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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 Gemora 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.

**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 Ahashverosh 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 her to the morning, since she was the end of miracles, just as the morning is at the end of the night.

The Gemora challenges this, as the miracle of Chanukah was later, but answers that she was the last of miracles written down.

The Gemora says that this is valid only according to those who say that the megilla of Esther was written in Tanach, but those who say it wasn't written would explain that the verse is comparing a doe to *shachar* – *prayer*. Just as a doe's horns grow larger as she grows, so whenever the righteous pray, their prayers are answered.



## **Mistaken daybreak**

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

The Gemora asks when this occurred. If it wasn't Yom Kippur, why does the Mishna continue by saying that the kohen gadol would immerse in the mikveh, 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 Gemora explains that the mistake was not on Yom Kippur, but the Mishna continues to discuss Yom Kippur, saying that once they determined that it was morning, the kohen gadol would immerse in the mikveh.

Rabbi Avin's father taught that not only a sacrifice brought before daybreak is invalid, but even if a kohen severed the head of a bird sacrifice, or took the handful of a mincha offering before daybreak, they are invalid and must be burned.

The Gemora says that it is clear why the bird must be burned, since it is unusable, but in the case of the mincha, why not put the handful back in the utensil and take it again in daytime?

Rabbi Avin's father explains that utensils used for service consecrate their contents, even at the wrong time, and therefore the handful is invalid.

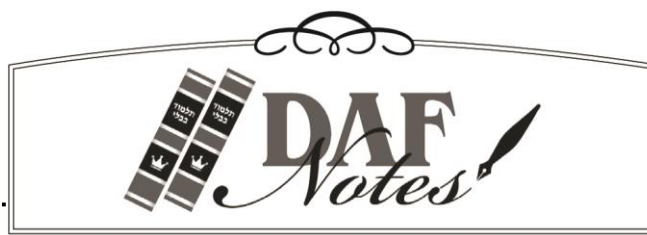
The Gemora challenges this from a braisa, which says that things become consecrated only at the time that they can be offered. Therefore, the handful, which may only be offered in the day, cannot become consecrated in the night.

The Gemora deflects this by saying that the braisa only means it cannot become consecrated to then be offered, but it can become consecrated to become invalid.

Rabbi Zeira challenges this from a Mishna, which says that if a kohen put the showbreads on the table on Shabbos, but the spoons of frankincense after Shabbos, and then offered the spoons the next Shabbos, it is invalid. Instead, he should leave the breads and spoons on the table until the next Shabbos, and then offer the spoons, since there is no issue with the breads staying on the table for a long time. 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 this is a valid question, yet Rabbi Avin's statement is based on a braisa, so we must reconcile them.

Rava explains that the night before is not considered a true lack of time, so the utensil consecrates the handful the night before it should be offered. However, the breads, which



were put on days before the right time, do not become consecrated.

The Gemora asks why the next Friday night doesn't consecrate them, as that is the night before their time.

Ravina says that the Mishna 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) says 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.

### **Washing hands and feet**

The Mishna says that the rule was that a kohen who urinates had to wash his hands and feet before returning to service.

The Gemora 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 reproductive system is

deformed, leading people to suspect the lineage of his children.

## **INSIGHTS TO THE DAF**

### ***Service at Night***

Our Gemora 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 *Gemora* 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.

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.

## 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 ask 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