

## Zevachim – Simanim

### פרק יב – טבול יום

#### דף ק – 100 Daf

##### 1. A relative who dies before or after חצות re: bringing a *korban pesach*

The previous Daf posed a contradiction about Rebbe Shimon's opinion whether a *korban pesach* may be brought for אונן, and five answers are presented. In the fourth answer, Abaye says: כאן שמת קודם חצות – *here* (Rebbe Shimon's ruling that an אונן cannot bring a *pesach*) is when [the relative] died before midday on Erev Pesach, whereas כאן שמת לאחר חצות – *here* (Rebbe Shimon's ruling allowing an אונן to bring a *pesach*) is when he died after midday. He explains: קודם חצות דלא איחזי לפסח – if he died before midday, where he was not yet fit to bring the *pesach*, חיילא – *aninus* (דאורייתא) takes effect on him and prohibits him from bringing the *pesach*. לאחר חצות דאיחזי לפסח – If he died after midday, where he was already fit to bring the *pesach*, לא חיילא עליה – *aninus* does not take effect on him to prevent him from bringing it. This answer is supported from a contradiction between Baraisos about whether an אונן, whose relative died that day, brings a *korban pesach*, which can be reconciled with the same answer.

##### 2. Eating the *pesach* if he became an אונן after it was sacrificed

In the final answer, Rava says that both statements of Rebbe Shimon refer to one whose relative died after חצות (he disagrees with Abaye, and holds that אונן even overrides a *pesach* obligation which preceded it). כאן קודם ששחטו – [Rebbe Shimon's ruling that he cannot bring the *pesach*] is when the relative died before they shechted and threw its blood for him, whereas [his ruling allowing an אונן to eat the *pesach*] is where the relative died after they shechted and threw its blood for him. Rav Adda bar Masna asked Rava that after the *pesach* was already fully sacrificed, הוה מאי דהוה הוה – whatever has happened has happened! Since the *pesach* was already brought, his obligation was fulfilled, so why should he be allowed to eat it? Ravina responded: אכילת פסחים – eating the *pesach* is essential to fulfilling the *pesach* obligation, and he is not יוצא unless he may eat it. Rava told Rav Adda: ציית מאי דקאמר לך רבך – Listen to what your teacher is telling you!

##### 3. *Machlokes Tannaim* if יום קבורה תופס לילו מדרבנן

A Baraisa appears to contradict itself about whether one may eat *kodashim* the night after his relative is buried, and Rav Chisda explains that it is a *machlokes Tannaim*, based on a Baraisa: עד מתי מתאונן עליו – until when is one an אונן [his relative]? The Tanna Kamma says: כל היום – the entire day. Rebbe says: כל זמן שלא נקבר – as long as he is not buried. This cannot refer to the day of death itself, because everyone agrees that the following night is prohibited; furthermore, Rebbe could not possibly say that אונן ends immediately after burial, because this is prohibited מדאורייתא, as the *passuk* says: ואחריתה כיום מר – and her end will be like “a day of bitterness,” indicating that there is a day of bitter mourning for a relative's passing. Rather, it means יום קבורה – the day of burial. However, because another Baraisa prohibits eating *kodashim* the night after burial, Rebbe Yirmiyah eventually emends this Baraisa's Tanna Kamma to say that one is an אונן the entire day of burial בלא לילו – without that night, and Rebbe says he is an אונן until his relative is buried, ואם נקבר תופס לילו – and even when he is buried, [אונן] impacts that night, prohibiting him from eating *kodashim*.

##### Siman – Monkey

The *onein* who read a note attached to a banana that a **monkey** delivered to him, informing him that his relative had died before *chatzos erev Pesach* and therefore he was forbidden to eat the *korban pesach* that night, was confused when a second **monkey** delivered a note that he was permitted to eat it since the relative died after the *shechitah* and *zerikah* of the *pesach*, followed by a **monkey** dressed as a mortician that delivered a note that אונן extends into the night after burial.

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Monkey



The *onein* who read a note attached to a banana that a **monkey** delivered to him, informing him that his relative **had** died before *chatzos* erev Pesach and therefore he was forbidden to eat the *korban pesach* that night, was confused when a second **monkey** delivered a note that he was permitted to eat it since the relative died after the *shechitah* extends into *aniot* and *zerikah* of the pesach, followed by a **monkey** dressed as a mortician that delivered a note that the night after burial

### 3 things to remember

1. A relative who dies before or after חצות re: bringing a *korban pesach*
2. Eating the pesach if he became an *אונן* after it was sacrificed
3. *Machlokes Tannaim* if יום קבורה תופס לילו מדרבנן

