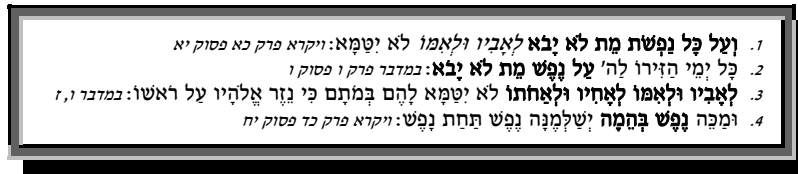


16.7.1

47a (משנה א') → 48b (למת מצוה מיטמא)



- I 'מת מצוה' vs. 'כה"ג' (both aren't even for kin but are for מצוה)
- a זייר (rather than 'כה"ג' is מיטמא): ר' אליעזר
- i Reason: doesn't bring a קרבן for 'מת מצוה'
- b 'כה"ג' (rather than זייר is מיטמא): חכמים
- i Reason: his sanctity is permanent
- c Additional prioritizations:
- i (anoined) > 'כה"ג' who "only" wears 8 garments (משוח בשמן המשחה)
- 1 Reason: משוח בשמן המשחה brings the unique פר חטאת
- ii who is no longer active (משוח > מרובה בגדים)
- 1 Reason: he is currently engaged in עבודה
- iii Excused due to קרי > excused due to מום
- 1 Reason: he is fit for עבודה the next day
- iv Anointed to address troops (משוח מלחמה) <-> understudy to 'כה"ג' (סגן 'כה"ג')
- 1 Lemma1: משוח is preferred, since he is fit to go to war
- 2 Lemma2: סגן is preferred, since he is fit for עבודה
- 3 Answer: סגן is preferred vis-à-vis 'מת מצוה' (for all other intents and purposes –they are equal)
- (a) Reason: he was named in order to be ready to step in for 'כה"ג' if he becomes טמא
- (b) Challenge: ruling that a משוח מלחמה is ranked "higher" than a סגן
- (c) Answer: that is for purposes of triage (life-saving), but for טמאה, סגן is preferred
- (i) Reason: the community relies on him
- d 'מת מצוה' do defile themselves for a זייר וכה"ג
- i v. 1 –if a regular כהן cannot be מיטמא for non-kin, a 'כה"ג', who isn't מיטמא for kin, will not מיטמא for non-kin
- 1 Rather: the phrase is there to teach that he is מיטמא for 'מת מצוה'
- (a) Additionally: אמר (v. 1) for גז"ש (with v. 3) to connect with teaching of רבי:
- (i) זייר is only banned from 'מת מצוה' (not יבא or נגעים): 'כה"ג' is only banned from 'מת מצוה'
- (ii) proof: אמר in the context of 'כה"ג' is extra,
1. argument: a כהן הדיוט is מיטמא for his paternal brother, but 'כה"ג' isn't מיטמא for his father
2. then: כהן הדיוט isn't מיטמא for his maternal brother, certainly 'כה"ג' isn't מיטמא for his mother
- ii זייר: vv. 2-3
- 1 note: might include even an animal as per v. 4
- (a) block1: נפש here means human
- (b) block2: (ר' ישמעאל) – לא יבא – implies טומאת אהל – only those dead that are טמא באהל are included
- 2 Source: אביו (v. 3)
- (a) Justification: in spite of ק"י from 'כה"ג' (who has permanent קדושה), needed since זייר has a stringency – the obligation to bring a קרבן for טומאה – which a 'כה"ג' doesn't have
- (b) Fuller treatment:
- (i) לאביו teaches prohibition (parallel to 'כה"ג' and not הדיוט)
- (ii) לאמו as per רבי's גז"ש
- (iii) לאחיו but is מיטמא for 'מת מצוה'
- (iv) לאחותו: even if he's on his way to perform a מצווה (e.g. ברית מילה or פסח on his son) and hears that his sister has died, he isn't מיטמא – but is for 'מת מצוה'