

100a

Gemara: Continuing question: If R' Shimon says the night after מיתה is d'rabbanan, why does he separately say one may not bring the Pesach that night?

- (99b) - Rav Chisda – R' Shimon didn't mean to include פסח
- (99b) - Rav Sheshes – R' Shimon meant the שלמים that come with פסח
- Rav Mari<sup>1</sup> – The night after מיתה is d'oraysa, the night after קבורה is d'rabbanan, and that R' Shimon was talking about the night after מיתה
- Abbaye – R' Shimon was talking about a case in which מיתה preceded הצות, so that he wasn't suited for the korban even though אנינות לילה is d'rabbanan
  - Who says to split at הצות? The resolution of two opposing braisos re: becoming טמא
    - Braisa 1 (Pesikta on Emor): Kohen is obligated to become טמא, and even miss פסח
    - Braisa 2 (Nazir 48b): Don't become טמא for relative if you would miss the פסח
    - Resolution 1 (accepted) – Braisa 1 is when the death was before הצות
    - Resolution 2 (rejected) – Braisa 2 follows R' Yishmael: No mitzvah to become tamei?
      - Cannot be; R' Akiva is the author of Nazir 48b<sup>2</sup>

100b

- Rava – R' Shimon was talking about a case in which מיתה preceded זריקה, so that he wasn't suited for the korban even though אנינות לילה is d'rabbanan
  - The reason to eat would be according to the view that the mitzvah requires eating
  - Who requires eating? Rabbah bar Rav Huna resolving a braisa
    - Braisa: Reisha says not to eat after קבורה, but Seifa says eat "after both" (ליקוט, קבורה)!
      - Answer 1: Rav Chisda – Correct; it's a machlokes tannaim
      - Answer 2: Rabbah bar Rav Huna – The seifa is where one heard after שקיעה
      - Answer 3: Rav Ashi – "for both" = night after ליקוט and שמועה קרובה, not קבורה
    - Rav Chisda's machlokes tannaim is Tanna Kama vs. Rebbe:

רב ירמיה	רב יוסף	רב ששת	היה אמינא	Original Words	
יום קבורה ולא לילה	יום קבורה ולילה	יום קבורה ולא לילה	יום מיתה ולא לילה	כל היום	Tanna Kama
יום קבורה ולילה <sup>3</sup>	יום קבורה עד קבורה	יום קבורה עד קבורה	יום מיתה עד קבורה	עד קבורה	Rebbe
	Then Rebbe is stricter than Tanna Kama!	Who authored braisa that says no kodashim after קבורה?	All include night after מיתה!		Problem with this approach

<sup>1</sup> Like Rav Yirmiyah miDifti on 99b

<sup>2</sup> Nazir 48b includes obligation for מצוה, which teaches us to override obligations for כבוד הבריות, but we only know to expand to include כבוד הבריות because of a pre-existing svara. (Ayeles haShachar)

<sup>3</sup> Rabbanan add night to דרבנן days, where the Torah doesn't add night to דאורייתא days; it's the chacham's job (Rav Ovadia Yosef)