It does not say, “*its blood*,” but rather, “*their blood*” is said; and “*its fat*” is not said, but rather, “*their fat*” is said. This teaches us that *bechor*, *ma'aser* and the *pesach* offering require blood application and its sacrificial parts are burned on the Altar. (56b)

## **DAILY MASHAL**

### ***Learning Torah at Night***

In line with this second premise, that Revelation takes place during the day, we find that Moshe's prophecies all took

place during the day (Mechilta Bo). Moshe knew it was day on Mount Sinai when Hashem taught him Torah (Shemos Rabbah 47:5). At night he learned by himself.

In light of this, the Sages make two statements about the greatness of learning Torah at night. If the revelation to Moshe took place during the day, one might have thought that Torah learning at night is somehow of less value. To counter this the Sages say, “When Torah scholars are involved in Torah at night, it is considered as if they had been involved in the service in the Temple, as it is written: The servants of Hashem who stand in the house of Hashem at night (Tehillim 134:1). Do not think that nighttime Torah study is of no special value. Torah at night is tantamount to the daytime Temple service.

The Sages go even further in a different statement. “Anyone who is involved in Torah at night, the Divine Presence is before him, as it says, ‘Rise up, sing (learn Torah) in the night . . . opposite Hashem's Face (Eikha 2:19).’” The Divine Presence is revealed to one who learns Torah at night even though prophetic revelation only took place during the day.

The Meshech Chachmah suggests another (metaphoric) meaning for this statement. Learning at night might be a way of referring to one who learns quietly, modestly and altruistically. One whose learning has some ulterior motive (metaphorically -- daytime learning, showy) will eventually benefit from it, but he is as one who “sows in tears” (based on Tehillim 126:5). He will eventually “reap with joy,” but only after a long process (eventually learning for the Torah's own sake). One who learns just for the sake of connecting with Godliness, on the other hand, immediately reaps the benefits of his learning. This is the person who “learns at night,” rises up and sings in the night because the Divine Presence is immediately before him.