



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

### Zevachim Daf Kuf Aleph

- A Braisa says, the pesukim tell us that on the 8<sup>th</sup> day of the Milu'im, although Aharon was an "onein" (his sons had died that day), Moshe commanded Aharon to eat from the Korbon Mincha ("ki chein tzuveisi"). After offering the Chatas, Aharon did not eat from it, and Moshe asked, "Why did you not eat it as I had commanded regarding the Mincha" ("kasher tziveisi")? When it came time to eat the Shelamim, Moshe told Aharon, the Shelamim should be eaten (even though Aharon was correct for not eating the Chatas), because Hashem had so commanded ("kasher tziva Hashem").
  - **Q:** This Braisa says that Moshe told them to eat the korbon even though they were in a period of aninus. However, another Braisa says that the pasuk of "ka'eileh" teaches that Moshe ultimately agreed to the korbon being burned, because they were in a period of aninus!? **A: Shmuel** said, the first Braisa follows the view of **R' Yehuda**, who says in a Braisa along with **R' Shimon** that the korbon was burned because it became tamei, and the second Braisa follows **R' Nechemya**, who says in a Braisa that it was burned because they were in aninus. **A2: Rava** said that both Braisos can follow **R' Nechemya**. The first Braisa refers to the korbanos that were unique to that one time in history (those were allowed to be eaten despite the aninus), and the second Braisa refers to the korbanos that were of the type that were brought in future generations as well.
    - **R' Nechemya** explained the conversation between Moshe and Aharon as follows. Moshe asked Aharon, "Why did you not eat the Rosh Chodesh chatas? Was its blood within the Heichal making it passul?" Aharon said, "hein lo huva es damah" – the blood was not brought into the Heichal. Moshe asked, "Was it taken out of the Azarah?" Aharon answered, "bakodesh" – it never left the Azarah. Moshe asked, "Is it because you offered it as an onein and therefore feel it was passul?" Aharon replied, "It is I who offered the korbon, and as a Kohen Gadol my Avodah is not passul due to aninus." Moshe asked, "If so, why did you not eat it? I told you to eat it even though you are in aninus!?" Aharon responded, "Maybe Hashem meant that I should eat the korbanos that were special for that particular day, never to be brought again, but not the korbanos that would continue to be brought throughout the generations?" The pasuk says that Moshe heard this reply and was pleased with it. He said, "What you told me is in fact what Hashem told me, but I forgot."
    - **R' Yehuda and R' Shimon** explained the conversation as follows. Moshe asked Aharon, "Why did you not eat the Rosh Chodesh chatas? Was its blood within the Heichal making it passul?" Aharon said, "hein lo huva es damah" – the blood was not brought into the Heichal. Moshe asked, "Was it taken out of the Azarah?" Aharon answered, "bakodesh" – it never left the Azarah. Moshe asked, "Is it because you offered it as an onein and therefore feel it was passul?" Aharon replied, "It is I who offered the korbon, and as a Kohen Gadol my Avodah is not passul due to aninus." Moshe asked, "Is it because in your pain you were not careful and it became tamei?" Aharon said, "I would never allow that to happen to a korbon due to such pain!" Moshe asked, "If so, why did you not eat it? I told you to eat it even though you are in aninus!?" Aharon responded, "Maybe Hashem meant that I, as an onein, can eat korbanos at night, but not during the day of the death?" The pasuk says that Moshe heard this reply and was pleased with it. He said, "What you told me is in fact what Hashem told me, but I forgot."

- **Q:** If so, why didn't he save the korban to be eaten that night? **A:** It accidentally became tamei before nightfall.
- The Braisa that brings the machlokes between **R' Nechemya**, and **R' Yehuda and R' Shimon** says that **R' Yehuda and R' Shimon** said, if the chatas was burned due to aninus, then all 3 korbanos should have burned! A Braisa darshens the words "v'eis se'ir hachatas darosh darash Moshe" to teach that there were 3 korbanos there – "se'ir" refers to the se'ir of Nachshon, "chatas" refers to the chatas of the 8<sup>th</sup> day, and "darosh" refers to the goat of Rosh Chodesh. The pasuk then says "v'hinei soraf", which teaches that only one was burned, but the others were not.
  - "Darosh darash" refers to two questions. Moshe asked, why is it that the chatas was burned, and why is it that the others were not. We learn from another pasuk that it was the goat for Rosh Chodesh that was burned.
  - The Braisa said that **R' Yehuda and R' Shimon** asked that if the chatas was burned due to aninus, then all 3 korbanos should have burned. **R' Nechemya** would say that the korbanos that were unique to that day (chatas of Nachshon and of the 8<sup>th</sup> day) could be eaten even in aninus, and therefore it was only the goat of Rosh Chodesh that was burned.
  - The Braisa said that **R' Yehuda and R' Shimon** asked that if the chatas was burned due to aninus, why did Aharon not just wait and eat it at night, after the aninus day was over!? **R' Nechemya** would say that aninus of the night following the day of death is D'Oraisa.
  - The Braisa said that **R' Yehuda and R' Shimon** asked that if the chatas was burned due to aninus, why couldn't it instead have been given to Pinchas to eat, since he was a Kohen and was not an onein!? **R' Nechemya** holds like **R' Illai**, who darshens a pasuk to teach that Pinchas did not get the status of a Kohen until after he killed Zimri.
    - **R' Ashi** said that Pinchas did not get the status of a Kohen until he made peace among the Shevatim in the times of Yehoshua.
    - **Rav** darshened a pasuk to teach that Moshe had the status of Kohen Gadol and got a share of the korbanos.
      - **Q:** If this is true, why did the Braisa ask that Pinchas was with them and should have eaten the korban? Why didn't it ask that Moshe was there and should have eaten the korban!? **A:** Moshe was completely involved talking to the Shechina and did not have time to eat the korbanos.
      - **Q:** A Braisa learns from a pasuk that a Kohen who has a mum may eat from kodshei kodashim and kodshei kalim. The Braisa says, if the pasuk had only said that he may eat kodshei kodashim we would think that he may do that because we find that a non-Kohen ate kodshei kodashim, but maybe he would not be allowed to eat kodshei kalim. Now, who is this non-Kohen who ate kodshei kodashim? Presumably it refers to Moshe, and we see that he is referred to as a non-Kohen!? **A:** **R' Sheishes** said, it refers to a mincha brought on a bamah, which was allowed to be eaten by a non-Kohen.
      - **Q:** A Braisa discusses who acted as the Kohen to deal with Miriam's tzaraas. The Braisa says it could not have been Moshe, because he was not a Kohen and therefore could not pasken on tzaraas!? **A:** **R' Nachman bar Yitzchak** said, it may be that Moshe had the status of a Kohen, but since the pasuk regarding paskening on tzaraas says "Aharon" and "banav", it is limited to the descendants of Aharon.

- **Q:** A Braisa says that Elisheva was in a unique position that her brother in law (Moshe) was the king, her husband (Aharon) was the Kohen Gadol, her son (Elazar) was the s'gan, her grandson (Pinchas) was the mashu'ach milchamah, and her brother (Nachshon) was a Nasi. We see that Moshe was the king, but did not have the status of the Kohen Gadol!? **A:** The Braisa means that Moshe was *also* the king, in addition to having the status of a Kohen Gadol.