



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Zevachim Daf Tzaddik Tes

GEMARA

- **Reish Lakish** said, that the Mishna's first halacha is learned from the pasuk of "haKohen hamichatei osah yochlena". Now, this can't mean that only the Kohen who does the zrika can eat the korbon, because we know that the entire mishmar eats from the korbon. Therefore, it must mean that a Kohen who is *fit* to do the zrika may eat from its meat.
  - **Q:** A minor is not fit to do the zrika and yet he may eat the meat!? **A:** When the pasuk says "yochlena" it means he is entitled to a share of the meat. A minor is not entitled to a share although he may eat it. This pasuk teaches that a tvul yom, who is not fit to do the zrika, is not entitled to a share of the meat.
  - **Q:** A Kohen with a mum is not fit to do the zrika, and yet he is entitled to a share of the meat!? **A:** The pasuk of "kol zachar baKohanim" comes to include a baal mum as being entitled to a share of the meat.
    - **Q:** Maybe say that "kol zachar" comes to include a tvul yom? **A:** It makes more sense to include a baal mum, since he is allowed to eat the meat.
    - **Q:** Maybe it makes more sense to include a tvul yom, because he will be fit to do Avodah that coming night!? **A:** Still, right now he is not fit.
    - **R' Yosef** said, from the fact that the Torah writes "yochlena" (literally referring to eating) when it means to refer to taking a portion, it teaches that one who is fit to eat is entitled to a portion.
    - **Q: Reish Lakish** asked, what if a baal mum is tamei? Do we say that since he anyway can't do the Avodah as a baal mum and yet the Torah specifically includes him to be entitled to a portion, he continues to be entitled even when he is tamei, or do we say that since he is not fit to eat the meat while he is tamei, he is also not entitled to a portion while he is tamei? **A: Rabbah** said, a Braisa says that a Kohen Gadol who is an onein may do the Avodah but may not eat from the korbon and is not entitled to a share of the korbon. We see that entitlement to a share is reserved for someone who is fit to eat the meat. SHEMAH MINAH.
    - **Q: R' Oshaya** asked, if a Kohen who is tamei for a korbon tzibbur, is he entitled to a portion? On the one hand he is fit to do the Avodah, but on the other hand he may not eat the meat!? **A: Ravina** said, a Braisa says that a Kohen Gadol who is an onein may do the Avodah but may not eat from the korbon and is not entitled to a share of the korbon. We see that entitlement to a share is reserved for someone who is fit to eat the meat.

ONEIN NOGEYA V'EINO MAKRIV...

- **Q:** Is it true that an onein may touch a korbon? A Mishna says that an onein and a mechusar kippurim need to go to the mikvah before touching kodashim!? **A: R' Ami in the name of R' Yochanan** said, our Mishna is talking about where the Kohen already went to the mikvah.
  - **Q:** If he went to the mikvah while he was still an onein, **Rabbah bar R' Huna** said that his aninus returns to him (so the tevila would not help)!? **A:** That Mishna that requires tevila is discussing a Kohen who was "meysi'ach daas" from making sure he doesn't become tamei, and our Mishna is discussing where the onein was not meysi'ach daas (and therefore no mikvah is required).
    - **Q: R' Yustai the son of R' Masun in the name of R' Yochanan** said, that if one is maysi'ach daas from tumah he is required to be sprinkled by the parah adumah ashes, so how could the Mishna say that going to the mikvah alone suffices? **A:**

**R' Yustai** is referring to where he was maysi'ach daas from tumas meis, and the Mishna is talking about where he was maysi'ach daas from tumas sheretz.

- **Q:** If the Mishna refers to tumas sheretz, going to the mikvah would not be sufficient, because he would need sunset before he is tahor. Also, if he was tamei sheretz, he would not be allowed to eat even terumah, not only kodashim!? **A: R' Yirmiya** said, the case is that the person said he was careful not to become tamei from something that would make him fully tamei, but was not careful from something that would make him only passul (referring to tumah D'Rabanan, for which mikvah alone would suffice). In fact, we find that we believe a person to say that he was careful regarding some things but not others.
- **R' Abba bar Mamal** said (in answer to the contradiction between our Mishna and the other Mishna), the ones who asked obviously did not hear the statement of **R' Yochanan in the name of Rebbi**, which said that we find that the **Rabanan** said that one who ate terumah that was a shlishi of tumah is assur to eat other terumah, but is mutar to touch terumah. Similarly, it may be that the **Rabanan** said that an onein may not eat a korbon, but may touch it.

V'EINO CHOLEIK LECHOL...

- **Q:** The Mishna says that an onein won't get a portion of a korbon, which suggests that if a different Kohen wanted to give him some of the korbon meat that night, the onein would be allowed to eat from it. However, a Mishna says that an onein may only eat from a Korbon Pesach the night after his aninus, but not from other korbanos!? **A: R' Yirmiya MiDifti** said, our Mishna is discussing the night of Pesach, and since he may eat from the Korbon Pesach, he may also eat from other korbanos. On other nights of the year he would not be allowed to eat from korbanos. When the Mishna that is quoted here says he may not eat from other korbanos, that is referring to all other nights of the year. **A2: R' Assi** said, the Mishna quoted here is referring to where he became an onein on the 14<sup>th</sup> of Nisson and his relative was buried that same day, and the reason he may eat is because aninus of the night after the day of death is only D'Rabanan. Our Mishna is referring to where the relative died and was not buried until the following day, and the night following the day of burial is therefore not even aninus D'Rabanan. It is the night after the burial that our Mishna says is when the onein may eat from the korbanos.
  - The shitah that holds that aninus at night is only D'Rabanan is the view of **R' Shimon** in a Braisa, where he says this must be so, since an onein may eat his Korbon Pesach that evening.
    - **Q: R' Shimon** says elsewhere that an onein may not even send his korbon to be offered. Presumably, this includes a Korbon Pesach and shows that he holds that an onein may not eat his Pesach that evening!? **A:** It is referring to korbanos other than his Korbon Pesach.
    - **Q: R' Shimon** says in another Braisa that an onein may not bring any korbanos, and he lists Pesach among the korbanos that an onein may not bring!? **A: R' Chisda** said, he lists Pesach, but in fact it does not belong in that list. **A2: R' Sheishes** said, when he lists Pesach he is referring to the shelamim of Pesach, not to the Korbon Pesach itself.
      - **Q:** He lists shelamim separately, so how can **R' Sheishes** say that he was referring to the shelamim of Pesach? **A:** He lists the shelamim of Pesach separately. If he had not done so, we would have said that since it is brought for Pesach, it is like the Pesach which may be brought by an onein. Therefore, he lists it separately to teach that it too may not be brought by an onein.