



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

Zevachim Daf Kuf

- The Gemara had asked a contradiction – in one place **R' Shimon** says that an onein may bring a Korbon Pesach, and in another place he includes Korbon Pesach in the list of korbanos which may not be brought by an onein. The Gemara has to this point given two answers.
 - **R' Mari** said, when **R' Shimon** says the onein may not bring the Pesach he is talking about a case where the onein's relative died on the 14th of Nisson and was buried that very day. That following night he still has the status of an onein even D'Oraisa and would not be allowed to eat it that night. When **R' Shimon** says that he may bring the Pesach, he was referring to a case where the relative died on the 13th of Nisson and was buried on the 14th. On the night following the 14th he is only an onein D'Rabanan. Therefore he may eat the Korbon Pesach that night.
 - **Q: R' Ashi** asked **R' Mari**, in the Braisa itself **R' Shimon** said to **R' Yehuda**, I can show you that aninus at night is only D'Rabanan, because we know that an onein may go to the mikvah and eat his Korbon Pesach that night. Now, according to **R' Mari**, who says that **R' Shimon** is referring to the night after the burial, not the night after the death, **R' Yehuda** should have responded, "I was discussing aninus D'Oraisa and you are bringing me a proof from a case of aninus D'Rabanan!". **A:** This remains a KASHYEH.
 - **Abaye** said, when **R' Shimon** says the onein may not bring the Pesach he is talking about a case where the onein's relative died on the 14th of Nisson before chatzos (which is when the Pesach obligation sets in). Since at the time of chatzos he was already an onein he does not bring the Pesach. When **R' Shimon** says that he may bring the Pesach, he was referring to a case where the relative died after chatzos. Since at chatzos he was not yet an onein, he became obligated to bring the Pesach and the aninus therefore can't push away that obligation.
 - **Q:** How does **Abaye** know to differentiate between where the relative dies before chatzos or after chatzos? **A:** There are two Braisos that seem to contradict each other. One Braisa says that the pasuk of "lah yitamah" teaches that there is an obligation for a Kohen to become tamei to a close relative (it is not simply an allowance and optional), and it once happened that the wife of Yosef HaKohen died on Erev Pesach and he didn't want to make himself tamei, so the other Kohanim made him tamei. There is another Braisa that says that if a person is on his way to bring his Pesach or to give his son a bris milah and hears that his relative has died, the pasuk of "lo yitamah" teaches he should not become tamei to them. However, the pasuk of "uli'achoso" teaches that even such a person would still be required to make himself tamei for the sake of burying a meis mitzvah. Now, the first Braisa implies that an onein would not bring a Pesach and the second Braisa suggests that he would!? It must be that the first Braisa is discussing where he became an onein before chatzos and the second Braisa is discussing where he became an onein after chatzos. From here we see the differentiation that **Abaye** uses in his answer.
 - **Q:** Maybe both Braisos are discussing where the relative died after chatzos. The second Braisa is following the view of **R' Yishmael**, who says that there is no obligation to become tamei to a relative, and the first Braisa is following the view of **R' Akiva**, who says that there is an obligation!? **A:** We can't say this, because the beginning of the second Braisa explicitly says that it is the view of **R' Akiva**.

- **Rava** said, both statements of **R' Shimon** were regarding cases where the relative died after chatzos. When **R' Shimon** says that the onein does not bring the Pesach he is referring to where the relative died before the korbon was shechted and the zrika was done, and when **R' Shimon** says that the onein does bring the korbon it is referring to where the relative died after the korbon was shechted and the zrika was done.
 - **Q: R' Ada bar Masna** asked **Rava**, once it was already shechted and the zrika was done, and the relative then died, why would we then allow the onein to eat the korbon? He was yotzeh his mitzvah (which carries kares) to bring the Pesach, and the eating is then a separate mitzvah which should not be allowed for the onein!? **A: Ravina** said, as can be seen from the statement of **Rabbah bar R' Huna**, the eating of the Korbon Pesach is essential to the fulfilment of the obligation of Korbon Pesach. **Rava** told **R' Ada bar Masna**, listen to what your rebbi is telling you!
 - This statement of **Rabbah bar R' Huna** was made to answer a contradiction within a Braisa. The Braisa first says, if someone hears of a relative's death (within 30 days of the actual death) it is like the day of the burial with regard to the halachos of shiva and shloshim, but with regard to eating a Korbon Pesach the day of hearing is treated like the day of gathering the bones of a relative (to be reinterred) and the Pesach may be eaten (this suggests that the night after the burial the Pesach could not be eaten). The Braisa then says, in both this case and that case (the day of burial and the day of gathering the bones) the person (the mourner) may go to the mikvah and eat korbanos at night. This contradicts the first part of the Braisa!? **R' Chisda** said, that the two parts of the Braisos are the views of different Tanna'im, who argue. **Rabbah bar R' Huna** said, the second part of the Braisa is talking about a person who heard about his relative's death before shkiya, or where his relative's bones were gathered before shkiya, or where the relative died and was buried before shkiya. In these cases, shkiya brings the new day and there is no longer aninus. In the earlier part of the Braisa the case is where these things happened after shkiya, and that night is therefore part of the day of aninus and that is why it is assur to eat the Korbon Pesach when the burial happens after shkiya. Now, we can ask that when he hears of the death after shkiya we should not allow him to eat the Pesach since he was yotzeh with his bringing of the korbon!? Rather, we see that he holds that the eating of the Pesach is essential to fulfilment of the mitzvah. **R' Ashi** said, that when the Braisa says "in both this case and this case", it means whether it was the day of hearing of the relative's passing or the day of the gathering of his bones, the mourner may go to the mikvah and eat korbanos that evening.
 - The Gemara says that the answer of **R' Ashi** is incorrect, because if it referred to those two cases, since the Braisa just mentioned these two cases it should have said "this and this" instead of "both this and this".
 - **Q: R' Chisda** answered, by saying there is a machlokes among Tanna'im. Where do we find such a machlokes among Tanna'im? **A:** A Braisa says, until when is one an onein (and is therefore assur to eat korbanos)? The entire day. **Rebbi** says, as long as the meis has not been buried. Now, this cannot refer to the actual day of death, because everyone holds that the night after the day of death has aninus at least D'Rabanan, and therefore the **T"K** would not say that he could eat a korbon that night!? Also, this would mean that **Rebbi** says that after the burial he would be mutar to eat a korbon even during that same day. This cannot be because all hold that aninus continues for the entire day!? **R' Sheishes** answered, that the Braisa is referring to the day of burial, and the machlokes is that the **T"K**

holds that aninus lasts for that entire day whereas **Rebbi** holds that it ends at the time of burial. **R' Yosef** doesn't like this answer, because of a problem from a different Braisa, and therefore says that the machlokes in the Braisa is regarding the day of burial, and the **T"K** holds that aninus lasts throughout the day of the burial and the following night, whereas **Rebbi** says it ends at nightfall after the burial. **R' Yirmiya** doesn't like **R' Yosef's** answer, because he says that another Braisa shows that **Rebbi** is the one who is more machmir, and according to this answer he is more meikel. Rather, **R' Yirmiya** says the machlokes is that the **T"K** holds that aninus continues for the day of the burial but only until nightfall, and **Rebbi** says that even on the day of the burial the aninus continues throughout the following night. When **R' Chisda** said that there is a machlokes among Tanna'im whether aninus continues through the night after the burial, he was referring to this machlokes between the **T"K and Rebbi** as explained according to **R' Yirmiya**.

- **Q: Rava** asked, according to **R' Yirmiya's** explanation, if **Rebbi** says that the night following the day of burial has aninus D'Rabanan, it must be that he holds that the night following the day of death has aninus D'Oraisa. However, **Rebbi** explicitly says in a Braisa that the aninus of the night following the day of death is only D'Rabanan!? **A:** It is only D'Rabanan, and the D'Oraisa aninus does not go into the following night. Still, the D'Rabanan aninus of the day of burial does go into the night, because the **Rabanan** were more machmir with their gezeira than the Torah was with its halacha D'Oraisa.