Yoma 29

Intro -

Today we will learn -

The topics we will learn about include:

The gemara will bring several teachings on the Perek of Tehillim of פסול

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

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 fistful of the Korban is burned on the Mizbaich. The remainder of the Minchah is eaten by male Kohanim in the Azarah, since the Korban Minchah is Kodshei Kodashim.

לילא אינא 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.

לילא אינא 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 קמיצת מנחה - the improper nighttime Avodah does sanctify any object of Kodesh involved with the Avodah to the degree that it becomes מقدس.

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.

Dedicated By: ____________________

Dao/Hachaim.org
So let's review...

In the previous Daf, Rabbe Yochai 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:

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

In the previous Daf, the gemara says that this chapter is referring to אסתר המלכה.

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

"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."

OR -

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

Dedicated By: ____________________
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 קמיצה ממנחה, both of which if performed at night are invalid. The gemara asks:

Why can't he simply return the קמיצה into the original מנחה and redo the קמיצה when daytime arrives?

The answer is:

As soon as the first קמיצה was done at night and put into a מanna, it becomes קדוש even though the Korban is pasul, and thus makes the rest of the מanna to be considered קדוש, and cannot be undone.

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 מanna during the day, which seems to contradict what we just taught.

The gemara answers:

Perhaps it does not become קדוש to be valid to be sacrificed on the מanna, but it does become קדוש enough to become pasul.
The gemara questions this as well from a case of לוחות השולחן which was placed on the שולחן not in its proper time - for example on weekday - which the Braira says does not become מוסל.

The gemara answers:

לולא ארב מוסלган וימי מוסלган יום

The night before a Korbon is to be brought is not considered מוסל. It IS the 요ם of the Korbon because the night is part of the next day. The reason it cannot be brought is because of 요ם שнесен - giorno - which teaches that all Korbonos must be brought during daytime. Therefore, in the case of the 요ם which can be brought the next morning, the תקדה befl מוסל of 요םת is מוסל. However, a Korbon brought a day or more before it is fit to be brought IS 요ם מוסל, because it's before its time. Therefore, in the case of the 요ם nostro which can be brought on the 요ם of the week מוסל and cannot be מוסל at all.

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 מוסל, as explained regarding the שולחן.

The gemara offers two תורמות.

1. שולחן סוסלקנ - 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 קדוש ליפסל Friday Night, because,
   - יומי שסידר שלח סוסלקנ וסוסלקנ
   - Since the korban was placed at the wrong time, it was as if שסידר קודה - a monkey placed it there, in which case it's not considered a יומי שסידר, and it does not become מוסל at all.
   - Rashi adds however, that on Shabbos day the שולחן must be removed and then placed on the שולחן in order to perform the אבoda of מוסל.

The תקדה מוסל taken at night however, does become מוסל because the night before is not considered מוסל as explained earlier.