



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

Nazir Daf Mem Zayin

MISHNA

- If a nazir offered his first korbon and then became tamei, **R' Eliezer** says he loses his entire nezirus count. The **Chachomim** say he simply brings the remaining korbanos after he becomes tahor.
 - They said to **R' Eliezer**, it once happened that Miriam the Tardumis was a nezirah and she brought one of her korbanos at the end of the nezirus and then became tamei to her daughter who had passed away, and the **Chachomim** said that she need only bring the remaining korbanos after she becomes tahor!

GEMARA

- **Q:** We have learned elsewhere that **R' Eliezer** says that tumah after the nezirus count is complete only requires an additional 7 days of nezirus counting to become tahor!? **A:** Our Mishna means that **R' Eliezer** says he loses any korbanos that have been brought to that point, and does not lose any of his nezirus count. The Mishna can prove this explanation, because the **Chachomim** stated the story and said that "she need only bring the remaining korbanos". This would suggest that they understood **R' Eliezer** to say that she lost any previously offered korbanos.

HADRAN ALACH PEREK SHLOSHA MININ!!!

PEREK KOHEN GADOL -- PEREK SHEVI'I

MISHNA

- A Kohen Gadol and a nazir may not become tamei meis even for their immediate relatives, but may become tamei for a meis mitzvah.
- If a Kohen Gadol and a nazir are travelling together and they happen upon a meis mitzvah, **R' Eliezer** says the Kohen Gadol should become tamei rather than the nazir, and the **Chachomim** say that the nazir should become tamei rather than even an ordinary Kohen. **R' Eliezer** said to them, it is preferable that the Kohen should become tamei since he does not have to bring a korbon for becoming tamei, and the nazir should not become tamei, since he must bring a korbon when he becomes tamei! The **Chachomim** said to him, it is preferable for the nazir to become tamei since his kedusha is not permanent, and the Kohen should not become tamei, because his kedusha is permanent.

GEMARA

- It is clear that when the two people being faced with the meis mitzvah are a Kohen Gadol and a nazir, there is a machlokes between **R' Eliezer and the Chachomim** as to who should become tamei.
 - If the two people walking together are a Kohen Gadol who was anointed with the shemen hamishcha and a Kohen Gadol who was appointed by putting on the special clothing, it is the latter who should become tamei, because the Kohen Gadol who was anointed with the shemen hamishcha brings a par when he does an aveirah based on his erroneous psak, whereas the other does not.
 - If the two people are a Kohen Gadol who was anointed but who is no longer the active Kohen Gadol, and an active Kohen Gadol who was not anointed with the shemen

hamishcha, the former should become tamei, since he no longer does the Avodah of the Kohen Gadol.

- If the two people are a Kohen Gadol who is currently not active in office because he is a baal keri, and a Kohen Gadol who is not active because of a mum, the latter should become tamei, because the baal keri will be fit to do the Avodah tomorrow, whereas the mum will prevent doing the Avodah until it is healed.
- **Q:** If the two people are the Kohen Mashuach Milchama and the S'Gan Kohen Gadol, who should become tamei? Do we say the Mashuach Milchama has more kedusha (and should therefore not become tamei) because he is fit for battle or is the S'gan considered to be at a higher level of kedusha because he is fit to do the Avodah? **A:** A Braisa clearly says that in this case it is the Mashuach Milchama who should become tamei, and not the S'Gan.
 - **Q:** Another Braisa says that the Mashuach Milchama takes precedence over the S'Gan (which would suggest that the S'Gan is the one who should become tamei in our situation)!? **A: Mar Zutra** said, with regard to supporting him, the Mashuach Milchama takes precedence, since many people depend on him. However, with regard to tumah, the S'Gan is considered on a higher level since he is fit to do the Avodah of Yom Kippur, and therefore the Mashuach Milchama should become tamei.
- **Q:** The machlokes is only when deciding who between the Kohen Gadol and the nazir should become tamei to the meis mitzvah. However, all would agree that each of them alone would become tamei to a meis mitzvah. How do we know this? **A:** A Braisa says, the pasuk regarding a Kohen Gadol says "v'ahl kol nafshos meis lo yavo, l'aviv ule'imo lo yitamah". Now, the first part of the pasuk can't be referring to non-relatives, because if an ordinary Kohen may not become tamei to non-relatives, then a Kohen Gadol may surely not become tamei to non-relatives. Therefore, "v'ahl kol nafshos meis lo yavo" must refer to relatives. If so, why does the pasuk then specifically say that he may not become tamei "l'aviv"? This teaches that he may not become tamei to his father, but may become tamei to a meis mitzvah. The word "le'imo" is used for a gezirah shava to teach that just as a nazir may become tamei to someone who is a metzora or a zav, the same is true for a Kohen Gadol.