



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

### Nazir Daf Mem Ches

- **Q:** How do we know that a nazir may become tamei to a meis mitzvah? **A:** A Braisa says, the pasuk regarding nazir that says "ahl nefesh meis lo yavo" teaches that he may not become tamei to a meis. The pasuk that says he may not become tamei "l'aviv ule'imo" therefore teaches that he *may* become tamei to a meis mitzvah. One would think that we could have learned this from Kohen Gadol with a kal v'chomer – if a Kohen Gadol, whose kedusha is permanent, may become tamei to a meis mitzvah, then surely a nazir, whose kedusha is not permanent, may become tamei to a meis mitzvah. However, this kal v'chomer can be refuted by saying that maybe only a Kohen Gadol can become tamei, because he does not become obligated to bring a korbon when he becomes tamei, whereas a nazir must bring a korbon. That is why the pasuk of "l'aviv..." is necessary.

The Braisa asks, maybe we should say that a nazir may become tamei to other people, just not his family? The Braisa says, we can learn from a kal v'chomer that this cannot be the case. If an ordinary Kohen, who may become tamei to his relatives, may not become tamei to other people, then a nazir, who the pasuk says may not become tamei to his family, may surely not become tamei to other people. Therefore, the words of "l'aviv..." are extra and teach that he may become tamei to a meis mitzvah.

The Braisa says, without the pasuk of "l'aviv" we would know that a nazir may not become tamei to his father. Regarding a nazir the pasuk says a general statement that he may not become tamei to meisim, and regarding a Kohen Gadol the pasuk does the same. Just as in regard to a Kohen Gadol he may not become tamei to his father, but may become tamei to a meis mitzvah, the same would be for a nazir. However, we would ask that maybe we should compare the nazir's general statement to that written regarding an ordinary Kohen, and thereby learn that a nazir may become tamei to his father? The pasuk therefore writes "l'aviv", which is extra and teaches that he may not become tamei to his father, but may become tamei to a meis mitzvah.

- **Q:** We just said the word "l'aviv" is necessary to teach that nazir should not be compared to an ordinary Kohen, so how can the Braisa then say that the word is extra!? **A:** The word "l'aviv" teaches that he may not become tamei to his close relatives, the word "le'imo" is used for the gezeira shava of **Rebbi** (that a Kohen Gadol may become tamei to a zav or a metzora, just like a nazir), the word "l'achiv" teaches that he may become tamei to a meis mitzvah, and the word "l'achoso" teaches what is taught in a Braisa, that if a person is on his way to bring his Pesach or to give his son a bris milah and hears that his relative has died, he should not become tamei to them. However, even such a person would still be required to make himself tamei for the sake of burying a meis mitzvah (even though the mitzvah of Korbon Pesach and of milah carry the kares penalty).
- **R' Akiva** darshens the words of the pasuk differently. He says the word "nefashos" teaches that the nazir may not become tamei to non-relatives. The word "meis" teaches that he may not become tamei even to relatives. The words "l'aviv ule'imo" teach that he may become tamei to a meis mitzvah. The word "l'achiv" teaches that even a Kohen Gadol who is a nazir may become tamei to a meis mitzvah. The word "l'achoso" teaches what is taught by the Braisa stated immediately above.
  - **Q:** How will **R' Akiva** learn the gezeirah shava of **Rebbi**? **A:** Since he learns that a Kohen Gadol who is a nazir may become tamei to a meis mitzvah (above) he doesn't need a separate source to teach that a regular Kohen Gadol may

become tamei to a meis mitzvah. If so, the word “le’imo” regarding the Kohen Gadol is extra, and can be used for the gezeirah shava.

- **Q:** According to **R’ Yishmael**, who learns the words of the pasuk as darshened previously (the drasha given before **R’ Akiva**), how will he learn that a Kohen Gadol who is also a nazir may become tamei to a meis mitzvah? **A:** Since the Torah said that the meis mitzvah overrides one lav (the lav of nazir or the lav of Kohen Gadol each on its own) there is no reason to say that it would not override two laavim (when he is a Kohen Gadol and a nazir).
  - **Q:** If he holds that the concept of meis mitzvah is so strong, why does he need the word of “l’achoso” to teach that a person who is going to bring his Pesach or to give a bris milah to his son must become tamei to a meis mitzvah? **A:** We would think that meis mitzvah only overrides laavim, but not something that carries the kares penalty. The pasuk therefore teaches that it overrides that as well.