



OVERVIEW of the Daf

1) **MISHNAH:** A dispute is presented regarding a nazir who became tamei after the blood of one of the offerings was applied to the altar. A related incident is presented.

2) Clarifying R' Eliezer's position

A contradiction between two rulings of R' Eliezer is presented.

Rav explains that R' Eliezer in our Mishnah, did not mean that the nazir must begin his nezirus again; rather he meant that the offerings that were brought do not discharge his obligation.

Support for Rav's explanation from the Mishnah is presented.

הדרן עלך שלשה מינין

3) **MISHNAH:** The Mishnah teaches that a Kohen Gadol and nazir may only become tamei for a meis mitzvah. A dispute is presented whether, given the choice, a Kohen Gadol or a nazir should become tamei.

4) Prioritizing who should become tamei

After repeating the dispute in the Mishnah, the Gemara continues to formulate a priority list of who should become tamei when given the choice.

The Gemara inquires who is greater, the Kohen anointed for battle or the deputy Kohen Gadol.

A Baraisa is cited that indicates that the Kohen anointed for battle should become tamei.

A contradictory Baraisa is cited.

Mar Zutra explains that there is a difference between the obligation to sustain these Kohanim and the question of who becomes tamei.

5) Becoming tamei for a meis mitzvah

A Baraisa is cited that begins to formulate the source that a Kohen Gadol and nazir should become tamei for a meis mitzvah. ■

Distinctive INSIGHT

The "Anointed" Kohen Gadol, and the "Extra-Garment" Kohen

משוח בשמן המשחה ומרובה בגדים...

Before the "anointing oil" was hidden, the appointment and designation of a Kohen Gadol was done by anointing the oil upon his head. The Gemara in Yoma (52b) tells us that King Yoshiyahu hid this special oil, and after that time each Kohen Gadol was designated for his role with the donning of the eight garments which were unique to the Kohen Gadol, as the regular Kohanim only wore four garments. It was also not possible to manufacture more anointing oil, as one of the underlying ingredients for blending the oil was to use some of the original oil which was produced by Moshe Rabeinu, as the verse states (Shemos 30:31): "The oil of anointing this shall be for Me for all generations." Therefore, the initiation of the Kohen Gadol had to be with his wearing the special additional garments which were only for him.

Tosafos notes that it might seem curious that the Gemara analyzes the comparative holiness of the Kohen anointed with oil versus the one Kohen initiated with the extra garments. When did they ever co-exist that there should be a need to choose between one and the other of these two?

Tosafos answers that the situation would be where a

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REVIEW and Remember

1. What happens to a nazir who becomes tamei after one of his offerings was already brought?
2. What is the rationale behind the dispute whether a Kohen Gadol or a nazir should become tamei?
3. Who is more elevated: the Kohen anointed for battle or the deputy Kohen Gadol?
4. According to Mar Zutra, why is there a difference between sustenance and tumah when prioritizing the Kohen anointed for battle and the deputy Kohen Gadol?

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HALACHAH Highlight

The nazir and a meis mitzvah

כהן גדול ונזיר וכו' אבל מטמאין למת מצוה

A Kohen Gadol and nazir ... but they do become tamei for a meis mitzvah

Rambam¹ rules that a nazir is permitted to become tamei for a meis mitzvah. For example, if a nazir is traveling on a path and he comes upon a dead body and there is no one else available to bury the deceased, the nazir is permitted to become tamei to bury the corpse. Sefer Pischei Nazir² suggests that when it is possible to bury the meis mitzvah without becoming tamei, the nazir is obligated to avoid becoming tamei. Thus, if the meis mitzvah was found in an uncovered pit and it is possible for the nazir to cover the pit from a distance so that he should not become tamei, he must do so.

Another associated issue³ relates to the question of what should be done if the nazir is involved in burying the meis mitzvah and other people then arrive. Do we say that once he was initially permitted to become tamei and he actually did become tamei he is permitted to continue the mitzvah of burying the meis mitzvah, or do we say that he only had permission to come in contact with the corpse for the purpose

(Insight. Continued from page 1)

Kohen was anointed, and during his tenure the oil was lost or hidden. This Kohen became temporarily disqualified, and the replacement Kohen was initiated with wearing the extra clothes. ■

of a meis mitzvah and now that the corpse no longer qualifies as a meis mitzvah the nazir is not permitted to remain in contact with the corpse.

Sefer Pischei Nazir⁴ raises the question of a nazir who sees that he will come in contact with a meis mitzvah and has the ability to petition a Torah scholar to revoke his nezirus before he reaches the corpse. Is there an obligation to revoke his nezirus so that he should not have to violate his nezirus, or is this unnecessary? This question he leaves unresolved but he does mention that a person who intends to make a vow of nezirus and before he has a chance to make his declaration comes upon a meis mitzvah should not make his declaration before the burial; rather he should wait until the burial is completed (and he becomes tahor⁵) before making his declaration. ■

1. רמב"ם פ"ז מהלי נזירות הי"א וי"ב.
2. ספר פתחי נזיר שם ס"ק קמ"ז.
3. פתחי נזיר שם ס"ק קמ"ט.
4. שם ס"ק קמ"ד.
5. וכן משמע בציונים שם ס"ק שמי"א. ■

STORIES Off the Daf

Perpetual Yom Tov

"ומה כהן הדיוט שהוא מטמא לקרובים..."

Today's daf states that we need no verse to teach that a Kohen Gadol may not become ritually impure for a stranger since we already know this to be true regarding a regular Kohen. Clearly, a Kohen Gadol must keep the restrictions of a regular Kohen since a regular Kohen may become ritually impure for close relatives while a Kohen Gadol may not.

The Minchas Chinuch explains that a Kohen is distanced from impurity because his purpose is to serve Hashem. But a Kohen Gadol may not become defiled even for a close relative because his calling is to always be so filled with dveikus to Hashem such that he forgets

the vanities of this mundane world even in his lifetime.

The Sha'ar Bas Rabim, zt"l, explained the difference between them with a parable. "In the ordinary scheme of things, if someone sustains a financial or other loss, he reacts with pain. But if he has a guest in his house when he learns of the damage, he will not react, in order to avoid paining his guest. If he sustains a major loss, even a regular guest's presence will not deter him from reacting, but if he has a very distinguished guest in his house he will still resist showing his pain. If he has a very major loss, he will not be able to resist expressing his pain even though this will upset his guest. However, if it is his child's wedding and he knows that if they hear about his loss this will limit the joy of all his guests, he will not express his pain even from such a loss.

"The same is true in everyday life. A person who sustains a minor pain or problem often finds it easy to refrain from complaint. He remembers that this too is from Hashem. If he or a member of his house hold gets sick, חלילה, this is much more difficult. A tzaddik who is always connected to Hashem remembers that this too is from Him. If someone dies, חלילה, even a tzaddik has a very hard time.

"A regular Kohen who is fit for avodah should be a tzaddik. In the event of the death of a loved one, he can become impure. A Kohen Gadol is in a perpetual state of yom tov, however. He must rise above even this great spiritual challenge due to the joy of his continuous dveikus in Hashem."

As Chazal said: "The Shechinah... only rests in the midst of the joy of a mitzvah!" ■