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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### **Communal Shelamim**

From where do we know that the communal *shelamim* must be slaughtered in the north?

Rabbah bar Rav Chanan cited a *Baraisa* before Rava: It is written (*regarding the sacrifices that are brought together with the two breads on Shavuot*): And you shall offer one goat as a *chatas*. This teaches us that just as a *chatas* offering must be slaughtered in the north, so too the communal *shelamim* must be slaughtered in the north.

Rava asked him: *Chatas* is derived from *olah*; and we have a principle that something which is derived through a *hekesh* cannot teach to another place through a *hekesh*!?

Rather, it is known through the *Baraisa* which Rav Mari the son of Rav Kahana taught: Upon your *olah* and *shelamim* offerings. Just as an *olah* is *kodshei kodashim* and it must be slaughtered in the north, so too the communal *shelamim* offerings are *kodshei kodashim* and they must be slaughtered in the north.

The *Gemara* asks: What is the original *hekesh* used for?

Rava answers: It is used for the following analogy: Just as a *chatas* offering can only be eaten by male *Kohanim*, so too the communal *shelamim* must only be eaten by male *Kohanim*.

Abaye challenges him: If so, a similar analogy should be made regarding the *nazir's* ram, where it's written: And he shall

present his offering to Hashem, one lamb of the first year without blemish for an *olah*, and one ewe of the first year without blemish for a *chatas*, and one ram without blemish for a *shelamin*; and we should say that just as a *chatas* offering can only be eaten by male *Kohanim*, so too the *nazir's* ram must only be eaten by male *Kohanim* (*and this we know is not the case*)!?

Rava answers: By the fact that the Torah writes that the *Kohen* takes the cooked foreleg for himself, that proves that the remainder of the ram is eaten by the owners.

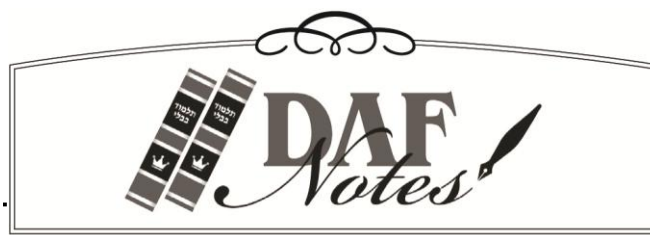
The *Gemara* asks: But the cooked foreleg should be eaten only by male *Kohanim*!?

The *Gemara* notes that this indeed is a difficulty. Alternatively, the *Gemara* answers that it is referred to as *kodesh*, and not *kodshei kodashim*.

Rava notes that the *hekesh* is used to teach us that if the *nazir* shaves after bringing any one of the three *korbanos*, he has fulfilled his obligation (*although he is still obligated to bring the remaining korbanos*). (55a1 – 55a2)

### **Mishnah**

The *todah* offering and the *nazir's* ram are *kodashim kalim*. Their slaughtering is in any part of the Temple Courtyard; their blood requires two sprinklings which are four, and they are eaten in the entire city (*of Yerushalayim*), by any person, prepared in any fashion, for a day and a night, until midnight. So, too, the portions that are separated from them, except



that the portions that are separated are eaten by the *Kohanim*, their wives, their children and their slaves. (55a2 – 55a3)

### **Kodashim Kalim**

The *Gemara* cites a *Baraisa* (which teaches us that *kodashim kalim* may be eaten throughout *Yerushalayim*): And the breast of the waving and the thigh of separation you shall eat in a place that is *tahor*. Rabbi Nechemiah said: Did they (Aaron and his sons) then eat the earlier sacrifices (the goats and the *minchah* offering offered on that day – the eighth day of the inaugural ceremonies of the *Mishkan*) in *tumah*? Rather, *tahor* implies that it is partially *tamei*; this means that it is *tahor* from the *tumah* of a *metzora*, but *tamei* with the *tumah* of a *zav*, and which place is that? It is the camp of the Israelites. [If they can eat the *shelamim* in the Israelite camp in the desert, then it can be eaten in *Yerushalayim* in the Temple era.]

But, the *Gemara* asks, perhaps it means that it is *tahor* from the *tumah* of a *zav*, yet *tamei* with the *tumah* of the dead, and which place is that? It is the camp of the Levites.

Abaye answers: It is written: And you shall eat it (the *minchah* offering) in a holy place; it must be eaten in a holy place, but another (like it – the *todah* breads) does not need to be eaten in a holy place. The *todah* breads (and all other *kodashim kalim*) are removed from the camp of the *Shechinah* into the camp of the Levites. Then it is written: in a *tahor* place; this removes it into the camp of the Israelites.

Rava answers: It must be eaten in a holy place, but another (like it – the *todah* breads) does not need to be eaten in a holy place; this removes it altogether (from all three camps); then the Torah wrote: You shall eat it in a *tahor* place; this brought it back into the camp of the Israelites.

The *Gemara* asks: Perhaps it should be brought back into the camp of the Levites!?

The *Gemara* answers: We bring it back into one camp, not into two.

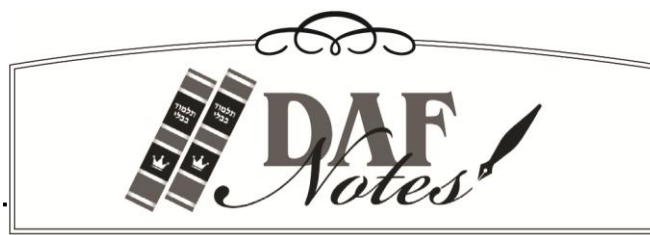
The *Gemara* asks: If so, we can say the same regarding “removing”! We remove it from one camp, but not from two!? And furthermore, it is written: You may not eat (these sacrifices, which are *kodashim kalim*) within your cities (so we see that *kodashim kalim* could not have been eaten outside of all three camps)!? Rather, it is clearly evident like Abaye. (55a3 – 55a4)

### **Mishnah**

*Shelamim* offerings are *kodashim kalim*. Their slaughtering is in any part of the Temple Courtyard; their blood requires two sprinklings which are four, and they are eaten in the entire city (of *Yerushalayim*), by any person, prepared in any fashion, for two days and one night. So, too, the portions that are separated from them, except that the portions that are separated are eaten by the *Kohanim*, their wives, their children and their slaves. (55a4)

### **Slaughtering the Shelamim**

The *Gemara* cites a *Baraisa*: And he shall slaughter it at the entrance of the tent of meeting . . . and he shall slaughter it before the tent of meeting . . . and he shall slaughter it before the tent of meeting; this teaches that all sides [of the Courtyard] are fit in the case of sacrifices of *kodashim kalim*, and the north [side] through the following *kal vachomer*: If *kodshei kodashim*, which cannot be slaughtered in any side of the Courtyard, but could be slaughtered in the north; then, *kodashim kalim*, which can be slaughtered in any side of the Courtyard, it certainly can be slaughtered in the north! Rabbi Eliezer said that a verse is necessary to teach us that they may be slaughtered in the north, for otherwise, we could have argued the following *kal vachomer*: If *kodashim kalim*, which are fit on all sides, yet their area (anywhere except the north) is not fit for *kodshei kodashim*; then *kodshei kodashim*,



which are permitted in the north only, is it not logical that their particular area is not permitted for *kodashim kalim*?

The *Gemara* explains the dispute: The *Tanna Kamma* holds that three texts are written and expounded as follows: One is for itself - intimating that the entrance of the Tent of Meeting is required (*it must be opened for the sacrifices to be valid*); the second is to permit the sides (*of the entrance – for slaughtering*); and the third is to invalidate the sides of the sides (*the rooms on the side of the Courtyard; they are disqualified even if they possess the sanctity of the Courtyard, for they are not “in front of the Tent of Meeting” because there are walls blocking*), while no text is necessary for the north (*for it is fit based upon the kal vachomer above*). Rabbi Eliezer maintains: One is for itself - intimating that the entrance of the Tent of Meeting is required; the second is to permit the north; and the third is to permit the sides; but no text is required to disqualify the sides of the sides.

The *Gemara* asks: Why does it say here, “*at the entrance of the Tent of Meeting*,” and there it says, “*in front of the Tent of Meeting*”?

The *Gemara* answers: It teaches us the *halachah* said by Rav Yehudah in the name of Shmuel, for he said that a *shelamim* offering that was slaughtered in the morning before the opening of the gates of the Sanctuary is invalid, as regarding the *shelamim* offering it is said: *and he shall slaughter it at the entranceway of the Tent of Meeting*. The term *entranceway* implies that one can slaughter the offering only when the gates are open, and not when they are closed.

This was stated as well by Mar Ukva bar Chama in the name of Rabbi Yosi the son of Rabbi Chanina: A *shelamim* offering that was slaughtered in the morning before the opening of the gates of the Sanctuary is invalid, as regarding the *shelamim* offering it is said: *and he shall slaughter it at the entranceway of the Tent of Meeting*. The term *entranceway* implies that one can slaughter the offering only when the gates are open, and not when they are closed.

In *Eretz Yisroel* they taught it as follows: Rabbi Yaakov bar Acha said in the name of Rav Ashi: A *shelamim* offering that was slaughtered in the morning before the opening of the gates of the Sanctuary is invalid. And in the Mishkan, (*if it was slaughtered*) before the *Leviim* set up the Mishkan, or after they took it apart, it is invalid. (55a4 – 55b2)

The *Gemara* notes: Obviously, if the doors are closed, it is as if they were locked. What, however, is the *halachah* if there was a curtain there?

Rabbi Zeira said: The curtain is considered an open entrance.

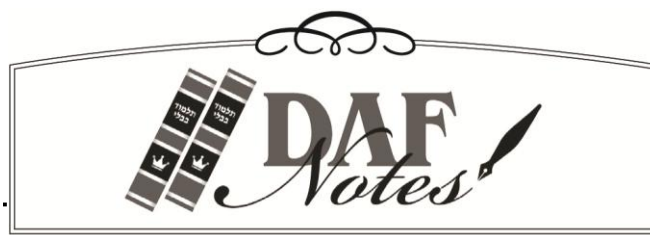
The *Gemara* inquires: What if there was something high in front of the entrance?

The *Gemara* resolves this from the following *Baraisa*: Rabbi Yosi son of Rabbi Yehudah said: 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 consumption of *kodshei kodashim* and the slaughtering of *kodashim kalim*. Does this not mean that there was a wall eight *amos* high standing before these doorways!? [These doorways were necessary in order to consider the area behind the Sanctuary as being “in front of the Tent of Meeting,” and these barriers did not prevent the entranceway from being open!]

The *Gemara* rejects the proof by saying that it was the doorways which were eight *amos* high.

The *Gemara* asks on this from a *Mishnah* which states that all the gateways in the Temple were twenty *amos* high and they were all ten *amos* wide.

The *Gemara* answers that these minor doorways were different.



The *Gemara* asks: But there were the sides (of the Antchamber that cannot be regarded as “in front of the Tent of Meeting,” and therefore it would not be valid for the slaughtering of *kodashim kalim*)!?

The *Gemara* answers: The doorways were built at the corners (so they faced two directions).

The *Gemara* asks: But there was the space behind the chamber of the Ark-cover!?

The *Gemara* answers: Rami the son of Rav Yehudah said in the name of Rav: There was a small passageway behind the chamber of the Ark-cover, in order to make the entire Courtyard fit for the consumption of *kodshei kodashim* and the slaughtering of *kodashim kalim*, and this is the reason it is written, And two [watchman] for the parbar. - What does parbar mean? — Said Rabbah son of Rav Shila: As one says: facing the outside. (55b2 – 55b3)

## INSIGHTS TO THE DAF

### *Opened Doors*

The *Gemara* learns from the fact that the Torah writes by the *shelamim* that it must be slaughtered when the doors of the Tent of Meeting are open, not when the doors are closed. The *Gemara* continues to explain that any area where slaughtering was done had to have some exposure to the inside of the Tent of Meeting, or to the Antechamber, or to the Holy of Holies. Although the *Gemara* only discusses this requirement regarding the *korban shelamim*, Tosafos in Yoma 29a writes that the same *halachah* applies to all *korbanos* that the area of slaughtering must be exposed in some way to the inside of the Tent of Meeting.

This *halachah* of the doors of the Tent of Meeting being open seems to apply only at the time of the slaughtering not during other services, even though the slaughtering was less service-like being that it didn't require a *Kohen*.

## DAILY MASHAL

The Meshech Chachmah explains that since slaughtering was the start of the service it had to be in an area where Hashem's presence was visible to connect the service to the source of sanctity. Once the service begins on the right foot, the remainder of the service, even if it is more essential, follows along. It is for this reason that the service must begin by day, not by night - because daytime is considered when Hashem's presence is noticed and revealed. The completion of the service such as the burning of the *korban* could be completed even at night.

The Meshech Chachmah explains further that the gates were opened at daybreak; that daybreak is the time of Revelation; and that it was essential for sacrifices to be offered at the time of Revelation, so there should be no misconceptions about the sacrifices being directed at any other powers.