



## OVERVIEW of the Daf

### 1) The seventieth day (cont.)

The Gemara explains R' Yochanan's opinion and R' Oshaya's response to his position.

The Gemara wonders how, according to R' Yosi, a woman will become a zavah gedolah.

Three possible explanations are suggested.

### הדרן עלך הריני נזיר

2) **MISHNAH:** The Mishnah begins with the halachos of when the haircut concluding a period of nezirus may, **בדיעבד**, take place and proceeds to discuss the timing of the two haircuts of someone who observes two consecutive periods of nezirus. The Mishnah concludes with discussions related to when tumah on the last day of the nezirus breaks all of the observed days or only some of the observed days. Tanna Kamma and R' Eliezer dispute many of these cases.

### 3) Clarifying R' Eliezer's opinion

The rationale behind R' Eliezer's first two rulings is explained.

Regarding the dispute related to a vow of nezirus for one hundred days the Gemara refers us to the earlier discussion (5b-6b) between Bar Pada and R' Masna.

4) **MISHNAH:** The Mishnah discusses the laws of a person who makes a vow of nezirus while standing in a cemetery. Tanna Kamma and R' Eliezer disagree about the halacha if the nazir makes his vow while standing in the cemetery, walks out and immediately returns.

### 5) Taking a vow of nezirus while in a cemetery

R' Yochanan and Reish Lakish disagree whether a vow of nezirus taken while in a cemetery takes effect. According to R' Yochanan it does take effect whereas according to Reish Lakish it does not take effect.

Each Amora explains his rationale.

R' Yochanan unsuccessfully challenges Reish Lakish from our Mishnah.

R' Yochanan challenges Reish Lakish from a Baraisa. ■

## Distinctive INSIGHT

*A term of nezirus cannot begin while the person is טמא מי שנזר והוא בבית הקברות*

**T**he Mishnah discusses a case of person who is standing in a cemetery as he declares his intent to be a nazir. The first ruling of the Mishnah is that the person's period of nazir cannot begin while he is in the cemetery. As Tosafos notes, this particular ruling is obvious, for if a person who is already in the midst of counting his nezirus must interrupt his count upon becoming tamei, it goes without saying that beginning one's nezirus cannot commence while he is in a state of being tamei. Nevertheless, the point of the Mishnah is the next halacha, which is that this person need not bring an offering of a nazir who becomes exposed to tumah. As Rosh explains, the halacha of bringing offerings as a result of being tamei is said in reference to a nazir who becomes tamei, and not for a nazir who was tamei from the onset. Because he never began his count, his being tamei at this point is not considered a disruption of this term.

The Rishonim write that this halacha of one's nezirus not beginning while tamei is not only true when a person is standing in a cemetery, but it also applies to any person who is currently tamei as he makes this declaration. This is indicated in the Gemara (at the bottom of this **עמוד**) where Rav Yochanan challenges the opinion of Reish Lakish from a case of a person who was tamei who announced that he would be a nazir.

*(Continued on page 2)*

## REVIEW and Remember

1. According to R' Yosi, how does a woman become a zavah gedolah?  
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2. What declaration does not allow a nazir to cut his hair on the thirtieth day even **בדיעבד**?  
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3. What is the dispute between Tanna Kamma and R' Eliezer concerning one who made a vow of nezirus in a cemetery?  
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4. How does Reish Lakish explain our Mishnah?  
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By Mr. and Mrs. Marty Weiss  
In loving memory of their father  
ר' מאיר בן ר' יחזקאל הלוי ע"ה

## HALACHAH Highlight

### Counting Sefiras Haomer when one is uncertain about the correct date

ואב"א דחזיא תלתא יומי סמוך לשקיעת החמה דלא הואי שהות דסליק ליה למנינא

Or else you could say that she saw a flow for three consecutive days so that she did not have time that could be applied to her count

A person who was traveling far away from any Jewish community lost track of the days and could not remember whether he was supposed to count the third or fourth day of Sefiras Haomer. He later posed the question whether he would have been permitted to make a beracha and count both days out of doubt (e.g. "Today is the third day of the Omer. Today is the fourth day of the Omer"). Dvar Avrohom<sup>1</sup> answered that it is obvious that the mitzvah of counting the Omer does not mean that one must articulate the words that are used for counting, e.g. "Today is the third day of the Omer. Today is the fourth day of the Omer;" rather one must be able to count with certainty. Any counting that is not done with that certainty is merely reciting the words that are used for counting but it does not constitute an act of counting. Therefore, if a person counts the third and fourth day due to his uncertainty about which day he is supposed to count he is not making a definitive count and has not fulfilled his obligation.

Based on this approach it was suggested to the Dvar

(Insight. Continued from page 1)

While it is true that as long as this person remains in the cemetery his nezirus cannot begin, if he is no longer there on the seventh day of his being tamei, when he can become tahor, he can technically begin his nezirus. At this point if he re-enters the cemetery, his returning at that point is counted in terms of requiring a set of offering for a nazir who becomes tamei. ■

Avrohom<sup>2</sup> that the comment of the Rivan<sup>3</sup> to our Gemara could be explained. Rivan writes that since it is unknown whether בין השמשות is day or night, once she saw a flow over the course of three days (Sunday at בין השמשות and Monday at בין השמשות, which counts for three days Sunday, Monday and Tuesday) it doesn't matter whether בין השמשות is categorized as night or day since she did not have a day of taharah. The difficulty with this explanation is how is it possible to obligate a woman to bring a Korban due to a flow she experienced during בין השמשות if בין השמשות, by definition, is a time of uncertain status. The answer is that it is necessary to count one clean day to prevent a woman from becoming a zavah and as mentioned, counting when in doubt is not considered counting. Therefore, it doesn't matter whether בין השמשות is day or night; since its status is uncertain, that does not allow for a definitive count. In conclusion, Dvar Avrohom writes that when one is in doubt about sefiras haomer he should count, without a beracha. ■

1. דבר אברהם ח"א סי' ל"ד.

2. נוסחת ריב"ן אות ד'.

3. דבר אברהם שם בהג"ה. ■

## STORIES Off the Daf

### Hashem's "Crown"

"מי שאמר הריני נזיר..."

The Ibn Ezra, ז"ל, teaches that it is not coincidental that the word nazir has the same root as naizer, crown. The Lev Eliyahu, ז"ל, explains: The actions of one who separates himself from materialism makes Hashem a crown in this world, as it were.

Rav Chatzkel Levenstein, ז"ל, would often say, "The Ibn Ezra points out that the language 'adam ki yafle'—

'if a man should make a neder' — comes from the word peleh, a wonder. The fact that he separated himself from his desire is his praise, since most of the world follows their material desires blindly. Hashem is astounded, as it were, by the nazir. Similarly, every action that one takes that diverges from the materialistic habits most of the world follows is an aspect of nezirus. The same can be said of a convert. The fact that he separated himself from his environment and heritage is very precious since he does what most people in his situation cannot, or will not, do. One who learns

mussar in our times is also something of a nazir, since most don't learn or act according to the dictates of mussar.

He would conclude, "In all the holy works we find that there is a huge struggle between the yetzer hara and the yetzer tov. But who sees this struggle today? Are people living with a milchemes ha'yetzer in our times? Of course not! We don't feel the מלחמת היצר because we have already surrendered! If you submit to you enemy, of course you won't feel like you are in a struggle!" ■