



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

Nazir Daf Mem Tes

- **Q: R' Akiva** learned from the word "l'achiv" written regarding a nazir that a Kohen Gadol who is a nazir may become tamei to a meis mitzvah. If so, that can also serve as the source that a regular Kohen Gadol may become tamei to a meis mitzvah. If so, what does he learn from the extra words "l'aviv ule'imo" written regarding a Kohen Gadol? **A:** These words are needed. If the pasuk would only say that he can't become tamei to his father we would say that is so because paternity is only based on a chazakah, but not absolute certainty. However, we would think that he may become tamei to his mother, who is known to be his mother with certainty. That is why we need the word "ule'imo". If the Torah would have only written the word "imo" we would say that the Kohen Gadol can't become tamei to her, because he doesn't follow her lineage, but he could become tamei to his father, since he follows his lineage. The pasuk therefore clearly says that he may not become tamei to his father either.
 - **Q:** What does **R' Akiva** learn from the pasuk of "v'ahl kol nafshos meis lo yavo" written regarding the Kohen Gadol? **A:** He says "ahl kol" teaches that a Kohen Gadol is liable to a second lav for becoming tamei to a non-relative; "meis" teaches that he may not become tamei to relatives; "nafshos" teaches that he may not become tamei from a revi'is of blood that came from two bodies, which gives off tumah via tumas ohel.

MISHNA

- A nazir must shave his head and complete the process of a tamei nazir if he becomes tamei from one of the following sources of tumah: a meis; a kezayis of flesh from a meis; a kezayis of "netzel"; a spoonful of dust made of a decomposed meis; the spinal column and skull of a meis; the severed limb of a meis or of a live person that has enough flesh on it to regenerate itself if it were attached to a living body; a half kav of bones; a half log of blood. A nazir becomes subject to the entire tamei nazir process if he becomes tamei from these items, whether by direct contact, by carrying them, or through tumas ohel.
 - The nazir would also become subject to the process if he becomes tamei from a barley sized piece of bone, but only if touched it or carried it (i.e. not via tumas ohel).
- For all the above the nazir would be subject to the entire process and would have to be sprinkled with the parah adumah on the 3rd and 7th day after becoming tamei. He would also lose any days of nezirus previously counted. He would not begin his counting his nezirus until he is tahor and brings his korbanos that he must bring for this process (a chatas, an olah, and an asham).

GEMARA

- A Braisa says, after **R' Meir** passed away, **R' Yehuda** prohibited the students of **R' Meir** from entering the Beis Medrash, because he said "They are not coming to learn, but are rather coming to harass me" and to show that **R' Meir's** way of learning was sharper. **Sumchos** fought his way in to the Beis Medrash. They were learning our Mishna and **Sumchos** said, "**R' Meir** taught our Mishna as saying that a nazir becomes tamei from a meis, and from a kezayis of a meis..." (as we have in our reading of the Mishna). **R' Yehuda** (who didn't have the reading to include "for a meis") became angry and said, this is why I told you to keep them out of here. They are only coming to harass me. If he becomes tamei from a kezayis of a meis, then it is obvious that he becomes tamei from a meis as well!? **R' Yose** was present and knew that **R' Meir's** version of the Mishna was correct. He said, I can't remain quiet now out of respect for **R' Yehuda**, because then the correct version of the Mishna will be lost. **R' Yose** therefore said, the words of "a meis" are needed for a case when there is less than a kezayis of flesh on the meis,

and the Mishna is teaching that the nazir would become subject to the whole process even by becoming tamei from such a meis.

- **Q:** We can still say that “a meis” is unnecessary, because if he becomes tamei and subject to the process from the severed limb of a meis (even if it has less than a kezayis of flesh) then he will certainly be subject to the process for becoming tamei to an entire meis with less than a kezayis of flesh!? **A:** We can answer like **R’ Yochanan** said elsewhere, and say that the words “a meis” are needed to teach that he becomes tamei and subject to the process from a fetus whose limbs are not yet fully attached with sinews and are therefore not given the halachic status of “limbs”. However, since it is a complete meis, the nazir would become tamei from it even if it has less than a kezayis of flesh. **A2: Rava** said, the words “a meis” are necessary to teach that the nazir would become subject to the process if he becomes tamei from bones consisting of a majority of the skeletal makeup of a meis or consisting of the majority of the number of bones of the meis, even if the bones add up to less than a quarter of a kav.