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Nazir Daf 47

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishnah

A *nazir* had the blood of one of his *korbanos* sprinkled on the Altar, but then proceeded to become *tamei* (before the other *korbanos* were brought). Rabbi Eliezer says: The *tumah* causes him to forfeit his *nezirus* (see *Gemora* below for explanation). The *Chachamim* say: He should bring the rest of his *korbanos* when he becomes *tahor* (and does not have to redo his *nezirus*).

They said to Rabbi Eliezer: There was an incident with Miriam the Tarmudis, where the blood of one of her *korbanos* was sprinkled, and afterwards she was told that one of her daughters was deathly ill. She went home immediately and found that her daughter had died. The sages ruled that she should bring the rest of her *korbanos* after she became *tahor* again. (47a1)

Rabbi Eliezer’s Position

The *Gemora* asks: Rabbi Eliezer says in our *Mishnah* that all of the days must be redone. However, Rabbi Eliezer is also recorded as saying that anytime the *tumah* happens after the days of *nezirus* are over, only seven days must be redone!?

Rav answers: What does Rabbi Eliezer mean when he says that this “breaks” the *nezirus* (in our *Mishnah*)?

He means that the *korbanos* are broken. [However, only seven days of *nezirus* must be redone.] This is understandable in light of the *Chachamim*’s comment that she can bring the rest of the *korbanos* when she becomes *tahor*. [This implies that Rabbi Eliezer was arguing that she must bring all of her *korbanos* again.]

This also fits with the last part of the *Mishnah*. They said to Rabbi Eliezer: There was an incident with Miriam the Tarmudis where the blood of one of her *korbanos* was sprinkled, and afterwards she was told that one of her daughters was deathly ill. She went home immediately and found that her daughter had died. The sages ruled that she should bring the rest of her *korbanos* after she became *tahor* again. (We see from here that their dispute was with respect to the *korbanos*.) (47a1)

WE SHALL RETURN TO YOU, SHELOSHA MININ

Mishnah

A *Kohen Gadol* and *nazir* cannot become *tamei* to their relatives, but they can become *tamei* to a *meis mitzvah*. If they were traveling together and they happened across a *meis mitzvah*, (who should become *tamei*)? Rabbi Eliezer says: The *Kohen Gadol* should become *tamei* and not the *nazir*. The

Chachamim say: The *nazir* should become *tamei* instead of even an ordinary *Kohen* becoming *tamei*. Rabbi Eliezer told them: Let a *Kohen* become *tamei* as he does not have to bring a *korban* for becoming *tamei*, and do not let the *nazir* become *tamei*, as he will have to bring a *korban*! They answered him: Better that the *nazir* should become *tamei*, as his holiness is not forever, as opposed to a *Kohen*, whose holiness is forever! (47a3)

Who Should Become Tamei?

The *Gemora* states: It is understandable that they argue regarding a *Kohen Gadol* and *nazir*, as one opinion is that the *Kohen Gadol* is better (*has more sanctity*) and the other is that the *nazir* is better. An anointed *Kohen Gadol* is better than one who is only *Kohen Gadol* because he wears the many clothes of a *Kohen Gadol*, as the anointed one brings the special bull offering for the sin of a *Kohen Gadol* (*unlike one who is not anointed*). An anointed *Kohen Gadol* who was removed from being *Kohen Gadol* is not as good as one who is *Kohen Gadol*, even if he was not anointed, as the latter is performing the service of the *Beis Hamikdash* while the former is not (see *Tosfos* for an alternate explanation). If one *Kohen* was temporarily unable to perform the services because of a seminal emission (*known as a "ba'al keri" who is temporarily tamei*), he is better than one who was unable to perform the services because of a blemish, as the former is able to return the next day, while the other must wait until he is healed. [In all of these cases, the better one should not become *tamei* to the *meis mitzvah* if the other one can become *tamei* instead.]

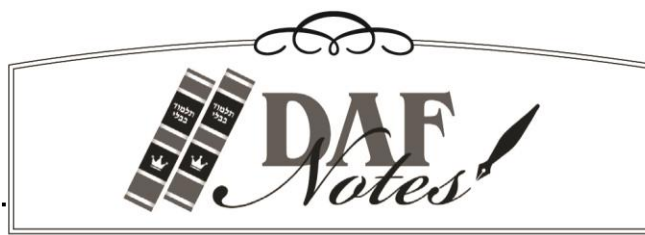
The *Gemora* inquires: Who is better: A *mashuach milchamah* (*the Kohen in charge of leading the people into battle*) or the assistant *Kohen Gadol*? Is the *mashuach milchamah* better because he is the one who leads the people to war? Or is the assistant *Kohen Gadol* better as he can perform the service?

The *Gemora* attempts to answer this question from a *Baraisa*. The *Baraisa* states: There is no difference between a *mashuach milchamah* and an assistant *Kohen Gadol* besides that if both of them were walking together and they saw a *meis mitzvah*, the *mashuach milchamah* should become *tamei* and not the assistant.

The *Gemora* asks: Doesn't another *Baraisa* state that the *mashuach milchamah* is better than the assistant?

Mar Zutra answers: Regarding keeping them alive, the *mashuach milchamah* is better. Why? This is because the public depends upon him. Regarding *tumah*, the assistant *Kohen Gadol* is preferred. This can be understood from the following *Baraisa*: Rabbi Chanina ben Antigonus said: Why was it instituted to have an assistant *Kohen Gadol*? It is in order that if the *Kohen Gadol* suddenly becomes *tamei*, the assistant can serve in his place (*it is therefore of essence that he not become tamei*).

The *Gemora* asks: This entire discussion above is regarding a *nazir* and *Kohen Gadol* who are walking together. This implies that it is clear that if each one is walking by himself and he encounter a *meis mitzvah*, he must become *tamei*. How do we know this?



The *Gemora* answers by quoting a *Baraisa*. The *Baraisa* states: "He should not come upon any dead people." What is this verse talking about? If it is referring to people who are not relatives, this would be obvious! If a regular *Kohen* who can only become *tamei* to immediate relatives cannot become *tamei* to non-relatives, certainly a *Kohen Gadol* cannot become *tamei* to non-relatives!

It therefore must mean that he cannot become *tamei* to relatives, such as his father. However, he could become *tamei* to a *meis mitzvah*. (47a3 – 47b2)

DAILY MASHAL

Nezirus from Birth

The *Mishnah* states: A *Kohen Gadol* and *nazir* cannot become *tamei* to their relatives, but they can become *tamei* to a *meis mitzvah*. If they were traveling together and they happened across a *meis mitzvah*, (who should become *tamei*)? Rabbi Eliezer says: The *Kohen Gadol* should become *tamei* and not the *nazir*. The *Chachamim* say: The *nazir* should become *tamei* instead of even an ordinary *Kohen* becoming *tamei*. Rabbi Eliezer told them: Let a *Kohen* become *tamei* as he does not have to bring a *korban* for becoming *tamei*, and do not let the *nazir* become *tamei*, as he will have to bring a *korban*! They answered him: Better that the *nazir* should become *tamei*, as his holiness is not forever, as opposed to a *Kohen*, whose holiness is forever!

The *Tosfos Yom Tov* asks in the name of his son: We learned above (28b) that a father can impose upon

his son a *nezirus* vow, and he is even allowed to render him a permanent *nazir*, like we find by Shmuel. It emerges that a *nazir* can be a *nazir* forever! Why did the *Mishnah* not differentiate between a *nazir* forever and an ordinary *nazir*? The *halacha* that the *nazir* should become *tamei* before the *Kohen Gadol* should only apply by an ordinary *nazir*!

The *Tosfos Yom Tov* answers: We are compelled to say that the *nezirus* does not take effect immediately upon birth, for as long as the son does not know how to be careful with respect to the *halachos* of *nezirus*, how can he be rendered a *nazir*? And even though, when he is first born and his mother is watching him in a crib, but as soon as he is capable of walking, his mother's surveillance will not be sufficient, for she is preoccupied with her daily chores. Not everyone has the means to hire a full-time babysitter, who will ensure and guarantee that the child will not violate any of the laws of *nezirus*. We therefore must say that *nezirus* does not become effective upon the child until he reaches the age of *chinuch*, where he has the ability himself to make certain that he will not violate the *halachos* of *nezirus*. It emerges that there is no case where someone can be a *nazir* forever, and a *Kohen* is therefore regarded as one who has a higher level of sanctity.