

Gemara: The Mishnah equates the time for Kerias shema with the time that kohanim eat their in order to highlight that the kohanim eat their terumah already in the evening; and do not have to wait until morning [when they bring their Korban and achieve full taharah].

This is based on the [somewhat ambiguous] pasuk: "...and the sun will come, 'v'taher', and afterward he will eat from the kodshim..."

Gemara's Question: But how do you know that "the coming of the sun" refers to the coming of the sun, and that *v'taher* means that the day clears away; perhaps it refers to the coming of the light, and *v'taher* means that the person becomes tahor.

Rashi: the Gemara questions the Mishnah's premise—how do you know that the pasuk indeed refers to evening and not morning; perhaps the kohanim must in fact wait until morning!

Tosafos: The premise that kohanim may eat terumah already at night is not under question, as it is clear from the pasuk itself as well as from other Mishnayos that the pasuk clearly refers to evening. The Gemara asks only how we know that the pasuk refers to *tzeis hakochavim* and not *shekiah*.

		ובא השמש וטהר ואחר יאכל מן הקדשים		
		And the sun will come	<i>V'taher</i>	Meaning
Rashi	Possibility #1	And the sun will come DOWN	and [the day] will clear away	NIGHTFALL
	Possibility #2	And the sun will come UP	And he will become tahor	MORNING
Tosafos	Possibility #1	And the sun will come—i.e. completely depart	And the day will [completely] clear away	TZEIS HAKOCHAVIM
	Possibility #2	And the light will come—i.e. begin diminishing (as the sun <i>begins</i> to set)	And he will become tahor	SUNSET (SHEKIAH)

Rashi explains that the Gemara's question—"perhaps it refers to the 'coming of the light'"—means that perhaps the pasuk's intent is that the kohein does not become tahor **until sunrise of the eighth day; and that the meaning of "v'taher" is that the person becomes tahor by bringing his korbanos.**

But his explanation is very difficult, for the Gemara should ask this on the Baraisa in chapter He'arel, which states that when the sun goes down he eats terumah etc. There, the Gemara should ask **how we know that "and the sun will come" means the setting of the sun.**

Also, how can we suggest that it refers to the sun coming up—if it referred to sunrise, the pasuk would use the term zerichah [radiate], stating: וזרח השמש וטהר — and the sun will shine, and he will become tahor; just as it states ממוזרח שמש עד מבואו; or it would use the term "emerge," as in "the sun emerged over the land." The fact that the pasuk uses the term **"and the sun will come"** implies that it refers to the setting of the sun.

Also, when the Gemara presently asks whether "and the sun will come" means the "coming of the light," it derives the answer from the Baraisa, which states that it refers to tzeis hakochavim. It should have derived the answer from the Mishnah which states explicitly that when the sun goes down, he eats terumah, which indicates that it refers to the setting of the sun.

Rather, we must explain that it is clear to the Gemara that the "coming of the light" refers to the departure of the light, and hence the pasuk clearly refers to nightfall, not to morning. The Gemara means only to ask that even so, how do we know that it refers to tzeis hakochavim; perhaps it refers to shekiah! Thus, **[the Gemara] means as follows: How do we know that the term "and the sun will come and it clears away" refers literally to the sun, and that the meaning of "it clears away" is that the day clears away completely, which is at tzeis hakochavim; perhaps it refers to the coming of the light, i.e. the beginning of sunset (shekiah), when the light starts diminishing, but there is still some time to the day—five mil—until tzeis hakochavim. And according to this understanding, the meaning of "v'taher" is not that anything clears away, for the day has not cleared away yet; rather, it means that the person becomes tahor! In other words, it is clear that "and the sun will come" refers to the evening, not to the morning. But the question is, does it refer to tzeis hakochavim (when the day entirely clears away), or does it refer to sunset (shekiah), which is when the light begins to diminish, but it is not yet night?**

And now, that we have established that it was always clear that the pasuk refers to evening; and only question was when in the evening, there is no difficulty regarding the Mishnah in He'arel, for it is conceivable that there too the term "the sun goes down" refers to the coming of the light i.e. sunset, and from there too we do not see that it refers to tzeis hakochavim. It was therefore necessary to cite the Baraisa here, which refers explicitly to tzeis hakochavim.