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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

1) WHEN DOES PESACH OVERRIDE ANINUS LAYLAH?

(a)

Answer #3 (Rav Mari): If the death and burial of the relative were on the 14th, the Onen does not bring Pesach. If the death was on the 13th and burial was on the 14th, the Onen brings Pesach.

1.

If both were on the 14th, he does not bring Pesach, for Aninus applies mid'Oraisa to the night following death;

2.

If the death was on the 13th, he brings Pesach, for Aninus applies only mid'Rabanan to the night following burial. (Chachamim did not decree to stop him from bringing Pesach.)

(b)

Question (Rav Ashi - Beraisa - R. Shimon): Surely I am right. Chachamim taught that an Onen immerses and eats Pesach at night, but not other Kodshim!

1.

According to you (Rav Mari), R. Yehudah could reply 'I said only that Aninus of the night after the death is mid'Oraisa. I agree that Aninus of the night after the burial is mid'Rabanan (like Yom Kevurah itself!)

(c)

This is left difficult.

(d)

Answer #4 (Abaye): In both cases, the relative died on the 14th;

1.

If he died before Chatzos (midday, Aninus took effect before the obligation to bring Korban Pesach), the Onen must

become Tamei (through his Mes), so he does not bring Pesach;

2.

If he died after Chatzos (the obligation to bring Pesach preceded and overrides Aninus), the Onen brings Pesach.

3.

(The following contradiction supports Abaye, for we must answer it like Abaye.)

4.

(Beraisa #1): "Lah Yitama" is a Mitzvah (for a regular Kohen to become Tamei by engaging in the burial of (one of his seven close relatives, e.g.) his unmarried sister);

i.

If he does not want to become Tamei, we force him;

ii.

The wife of Yosef ha'Kohen died on Erev Pesach, and he did not want to become Tamei. The other Kohanim gathered and forced him to become Tamei against his will.

5.

Contradiction (end of Beraisa #2; the entire Beraisa is brought below) Question: What do we learn from "ul'Achoso (a Nazir may not Metamei himself to bury his sister)"? (The verse already taught that he may not Metamei himself even for a parent!)

i.

Answer: This teaches about one (Rashi - a Kohen Gadol Nazir; Tosfos Brachos 19b - a regular Yisrael) who was going to slaughter his Korban Pesach or circumcise his son, and he heard that a relative died. One might have thought that he is Metamei himself (and misses the other Mitzvah). The verse teaches that he does not.

ii.

Question: It already says "Lo Yitama"! (Tosfos Brachos 19b - this is in the Parashah of Nazir. It is extra, to teach that a regular Yisrael may not become Tamei for a relative if it will prevent him from offering Pesach or Bris Milah, since there is Kares for neglecting these Mitzvos.)

iii.

Answer: One might have thought that just like he may not Metamei himself for his sister, the same applies to a Mes Mitzvah. The verse refutes this. He may not become Tamei for a sister, but he may become Tamei for a Mes Mitzvah. (This is unlike the episode with Yosef ha'Kohen, which holds that Tum'as Kerovim overrides Korban Pesach!)

6.

Answer #1: If the relative died before Chatzos, he must be Metamei himself. If the relative died after Chatzos, he may not Metamei himself.

(e)

Question (against support for Abaye, and Answer #2): Perhaps in both Beraisos the Mes died after Chatzos;

1.

Beraisa #2 is like R. Yishmael, who says that a Kohen is permitted but not obligated to become Tamei for relatives (therefore, this does not override his obligation to bring Pesach). Beraisa #1 is like R. Akiva, who says that a Kohen must Metamei himself for relatives (therefore, this overrides his obligation to bring Pesach now. He will bring Pesach Sheni);

i.

(Beraisa - R. Yishmael): A Kohen is permitted but not obligated to Metamei himself to relatives;

ii.

R. Akiva says, he is obligated.

(f)

Answer: This cannot be, for R. Akiva explicitly taught the Reisha of Beraisa #2!

1.

(Beraisa #2 - R. Akiva): (A Nazir may not become Tamei to bury "Nefesh Mes.") "Nefesh" refers to a relative. "Mes" refers to a stranger. (Tosfos prefers the text in Nazir, which switches these Drashos, for a relative is a bigger Chidush);

2.

"L'Aviv" - he may not become Tamei for his father, but he becomes Tamei for a Mes Mitzvah;

3.

"L'Imo" - a Kohen Nazir may not become Tamei for his mother, but he becomes Tamei for a Mes Mitzvah;

4.

"L'Achiv" - a Kohen Gadol Nazir may not become Tamei for his brother, but he becomes Tamei for a Mes Mitzvah;

5.

Question: What does "ul'Achoso" teach?

6.

Answer: If one (a Kohen Gadol Nazir; some say, a regular Yisrael) was going to slaughter his Korban Pesach or circumcise his son, and he heard that a relative died, one might have thought that he becomes Tamei. "Ul'Achoso" teaches that he does not.

7.

Question: We already know this from "Lo Yitama"!

8.

Answer: One might have thought that just like he may not become Tamei for his sister, also for a Mes Mitzvah. The verse teaches that he may not become Tamei for a sister, but he becomes Tamei for a Mes Mitzvah.

100b-----100b

(g)

Answer #5 (Rava): In both cases, the Mes died after Chatzos:

1.

If he died before Shechitah and Zerikah of the Onen's Korban Pesach, the Onen does not bring Pesach (he is not Shalem);

2.

If he died after Shechitah and Zerikah, the Onen eats the Pesach at night!

(h)

Question (Rav Ada bar Masnah): If he died after Shechitah and Zerikah, the Onen already was Yotzei (offering Korban Pesach). Why does he eat at night (and transgress Aninus Laylah mid'Rabanan)?

(i)

Answer (Ravina): Eating (at least a k'Zayis of) Korban Pesach is Me'akev the Mitzvah of offering it (Rashi; Tosfos - it is not truly Me'akev. Rather, the Mitzvah to eat is so important that it overrides Aninus Laylah mid'Rabanan.)

2)

YEMEI SHEMU'AH, KEVURAH AND LIKUT ATZAMOS

(a)

We learn this from Rabah bar Rav Huna.

(b)

(Beraisa): Yom Shemu'ah (the day that one hears that he lost a relative) is like Yom Kevurah (the day of burial) regarding Aveilus. From this day, we count seven days (of severe Aveilus) and 30 days (of lighter Aveilus). It is like Yom Likut Atzamos (reinterment of the bones) regarding eating Pesach;

1.

This and this have the same law. He immerses and eats Kodshim at night.

(c)

Question: It says that Yom Shemu'ah is like Yom Kevurah regarding Aveilus and like Yom Likut regarding eating Pesach. This implies that Pesach may not be eaten the night after Yom Kevurah;

1.

However, it also says '*this and this* (Yom Kevurah and Yom Likut) have the same law. He immerses and eats Kodshim at night!'

(d)

Answer #1 (Rav Chisda): Different Tana'im taught these two clauses. (Below, we will bring a Beraisa in which Tana'im argue about the night after Yom Kevurah.)

(e)

Answer #2 (Rabah bar Rav Huna): If a Shemu'ah, Likut or burial was before sunset, there is no Isur at night. He may eat any Kodshim;

1.

If the Shemu'ah (or Likut or burial) was at night, this is Yom Shemu'ah (or Likut or Kevurah) itself;

i.

(Regarding Yom Kevurah itself, Chachamim decreed even against eating Pesach. Regarding Yom Shemu'ah or Likut, they decreed against eating other Kodshim, but not Pesach.)

2.

Question: If Likut or Shemu'ah was at night, this was after Shechitah and Zerikah. He already was Yotzei Pesach. Why may he eat Pesach, but not other Kodshim?

3.

Answer: Eating Pesach is Me'akev.

(f)

Answer #3 (Rav Ashi): The Beraisa means that Yom Shemu'ah and Yom Likut are the same. The Onen immerses and may eat Kodshim at night.

(g)

Rejection: This is wrong! The previous law discussed Yom Shemu'ah and Yom Likut. If also this law refers to them, it should have said '*these*' have the same law! (Instead, it says 'this and this', i.e. Yom Kevurah and Yom Likut.)

(h)

Question: Which argument of Tana'im did Rav Chisda refer to?

(i)

Answer (Beraisa): Aninus lasts the entire day;

1.

Rebbi says, it is as long as the Mes is not buried.

2.

Question: When is this?

i.

Suggestion: It is on the day of death.

ii.

Rejection: Surely, all agree that Aninus lasts the entire day - "v'Acharisah k'Yom Mar"!

3.

Answer #1 (Rav Sheshes): It refers to Yom Kevurah (which was after Yom Misah).

4.

Question (Rav Yosef - Beraisa): Yom Shemu'ah is like Yom Likut. He immerses and eats Kodshim at night.

i.



Inference: Yom Kevurah is different. Then, Kodshim are forbidden even at night.

ii.

According to Rav Sheshes, this is not like either Tana!

5.

Answer #2 (Rav Yosef): The Beraisa means that Aninus lasts the entire day (of burial) *and the following night*;

i.

Rebbi says, it is as long as the Mes is not buried, but not the night after burial.

6.

Objection (R. Yirmeyah): You cannot say that Rebbi is more lenient than Chachamim!

i.

(Beraisa - Rebbi): Aninus lasts until (the night after) the Mes is buried, even if this is 10 days after death;

ii.

Chachamim say, it lasts until the day (of burial, not the next night.)

7.

Answer #3 (R. Yirmeyah): The Beraisa means that Aninus lasts the entire day (of burial), but not the following night;

8.

Rebbi says, no matter when the Mes is buried, Aninus takes effect on the following night.

3)

ANINUS LAYLAH

(a)

(Rava): Since Rebbi holds that Aninus takes effect on the night following burial (even though Yom Kevurah is only mid'Rabanan), he must hold that Aninus takes effect mid'Oraisa on the night following death! (Chachamim would not apply stringencies to their decrees (to forbid the following night) that do not apply to Torah laws.)

(b)

Question: Rebbi holds that Aninus Laylah is not mid'Oraisa!

1.

(Beraisa - R. Yehudah): "Hen ha'Yom Hikrivu" - the Kodshim of the Milu'im were forbidden (to Aharon and his remaining

sons, who were Onenim) during the day and permitted the next night;

i.

After this (i.e. for all generations), Kodshim are forbidden (to Onenim) during the day and the next night.

2.

Rebbi says, Aninus Laylah is only mid'Rabanan.

(c)

Answer: Indeed, it is mid'Rabanan. Chachamim strengthened their decrees more than Torah laws.

POINT BY POINT OUTLINE OF THE DAF

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