



Late in the Afternoon

רמב"ם הלכות תמידים ומוספין, א:ג

The *korban tamid* of the afternoon should be slaughtered when the shadows have been extended and it is obvious to all that they have been extended. This is from six and a half hours of the day until the day's end. Every day, they would not slaughter it until eight and a half hours of the day and they would offer it at nine and a half hours.

Why would they delay [its slaughter] for two hours after the beginning of the time? Because of the *korbanos* of individuals and those of the community. For it is forbidden to offer any *korban* before the *korban tamid* of the morning and no *korban* is offered after the *korban tamid* of the afternoon with the exception of the *Korban Pesach*. [That leniency was granted, because] it is impossible for all of Israel to offer their *Korban Pesach* in two hours.

תמיד של בין הערבים שוחטין אותו משאריד הצל ונראה לכל שהאריד. והוא משש ומחצה ומעלה עד סוף היום. ולא היו שוחטין אותו בכל יום אלא בשמונה שעות ומחצה וקרב בתשע ומחצה. ולמה מאחרין אותו שתי שעות אחר תחלת זמן שחיטתו. מפני הקרבנות של יחידים או של צבור. לפי שאסור להקריב קרבן כלל קדם תמיד של שחר. ולא שוחטין קרבן אחר תמיד של בין הערבים חוץ מקרבן פסח לבדו. שאי אפשר שיקריבו כל ישראל פסחיהן בשתי שעות:



מחזור הארבעים

40 CYCLES OF LEARNING RAMBAM

לזכות
עליזה תחי'
שוחאט
לרגל יום הולדתה - כ"ב טבת
ולזכות הוריה
הרה"ת ר' שלום דוב בער
וזוגתו מרת חיה מושקא שיחיו
ולזכות אחיותיה
ברכה ליפשא ושיינדל תחיינה

Every morning in the Beis Hamikdash, a lamb was brought as the *korban tamid*. This was a public *korban* brought on behalf of all Yidden. The same would happen every afternoon, when a second *korban tamid* was offered.

The afternoon (בין הערביים) *korban* may be brought starting at six and a half hours into the day, a half hour after noon. Yet almost every day of the year it was brought two full hours later, at eight and a half hours into the day.

The reason for this delay is because the *din* is that no *korban* can be brought after the afternoon *tamid*. If the afternoon *tamid* would be brought at six and a half hours, any Yid who shows up after that with his personal *korban* would have to wait until the next day. As a courtesy to those Yidden, we *consistently delay* the *korban tamid* for two full hours.

Imagine this: The entire Jewish nation is kept waiting for two full hours on a daily basis just in case one Jew will show up late with his *korban*.

The importance of this is amplified considering that everything in the *Beis Hamikdash* was done with utmost speed, *zrizus*, as every holy endeavor should be done. *Kohanim* are known to be *zerizin*, and most importantly, the afternoon *tamid* atones for any *mitzvas aseï* transgressed by any Jew in the world since the morning *tamid*. Yet we are told to hold off for two full hours because of a *single Jew* who may show up late. **T**

(Adapted from *Sichas Shabbos Parshas Nitzavim 5745*)