

28 Iyar 5781  
May 10, 2021



Yoma Daf 29

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o"h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

### **What is more severe?**

The Gemara continues with its list:

1. Thinking about sin is worse than sin, similar to roasting meat, whose odor is hard for someone to withstand.
2. The end of the summer is harsher than the summer itself, similar to a heated oven, whose coals were removed, which can cook more easily than an oven being heated by coals.
3. A fever in autumn is harsher than one in the summer, similar to a cold oven, which needs a lot of coals to heat it up.
4. Studying something one already learned is harder than studying something new, similar to earth from an old wall, which is harder to mold than fresh clay. (29a1)

### **Ayeles hashachar**

Rabbi Avahu explains that Rebbe's source to say that the illumination of the sun spreads out is the verse which refers to the psalm on *ayeles hashachar* – *the doe of the morning*, teaching that the morning rays spread out, just like the doe's horns.

Rabbi Zeira says that this psalm, said by Esther, compares her to a doe, since Esther was always beloved to Achashverosh each time he had relations with her, just as a doe is beloved to her mate, since her womb is narrow.

Rav Assi says the psalm compares Esther to the morning, since she was the end of miracles, just as the morning is at the end of the night. The Gemara challenges this, as the miracle of Chanukah was later, but answers that she was the last of miracles allowed to be recorded. The Gemara asks: This is reasonable only according to those who say that the Book of Esther was allowed to be recorded (and became part of the Holy Scriptures), but those who say it wasn't allowed to be recorded, what is there to say? The Gemara answers that we can expound the verse according to that which Rabbi Binyamin bar Yefes said in the name of Rabbi Elozar, for Rabbi Binyamin bar Yefes said in the name of Rabbi Elozar: Why are the prayers of the righteous compared with a doe? Just as a doe's horns grow larger and branch off as she grows, so whenever the righteous pray, their prayers are answered. (29a1)

### **Mistaken daybreak**

The Mishnah stated that when they mistook the moonlight for dawn, they slaughtered the tamid and then had to burn it.

The Gemara asks when this occurred. If it was during the rest of the year,<sup>1</sup> why does the Mishnah continue by saying that the Kohen Gadol would immerse in the mikvah, as any Kohen can perform the service? But if it was Yom Kippur, how could they make this mistake, as the moon doesn't shine at the end of the night at that time of the month? The Gemara explains that the mistake was not on Yom Kippur, but the Mishnah continues to discuss Yom

<sup>1</sup> And not on Yom Kippur.

Kippur, saying that once they determined that it was morning, the Kohen Gadol would immerse in the mikvah. (29a2)

Rabbi Avin's father taught a Baraisa that not only a sacrifice brought before daybreak is invalid, but even if a Kohen performed the melikah of a bird sacrifice, or performed the kemitzah of a minchah offering before daybreak, they are invalid and must be burned. The Gemara asks that it is clear why the bird must be burned, for whatever occurred occurred (and it is now unusable, as the melikah cannot be reversed), but in the case of the komeitz, why can't the Kohen return the handful of flour back into the utensil and perform a new kemitzah in the daytime? He taught it and he explained it that utensils used for service consecrate their contents, even at the wrong time, and therefore the handful is invalid (and cannot be returned).

The Gemara challenges this from a Baraisa, which says: The general rule is that anything that is offered by day (such as a minchah offering, the blood of animal sacrifices, incense and frankincense) is sanctified by day. Any offering that is offered at night (which refers to the minchah of a libation that can even be brought at night, is sanctified at night). Anything that is offered by day or by night is sanctified either by day or by night. In any event, it is stated that something offered by day can become consecrated by day – by day – yes, and by night – not!<sup>2</sup> The Gemara deflects this by saying that the Baraisa only means it cannot become consecrated to then be offered, but it can become consecrated to become invalid.

<sup>2</sup> Therefore, the handful, which may only be offered in the day, cannot become consecrated in the night.

<sup>3</sup> The day goes after the night, hence it is part of the night, therefore, the flour put into the vessel at night is regarded as having been put there in the proper time and consequently is sanctified properly. Since, however, it is a day-offering, it is rendered invalid and must be burned.

Rabbi Zeira challenges this from a Mishnah, which says that if one arranged the *lechem hapanim* and the spoons (of *levonah*) on the Table on Sunday, and he burned the spoons of *levonah* on the next *Shabbos*, it is not valid (for it is required to be on the *Shulchan* from *Shabbos* to *Shabbos*). What should one do (in this case)? He should leave it until the following *Shabbos*, for even if it remains many days on the Table there is no concern. But why is this so? If utensils consecrate something even at the wrong time, the Table should consecrate the bread once a week passes, and make it invalid for the next week.

Rava says that the one who asked this asked a valid question, yet Rabbi Avin's father's statement is based on a Baraisa, so we must reconcile them, and we must say that the night before does not render something premature,<sup>3</sup> but the day does render something premature.<sup>4</sup> The Gemara asks: But the next Friday night should consecrate them (as that is the night before their time) to become invalidated? Ravina says that the Mishnah is referring to a case where the Kohen took the breads off before Friday night, and then put them back in the daytime. Mar Zutra, or Rav Ashi said that even if he didn't do this, it wouldn't become consecrated. Since he put it on days before its time, their being there when Friday night arrives is akin to a monkey placing them there.<sup>5</sup> (29a2 – 29b2)

### Washing hands and feet

The Mishnah says that the rule was that a Kohen who urinates needed to wash his hands and feet before returning to service.

<sup>4</sup> If the service is supposed to be the following day, there is no consecration at all; therefore, when he placed the showbread on the Table on Sunday, it is not invalidated at all.

<sup>5</sup> Without any intention, hence the table does not sanctify it, for we consider that since it was placed there without intention, it was technically not placed there at all, therefore, it becomes neither sanctified nor invalidated.



The Gemara says that we understand the need to wash his feet, since droplets may have fallen on them, but why must he wash his hands? Rabbi Abba says we see from here that one must rub off drops of urine from his feet, and therefore he must wash his hands from these. This supports Rabbi Ami, who says that one may not walk outside with droplets of urine on his feet, since it will look like his member is deformed, leading people to cast aspersions on his children – that they are mamzeirim. (29b2 – 30a1)

### INSIGHTS TO THE DAF

#### *Service at Night*

Our Gemara teaches that *kemitzah* done at night is *pasul* and disqualifies the entire offering.

The question is why one can't simply do the *kemitzah* again in the day time.

The *Kehilas Yaakov* explains there is a disagreement between Rashi and Tosafos as to the reason. According to Rashi, since the *kometz* was already put in a sanctified vessel it has a separate status than the left over offering. If one would put the *kometz* back in the rest of the offering it would still retain its unique status and would not be nullified to the rest of the offering. The *kometz* and the rest of the offering would be mixed together with the inability to tell them apart. Consequently, if one would attempt to redo the *kemitzah*, one would certainly be partly taking the rest of the offering which is invalid for *kemitzah*. The *Kehilas Yaakov* posits that if, theoretically, it was possible to know where exactly the original *kometz*, is, it would be possible to redo it in the daytime.

Tosafos, on the other hand, holds that *kemitzah* at night creates an intrinsic disqualification in the entire offering and not just a technical problem. Tosafos asks why the Gemara has to disqualify the offering because the

*kemitzah* was done at night. The offer is anyway disqualified because of a *psul linah*. (Any sacrifice which was sanctified but not brought not put on the *mizbeyach* (alter) that same day becomes *pasul*. This *psul* is called *linah*.) Tosafos answers if the only *psul* was *linah* one would have to wait for the morning, when the offering is actually disqualified in order to burn it. Since, however, the *kemitzah* was done at night, the offering becomes immediately *pasul* and can be burnt at night. We see, therefore, that Tosafos argues on Rashi. While Rashi feels that there is a technical problem which prevents the *kemitzah* from being done again, Tosafos hold *kemitzah* at night creates an intrinsic disqualification in the offering.

### DAILY MASHAL

#### *Pure Thoughts*

The Gemara tells us that thoughts of sin are more destructive than sin itself.

The Anaf Yosef commentary on Ein Yaakov asks that although a person can control his actions to refrain from sin, how can he refrain his mind from even thinking about sin? Who has such self-discipline that he can hinder stray thoughts from entering his mind?

To answer, he offers two suggestions. Firstly, a person is not held responsible for the thoughts that enter his mind unbidden. However, once the thought enters his mind, he must dismiss it immediately and not linger on it. Secondly, if a person's mind is occupied with thoughts of Torah, the holiness of the Torah protects him from evil notions.