

A

Yoma 29
Intro -

Today we will learn בע"ה of דף כ"ט of יומא -
The topics we will learn about include:

The gemara will bring several teachings on the Perek of Tehillim of איילת השחר.

The gemara will then discuss the Halachah of Korbonos brought at night, or before their designated times.

למנצח
על איילת השחר

Korbonos brought
at Night
or Before their
designated times

B

Some of the key terms and concepts we will learn about include
קמיצת מנחה -

Korbenos Minchah are korbanos that contain flour. In all private Menachos, a קומץ - a fistful of the Korban is burned on the Mizbaich. The שירי המנחה - the remainder of the Minchah is eaten by male Kohanim in the Azarah, since the Korban Minchah is Kodshei Kodashim.

לילה אין מחוסר זמן -

Many avodos in the Beis HaMikdash are valid only if they are performed at specific times. Most Avodos relating to Korbanos, for example, must be performed during daytime hours. If an Avodah is performed before the time at which it is valid, it is termed Mechusar Zeman - lacking time - and it is invalid.

There is an opinion though, which holds that לילה אין מחוסר זמן. Although normally an Avodah performed at the wrong time is invalid, an exception to this rule is the night prior to the day when an Avodah may be performed. Although the Avodah is not valid - as it is not yet day - it becomes נתקדש בכלי ליפסל - the improper nighttime Avodah does sanctify any object of Kodesh involved with the Avodah to the degree that it becomes פסול.

קמיצת מנחה

לילה
אין מחוסר זמן

C

כמו שסדרו קוף -

Literally, as if a monkey arranged them - This refers to some circumstances of avodos pesulos, or avodos done at improper times, where such an action would be considered meaningless, and not considered an Avodah at all.

כמו שסדרו קוף

1 So let's review...

In the previous Daf רבי said that the light of the moon is straight, while the rays of the sun are diffused and spread out towards the earth.

Rebbe Abahu explains that Rebbe learns this from the the pasuk in Tehillim;

למנצח על אילת השחר

Just like the horns of an איילה spread out from side to side, so too, the rays of the sun spread out as they light up the earth.

1 MOONLIGHT Is Straight SUNLIGHT Is Diffused

Rebbe Abahu explains
Rebbe learns this from...

למנצח על אילת השחר

The horns spread out from side to side

2 In מסכת מגילה, the gemara says that this chapter is referring to אסתר המלכה.

The gemara elaborates further on the comparison of Esther HaMalka to אילת השחר:

מה שחר סוף כל הלילה אף אסתר סוף כל הנסים

Just as the morning signifies the end of the night, so too Esther HaMalka and the miracle of Purim signifies the last of the famous miracles which occurred at night, and were written down in a Megilla for posterity -

2 In מסכת מגילה, the gemara says this chapter is referring to...

למנצח על אילת השחר

אסתר המלכה
מה שחר סוף כל הלילה
אף אסתר סוף כל הנסים

3 OR -

מה איילה זו כל זמן שמגדלת קרניה מפצילות אף צדיקים כל זמן שמרבין בתפלה תפלתן נשמעת

Just as the horns of the איילה continue to grow, and add strength and power to the איילה, so too by an abundance of prayers of tzadikkim, the tefilla is strengthened and eventually answered by HaShem.

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3 למנצח על אילת השחר

מה איילה זו
אף צדיקים
אז תפלתן נשמעת



4 The Gemara now elaborates on that which the Mishnah said that it was important to determine if daybreak had arrived, for if the Korban Tamid was brought at night it is pasul.

The gemara here adds that this is true as well for מליקת העוף and קמיצת מנחה, both of which if performed at night are invalid. The gemara asks;

4

מליקת העוף
& קמיצת מנחה
if performed at night
are INVALID

5 נהדרה ונהדר ונקמצה ביממא -
Why can't he simply return the קמיצה into the original מנחה and redo the קמיצה when daytime arrives?
The answer is;
כלי שרת מקדשין אפילו שלא בזמנו -
As soon as the first קמיצה was done at night and put into a כלי שרת, it becomes קודש even though the קרבן is pasul, and thus makes the rest of the מנחה to be considered שיריים, and cannot be undone.

5

נהדרה
ונהדר ונקמצה ביממא?
כלי שרת מקדשין
אפילו שלא בזמנו

6 The gemara questions this rule from a Braisa, which states that a Korban which needs to be brought during the day, can only become קדוש in a שרת כלי during the day, which seems to contradict what we just taught.

6

בריייתא:
A Korban
which needs to be brought
during the day
can only become קדוש in a שרת כלי
during the day!

7 The gemara answers;
דילמא אינו קדוש ליקרב אבל קדוש ליפסל
Perhaps it does not become קדוש to be valid to be sacrificed on the מזבח, but it does become קדוש enough to become pasul.

7

דילמא אינו קדוש ליקרב
אבל קדוש ליפסל



8 The gemara questions this as well from a case of לחם הפנים which was placed on the שולחן not in its proper time - for example on weekday - which the Braisa says does not become פסול.

The gemara answers;

- לילה אין מחוסר זמן יום מחוסר זמן

The night before a Korbos is to be brought is not considered - It IS the זמן of the Korbos because the night is part of the next day. The reason it cannot be brought is because of ביום - which teaches that all Korbos must be brought during daytime. Therefore, in the case of the מנחה which can be brought the next morning, the קמיצה becomes ליפסל בכלי.

However, יום מחוסר זמן - A Korbos brought a day or more before it is fit to be brought IS מחוסר זמן, because it's before its time.

Therefore, in the case of the לחם הפנים placed on the שולחן during the week ליפסל בכלי - it does not become נתקדש at all.

8

 קרייתא:
 לחם הפנים
 שולחן
 placed on the
 not in its proper time

פסול Not

לילה אין מחוסר זמן
 יום מחוסר זמן

9 According to this reasoning however, if left on the שולחן until the next Shabbos it should become קדוש ליפסל Friday Night, when it's no longer זמן מחוסר, as explained regarding the מנחה.

9

 If left on the שולחן
 until the next Shabbos
 it should become קדוש ליפסל
 Friday Night
 when it's no longer זמן מחוסר?

10 The gemara offers two תירוצים.
 -1- שקדם וסלקו -
 Indeed it must be removed before Friday Night, and placed on the שולחן again Shabbos day.
 -2- OR - Even if not removed, it does NOT become ליפסל Friday Night, because,
 - כיון שסדרו שלא כמצותו נעשה כמו שסדרו הקוף -
 Since the לחם הפנים was placed at the wrong time, it was as if סידור קוף - a monkey placed it there, in which case it's not considered נתקדש at all.
 Rashi adds however, that on Shabbos day the לחם הפנים must be removed and then placed on the שולחן again to perform the Avoda of לחם הפנים.

The קמיצה taken at night however, does become נתקדש בכלי ליפסל, because the night before is not considered זמן מחוסר as explained earlier.

10

 1
 שקדם וסלקו

 2
 כיון שסדרו
 שלא כמצותו נעשה
 כמו שסדרו הקוף