

Today's Daf Digest is dedicated
לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש
From the Grin family, Sao Paulo, Brazil

OVERVIEW of the Daf

1) Becoming tamei for a מת מצוה (cont.)

The necessity for the words לאביו ולאמו, according to R' Akiva, is explained.

R' Akiva explains the necessity for the words ועל כל נפשות מת לא יבא that appear in the context of the Kohen Gadol.

2) **MISHNAH:** The Mishnah enumerates the different parts of a corpse that necessitate a nazir to follow the nazir tamei procedure. The Mishnah concludes with a brief description of the nazir tamei procedure.

3) Clarifying the Mishnah

A Baraisa relates that R' Yehudah did not wish the students of R' Meir to enter into the lecture hall but Sumchus forced his way in and cited, in the name of R' Meir, the beginning of our Mishnah. R' Yehudah was angered that the students allowed Sumchus to enter and he questioned the necessity for R' Meir to teach that a corpse requires a nazir to follow the nazir tamei procedure when he teaches that even an olive's volume of a corpse requires the nazir to follow the nazir tamei procedure. ■

REVIEW and Remember

1. What is the rationale why a nazir would not be permitted to become tamei for his father?

2. What is the rationale why a nazir would not be permitted to become tamei for his mother?

3. What are the procedures that a nazir must follow to restart his nezirus after becoming tamei?

4. Why did R' Yehudah not want R' Meir's students to enter his Beis Midrash?

Distinctive INSIGHT

The volume of bones which transmits tumah for a nazir

ועל חצי קב עצמות

The Mishnah lists the various parts of a corpse contaminate a nazir and require his term to be interrupted. Among them is half a kav of bones.

Tosafos (ד"ה ועל חצי קב) explains that this volume of bones transmits tumah in a אהל only if the bones comprise the majority of the number of bones in the entire skeleton, or if they comprise bones from the majority of the structure of the skeleton (רוב מנינו או רוב בנינו). This volume of bones could fulfill this constraint if the bones were broken up, whereby many of the bones of the skeleton could be represented in this sampling. Tosafos notes, however, that if this was the case, the volume of bones which transmits tumah is given in the Mishnah in Ohalos (2:1) as one-fourth of a kav, not half of a kav. Tosafos answers that, in fact, in order to transmit tumah, all that is needed is one-fourth of a kav of bones, however there is a Halacha of Moshe m'Sinai that a nazir does not have to interrupt his term unless he comes into contact with a full one-half of a kav of bones. Tosafos (ד"ה ועל חצי לוג דם) also uses this approach to explain the halacha regarding blood of a corpse. Here, in our Mishnah, we find that the volume listed to affect the nazir is one-half of a log, whereas the amount necessary to transmit tumah in general is one-quarter of a log of blood (see Mishnah Ohalos 2:2). The amount of one-quarter of a log is the standard amount for tumah, but the law of a nazir is that his term is only affected if he comes into contact with one-half of a log of blood.

The discussion whether we need a fourth or a half of a kav is only relevant if we have a collection of broken pieces of bones. However, if we have complete bones which represent the majority of the number or structure of the skeleton, the volume necessary to transmit tumah is even less than a kav (Mishnah, Ohalos, ibid.).

Rambam (Tum'as Mais 3:3) writes that the smaller amounts listed in the Mishnah in Ohalos do not transmit tumah on a Torah level, as we see that a nazir is not defiled until he comes into contact with the larger volume (one-half kav bones, or one-half log blood). This indicates that the smaller amounts are not those about which the Torah is concerned. We see that Rambam does not feel that our Mishnah is relating a special halacha of a nazir alone, and this is not a Halacha of Moshe m'Sinai. Rather, this is an illustration of the standard amounts necessary for tumah in general. ר"ב argues and states that the lower amounts are certainly those which are Torah amounts for tumah, and, as Tosafos writes, the law regarding nazir is exceptional. ■

HALACHAH Highlight

Is a nazir prohibited from contact with the corpse of an idolater?

על אלו טומאות הנזיר מגלח על המת וכו'

For the following sources of tumah the nazir will shave: For a corpse etc.

Sefer Yeraim¹ writes that the halacha follows the opinion of R' Shimon ben Yochai that the corpse of an idolater does not transmit tumah by way of an ohel, and since it does not transmit tumah by way of an ohel it will not transmit tumah by touching or carrying the corpse. Mishnah Lamelech² notes that Sefer Yeraim did intend to rule that the corpse of an idolater does not transmit tumah by means of touch since the Gemara Yevamos (61a) teaches that the corpse of an idolater will transmit tumah by means of touch according to all opinions. Therefore, he suggests that what Sefer Yeraim means is that even though the corpse of an idolater will transmit tumah to the person who touches the corpse, nonetheless, kohanim are not prohibited from becoming tamei from the corpse of an idolater. The reason is that the tumah of an idolater is, by definition, less severe than the tumah from the corpse of a Jew, as can be observed from the halacha that the corpse of a Jew transmits tumah by means of an ohel but the corpse of an idolater does not. Accordingly, it could be said that kohanim are prohibited

from contact with severe forms of tumah, namely, those varieties of tumah that can be transmitted by means of an ohel, but they are not prohibited from contracting tumah from less severe sources of tumah. Mishnah Lamelech proceeds to state that the same parameters that apply to kohanim will apply to a nazir, meaning a nazir is also not prohibited from contact with the corpse of an idolater.

Mishnah Lamelech wonders what Rambam's position on this matter would be. He cites an earlier ruling of Rambam³ that if a nazir comes in contact with any tumah that requires a seven day taharah process the kohen receives lashes. Since physical contact with the corpse of an idolater requires a seven day taharah process it would seem that Rambam maintains that a nazir is prohibited from contact with the corpse of an idolater and thus argues with Sefer Yeraim. Sefer Pischei Nazir⁴ rejects this proof and leaves the matter unresolved. He notes that it is curious that Rambam makes no mention of the halacha of a nazir and the corpse of an idolater. ■

1. ספר יראים סי' שכ"ב והובא בהגהות מיימוני פ"ג מהל' אבל ה"ג.
2. משנה למלך פ"ג מהל' אבל ה"א.
3. רמב"ם פ"ה מהל' נזירות ה"ו.
4. ספר פתחי נזיר בפתח הביאור פ"ז מהל' נזירות ה"ב ד"ה ואלו טומאות. ■

STORIES Off the Daf

Avoiding Anger

...שקנתרנין הן"

On today's daf we find that Rav Yehudah told his students not to allow the students of Rav Meir in the beis medrash. "They are קנתרנין who only wish to refute me in halachah." The Aruch explains the word "קנתר" here as anger. It is possible to learn that Rav Yehudah didn't want them to enter the beis medrash because he was afraid that they would anger him.

Rav Shalom Schwaradron, zt"l, tells the following amazing story: "Once, while I was discussing a certain Torah

topic with Rav Chaim Hirschler, zt"l, in shul, some children made an excessive amount of noise and disturbed us. He asked me to go outside and convince them to either play more quietly or relocate to somewhere else. I knew he was always very unassuming and never asked others to do what he could do himself, so I asked him, 'Why don't you do this yourself?'

Rav Shalom continued, "His answer to me was a big surprise. 'I have a temper so I am afraid if I ask them myself, I will get angry at them. I have no choice but to request this favor from you.'

"When I saw my brother-in-law, Rav Shlomo Zalman Auerbach, zt"l, I expressed my confusion to him. 'I have

never seen Rav Chaim get upset with anyone, and everyone knows him to be a very easygoing and patient person. Why was he so afraid that the children would get him angry?'

"Rav Shlomo Zalman answered, 'Actually, when he was very young he was known to have had a rather keen temper. His present mellowness is the result of decades of dedicated work to master this tendency. Today, no one would ever know that he once had a problem with anger.'

"Rav Shlomo Zalman concluded, 'I am truly amazed at him. Even after all these years of toil on this characteristic, he is still afraid of losing his temper!'