



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

Nazir Daf Mem Gimmel

- A Braisa says, the pasuk regarding a Kohen says he may not become tamei "leheichalo". This teaches that a meis does not give off tumah until he actually dies. **Rebbi** learns this from the words in the pasuk of a nazir which says "bemosam".
 - **Q:** What is the difference between these drashos? **A: R' Yochanan** said, it is simply on how to darshen, but otherwise there is no difference. **Reish Lakish** said, the difference would be regarding a person at death's door (a goseis) – according to the **T"K** he would be metameh and according to **Rebbi** he would not be metameh (only bemosam are they metameh).
 - **Q:** What does the **T"K** do with the word "bemosam"? **A:** He uses it for the drasha of **Rebbi** in a Braisa where he says that "bemosam" teaches that a nazir may not become tamei to a meis, but may become tamei to a metzora or a zav.
 - **Q:** How will **Rebbi** of the first Braisa learn this? **A:** The pasuk could have said "bemos" and instead said "bemosam", therefore allowing for both drashos, and teaching both of these halachos.
 - **Q:** What does **Rebbi** do with the word "leheichalo"? **A:** He learns that the issur of a Kohen to become tamei applies only to a Kohen who is not yet tamei.
 - **Q:** How does the **T"K** learn this halacha? **A:** The pasuk could have said "leheichal" and instead says "leheichalo", therefore allowing for both drashos, and teaching both of these halachos.
 - **Q:** A Mishna specifically says that a goseis does not give off tumah!? **A:** The **T"K** would agree that the person does not give off tumah. However, he holds that there is an issur for a Kohen to profane himself, and touching a goseis would be considered as an act of profaning himself.
- **R' Chisda in the name of Rav** said, if a Kohen's father's head was cut off, the Kohen could not be metameh to him, because the pasuk says he may be metameh "l'aviv", which suggests that the father's body is complete and not missing any parts.
 - **Q: R' Hanunah** asked, if this is true, a Kohen who had his head chopped off by robbers outside of civilization will have no one to bury him (since his son cannot be metameh to him and no one else will go out there to get him)!? **A: R' Chisda** said, that would be a case of meis mitzvah, and a Kohen can be metameh to a meis mitzvah!
 - **Q:** We have learned that a meis mitzvah is only when there is absolutely no one to care for the meis, but in this case, since there is a son he will hire people to bury his father and therefore the father would not be a meis mitzvah!? **A:** Since he is so far away from other people, he is given the status of meis mitzvah (due to the difficulty in getting him buried).
 - **Q:** A Braisa says that after burying his father a Kohen may become tamei again if he finds a bone of his father the size of a barley. This would mean that he was originally allowed to bury him even though he was missing a piece!? **A:** The Braisa follows **R' Yehuda**, who allows the Kohen to become tamei in this case, but would not follow the **Rabanan**, whose opinion is followed by **R' Chisda**, who does not allow it.
 - **Q:** A Braisa taught by **R' Eliezer ben Yaakov** says that a Kohen may be metameh to less than a complete body of his relative!? **A:** This Braisa also follows the view of **R' Yehuda**, and **Rav** (who is quoted by **R' Chisda**) follows the view of another Braisa where **R' Yehoshua ben Elisha and four Elders** told **R' Tzadok Hakohen** (who was a Kohen) that he may not become tamei to his father 3 years after his father's death, since his father's body would be less than complete at that time.