

The Nazirite
An Israelite Cohen

Nazirite

Throughout the term that he has set apart for the LORD, he shall not go in where there is a dead person. Even if his father or mother, or his brother or sister should die, he must not defile himself for them, since hair set apart for his God is upon his head:

Cohen

None shall defile himself for any [dead] person among his kin, except for the relatives that are closest to him: his mother, his father, his son, his daughter, and his brother;

'רלב"ג במדבר ו':ו':ו

והיתה הכונה בנזיר שיהיה נבדל מן הענינים החומרניים
שהוא נוטה אליהם לפי היכולת, הנה מפני זה הוזהר
מלהטמא למתים, ואפילו לקרובים, כמו הענין בכהן
גדול. ואמר: לא יטמא להם במותם, לפי שאיננו מוזהר
כי אם על טומאת מת, לא לצרעתם ולזיבתם.

English Seforno Bemidbar 6:6:6

he must not desecrate his sacred activities by honouring the dead and thereby downgrading his spiritual concerns. In this respect he is much like the High Priest. Our sages report that a father who had sent his son to study Torah in an advanced academy in Tiberias heard that his son was engaged in doing charitable deeds there. When the father heard about it he sent the following message to his son: “are there no opportunities to perform such charitable deeds in our town that I had to send you to Tiberias to do this?” (Jerusalem Talmud Chagigah 1,7) The point is that there are other people who can perform the charitable deed of burying the dead so that the services of the Nazirite are not required

'רש"ר הירש במדבר ו':ו':ו'

מההשוואה בין פסוק ג כאן לפסוקים בויקרא (י, ט–יא) הגענו למסקנה, שמבחינת היחס אל התורה, הנזיר הריהו ככהן. האיסור האמור כאן – "על נפש מת לא יבא" וגו', המקביל לאיסור שנאמר בכהן גדול: "ועל כל נפשת מת לא יבא לאביו ולאמו לא יטמא" (שם כא, יא) – מרומם את הנזיר לדרגת כהן גדול. כל עוד הוא נמצא במעגל הנזירי – בהתבודדות עם ה' ולשם ה' – אסור לו להתקרב למת.

משנה נזיר ז א

A High Priest and a nazirite may not become ritually impure even to bury their deceased relatives. However, they become impure to bury a corpse with no one to bury it [met mitzva]. If one of them comes across the corpse of a Jew, and there is nobody else available to bury it, he must bury the body. If a High Priest and a nazirite were walking along the way and they found a met mitzva, and one of them can tend to the burial by himself, Rabbi Eliezer says: Let the High Priest become impure, and do not let the nazirite become impure. And the Rabbis say: Let the nazirite become impure, and do not let even a common priest become impure.

Rabbi Eliezer said to the Rabbis: It is preferable to let the priest become impure, as he does not bring an offering for his impurity, and do not let the nazirite become impure, as he brings an offering for his impurity. The Rabbis said to him: On the contrary, let the nazirite become impure, as his sanctity is not permanent, and do not let a priest become impure, as his sanctity is permanent

Nazirite: Even if his father or mother, or his brother or sister should die, he must not defile himself for them, since hair set apart for his God is upon his head:

Lev. 21: Cohen: He shall not go outside the sanctuary and profane the sanctuary of his God, for upon him is the distinction of the anointing oil of his God, Mine the LORD's.

Shemini: Cohen:

Drink no wine or other intoxicant, you or your sons, when you enter the Tent of Meeting, that you may not die. This is a law for all time throughout the ages,

Cohen: shemini: And Moses said to Aaron and to his sons Eleazar and Ithamar, “Do not bare your heads and do not rend your clothes, lest you die and anger strike the whole community. But your kinsmen, all the house of Israel, shall bewail the burning that the LORD has wrought.

Context

Send out the impure
If you steal Pay back
Sotah
Nazirite
Birkas cohanim
12 leaders bring gifts

תענית יא

The Gemara returns to the primary topic of the tractate, the issue of fasts. Shmuel said: Whoever sits in observance of a fast is called a sinner, as it is inappropriate to take unnecessary suffering upon oneself. The Gemara comments: Shmuel holds in accordance with the opinion of the following tanna, as it is taught in a baraita: Rabbi Elazar HaKappar the Great says: What is the meaning when the verse states, with regard to a nazirite: “And he will atone for him for that he sinned by the soul [nefesh]”

But with what soul did this nazirite sin?

Rather, the nazirite sinned by the distress he caused himself when he abstained from wine, in accordance with the terms of his vow.

Conversely, Rabbi Elazar says: One who accepts a fast upon himself is called sacred, as it is stated with regard to the nazirite: “He shall be sacred, he shall let the locks of the hair of his head grow long” (Numbers 6:5). Here too, one can apply an a fortiori inference: And if this nazirite, who distressed himself by abstaining from only one matter, wine, is nevertheless called sacred, then with regard to one who distresses himself by abstaining from every matter, all the more so should he be considered sacred.

Rambam end shemita and yovel

Not only the tribe of Levi, but each well-informed thinking person whose spirit moves him to devote himself to the service of the Lord, to know the Lord, and has walked uprightly after casting off his neck the yoke of many a cunning wile that men contrived, is indeed divinely consecrated, and the Lord will forever and ever be his portion. God will provide sufficiently for his needs, as he did for the priests and the Levites. David, may he rest in peace, declared: "The Lord is my allotted portion and my cup; thou holdest my lot" (Psalm 16:5).