



## Daf In Review – Weekly Chazarah

### Maseches Nazir, Daf 71 – Daf 70

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H  
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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UMAZEH BASHLISHI U'VASHEVI'I V'SOSEIR...

- **Q:** Does the Mishna mean that he begins counting “when he becomes tahor” on the 7<sup>th</sup> day (after being toivel and waiting for sunset) and follows **R' Eliezer**, or does it mean that he begins counting on the 8<sup>th</sup> day (after “becoming tahor” by bringing his korbanos), and follows the **Rabanan**? **A:** The Mishna goes on to say that for other tumos he does not shave his head and begins counting “immediately” when he becomes tahor. That must mean that for the first list in the Mishna he does not begin “immediately”, but instead begins on the 8<sup>th</sup> day, which is the day he brings his korbanos, and the Mishna follows the **Rabanan**.

MISHNA

- For tumah transmitted by overhanging branches or stones, by a Beis Hapras (a grave that was plowed over), by Chutz Laaretz, by a coffin cover or coffin walls, by a revi'is of blood, by tumas ohel of a quarter kav of bones, by keilim that had touched a meis, or transmitted during the days of his metzora counting or during his days as a confirmed metzora, for all these scenarios a nazir would not shave his head, but would get sprinkled with the parah adumah on the 3<sup>rd</sup> and 7<sup>th</sup> days, and would not lose any days previously counted for the nezirus, and would resume his count immediately upon becoming tahor, and he brings no korbanos at that time. In truth they said, the days of zav or zavah and the days that a possible metzora is locked up, actually count towards his nezirus count.

GEMARA

- The Gemara explains that “overhanging branches” refers to a tree with a number of branches, one of which has a kezayis of a meis under it, and the nazir is not sure if he walked under that branch or not. The case of the “overhanging stone” is where there were a number of stones protruding from a wall, one of which has a kezayis of a meis under it, and the nazir is not sure if he walked under that stone or not.

V'ERETZ HA'AMIM

- **Q:** Is the airspace of chutz laaretz tamei (to discourage people from leaving Eretz Yisrael) or is it only the soil that is tamei (out of concern for unmarked graves)? **A:** Our Mishna says that the nazir would have to be sprinkled with the parah adumah if he becomes tamei by going into chutz laaretz. If the airspace is tamei (and based on the reason to discourage people to leave) then why would he be sprinkled with the parah adumah (since the tumah has nothing to do with tumas meis)!? **A:** It may be that even the airspace of chutz laaretz is tamei, and when the Mishna says that he must be sprinkled with the parah adumah, it is referring to the other cases in the Mishna, and not the case of chutz laaretz. In fact, we see that the sprinkling with the parah adumah does not apply to all cases of the Mishna, because touching a keili that touched a meis will certainly not require a person to be sprinkled with the parah adumah. It must be that it does not apply to all cases of the Mishna.

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- **Q:** Maybe we can say that the question of whether it is the airspace of chutz laaretz that is tamei, or is it only the soil, is actually a machlokes among Tanna'im. A Braisa says, if someone is brought into chutz laaretz in a box, **Rebbi** says he is tamei and **R' Yose the son of R' Yehuda** says he is tahor. Presumably, the machlokes is that **Rebbi** says the airspace of chutz laaretz was made tamei whereas **R' Yose** says that only the ground was made tamei? **A:** It may be that all agree that only the ground is tamei. The machlokes may be that **Rebbi** says the box is not considered its own ohel because it is a “moving box”, and as such does not prevent the person inside from

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becoming tamei, and **R' Yose** holds that it is considered to be an ohel and therefore separates him from the tumah.

- **Q:** A Braisa says that **R' Yose the son of R' Yehuda** holds that a moving box does not prevent the contents from becoming tamei if the box was passed over a meis!? **A:** We must say that all hold that the airspace of chutz laaretz is tamei. **R' Yose** holds that since it is not common for one to be brought in in a box, the **Rabanan** were not goizer in this case and the person inside is therefore tahor. **Rebbi** says, even so, we are still goizer and the person is therefore tamei. **A2:** We can say that all hold that only the ground is tamei. The machlokes is that **Rebbi** says he is tamei as a gezeirah for a case when the person sticks his head or most of his body out of the box, in which case he would be tamei. **R' Yose** is not goizer for such a case.

### U'MAS'CHIL U'MONEH

- **R' Chisda** said, when the Mishna says that the days he is a metzora do not count for his nezirus, that is only true if it is a short nezirus (standard 30 days). However, if it is a long nezirus, these days do count for his nezirus.
  - **Q: R' Shrivya** asked, our Mishna says that "he begins counting as soon as he becomes tahor and does not lose his earlier counted days". Now, this can't be referring to a 30 day nezirus, because he does not have enough hair growth at that time to shave for a nezirus. It must be referring to a longer nezirus, and we see that the days he is a metzora do *not* count towards his nezirus, which is contrary to what **R' Chisda** said!? **A: R' Shrivya** answered that the Mishna could be said to be talking about a nezirus of 50 days, where he became a metzora at Day 20, and therefore still had 30 days after he became tahor, in which to grow hair.

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- **Q: R' Chisda** had said that the days of tzaraas can count towards the days of nezirus if the nezirus is for a long term. **Rami bar Chamma** now asks based on a Mishna. The Mishna says, if a nazir becomes a possible metzora and possibly tamei to a meis on the first day of his nezirus, he will be done with his being a metzora after 60 days (gets his first metzora hair shaving after 30 days since he may be a full nazir, and the second metzora shaving after 60 days), he would then shave his head after 90 for the possibility of having been a nazir tamei, and then shaves one last time after 120 days to cover his tahor nezirus. A Braisa says, this is referring to a nezirus of 30 days. However, if the nezirus promised was to be for a year, he wouldn't complete his being a metzora until after 2 years, and would first finish his complete nezirus after 4 years. Now, according to **R' Chisda**, in the case of the Braisa he should be able to complete all possibilities within 3 years and 30 days, not 4 years (if he was never a metzora or tamei he is done after the first year, if he was a metzora he did his 2 shavings after each of the first two years, and then, *since the days of metzora count towards his nezirus* he need only wait another 30 days until he can shave again, and if was tamei meis as well, which would make the earlier counts be lost, then he would need an additional year after those 30 days)!? **Q2: R' Ashi** asked further, in the Braisa that derives the source for the days of tzaraas not counting towards the nezirus count, the Braisa says that we can't learn it from a nazir who is tamei from a meis, because such a nazir loses all previously counted days, whereas a nazir who is a metzora would not. Now, that can't be talking about a 30 days nezirus, because if such a nazir became tamei he *would* have to begin counting the 30 days again after the tzaraas, because he needs 30 days of hair growth. Therefore, the Braisa must be talking about a longer period of nezirus, and still the Braisa says that the days of metzora will *not* count towards the nezirus count. This is contrary to **R' Chisda**!?

### MISHNA

- **R' Eliezer in the name of R' Yehoshua** said, for any tumah of a meis that would cause a nazir to have to shave his head as a nazir tamei, one would be chayuv for walking into the Mikdash with such tumah as well. For any tumah of a meis that a nazir would not have to shave his head for, one would not be chayuv for walking into the Mikdash with such tumah. **R' Meir** said, this tumas meis for which a nazir does not shave for cannot be more lenient than a sheretz (and would therefore also make the person chayuv for walking in to the Mikdash)!

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## GEMARA

- **Q:** We see in a Braisa that **R' Eliezer** actually heard this from **R' Yehoshua bar Mamal**, who in turn heard it from **R' Yehoshua**, so why does our Mishna not say that!? **A:** We learn from here that whenever a halacha is taught in a chain of 3 rabbei'im, we need only mention the first and last, and need not mention the middle rebbi.
  - We find this concept in another Braisa as well.

## MISHNA

- **R' Akiva** said, I argued to **R' Eliezer**, if a barley sized bone, which cannot create tumas ohel, still requires a nazir to shave for touching or carrying it, then surely a revi'is of blood, which does create tumas ohel, should surely require the nazir to shave for touching or carrying it! **R' Eliezer** responded that we cannot make a kal v'chomer here. **R' Yehoshua** later explained to **R' Akiva** that although the kal v'chomer is logically sound, we have a Halacha L'Moshe MiSinai that says not like that.

## GEMARA

- **Q:** Did **R' Yehoshua** mean to say that the halacha of a barley sized bone is a Halacha L'Moshe MiSinai and we cannot base a kal v'chomer on a Halacha L'Moshe MiSinai, or did he mean to say that the halacha of a revi'is of blood is a Halacha L'Moshe MiSinai and that is why it cannot be used in a kal v'chomer? **A:** A Braisa clearly says that the halacha of a barley sized bone is a Halacha L'Moshe MiSinai and the halacha of revi'is blood is what we wanted to learn with the kal v'chomer.

## HADRAN ALACH PEREK KOHEN GADOL!!!

-----Daf ת]--57-----

## PEREK SHNEI NEZIRIM -- PEREK SHEMINI

## MISHNA

- If someone told 2 nezirim "I saw one of you become tamei to a meis, but I don't know which one of you it was", they both must shave their heads at the end of the nezirus and together bring the korbos of a tamei nazir and of a tahor nazir and say "if I am tamei the korbos of the tamei nazir should be mine and the other should be yours, and visa-versa". They then keep another 30 days of nezirus and bring one korbos of a tahor nazir and say "if I was tamei then the tumah korbos was for me and the tahor korbos was for you, and this korbos should therefore be for me, and visa-versa".

## GEMARA

- **Q:** Since the case of the Mishna involves 2 nezirim and the person who is talking to them, it should be considered as a safek tuma in reshus harabim (we learn from sotah that when there are more than 2 people it is not considered a reshus hayachid for tumah purposes) and they should therefore be tahor!? **A: Rabbah bar R' Huna** said, the case is where the person says that he saw tumah thrown in between them, but he was not within their 4 amos. Therefore, they are considered to have been alone and are in a reshus hayachid for purposes of tumah, in which case a safek tumah is considered to be tamei. **R' Ashi** said, we see from the Mishna that this must be the case, because the person says he does not know which one became tamei, which must be because he was not nearby.

## MEGALCHIN U'MIVI'IN

- **Q:** How can they both shave their heads the second time? The one who is truly not tamei may not shave his head because of the lav of "lo sakifu"! **A: Shmuel** said, the case of the Mishna is regarding a woman or a minor, who are not subject to the lav.
  - From the fact that **Shmuel** did not say that the Mishna even refers to a male adult, and the reason he can shave his head is because the issur of "lo sakifu" does not apply to shaving the entire head, it must be that **Shmuel** holds that shaving the entire head *is* subject to the lav of "lo sakifu".

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- **Mar Zutra** had a version where the Gemara asked this question on a later Mishna, regarding a nazir who was a safek metzora and a safek tamei meis, in which case the Mishna says he must shave his head 4 times. The Gemara asks, how he can shave his head for a safek when doing so is assur as “lo sakifu”. **Shmuel** answered that the Mishna is discussing a woman or a minor.
- **R’ Huna** said, one who rounds the corners of the head of a minor is chayuv for lo sakifu. **R’ Adda bar Ahava** asked him, if so, who shaves your children. **R’ Huna** responded that his wife did. **R’ Adda** asked, does she want to bury her children (since she is equally as assur to do so as a man would be)!? The Gemara says, for as long as **R’ Adda bar Ahava** was alive, **R’ Huna’s** children did not live.
  - **Q:** They both hold that shaving the entire head is included in the issur of lo sakifu, so what is the machlokes? **A: R’ Huna** holds that the pasuk puts the issur of rounding the corners of the head next to the issur of destroying the corners of the beard. This teaches that only people subject to the second issur are subject to the first issur. Therefore, since women do not have beards, they are not subject to the issur of rounding the corners of the head either. **R’ Adda bar Ahava** holds that the pasuk teaches that the barber is equally as chayuv as the person whose head is rounded. However, he holds that there is no difference between men and women in regard to this issur.

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- **Q:** Maybe we can say that the question of whether shaving the entire head is included in the lav of “lo sakifu” is actually a machlokes among Tanna’im. One Braisa says, the word “rosho” written regarding the shaving of a metzora teaches that the shaving obligation overrides the lav of “lo sakifu”. Another Braisa says that the word “rosho” teaches that a metzora who is a nazir must also shave his head. Maybe we can say that the machlokes between the Braisos is that the second Braisa holds shaving the entire head is not included in “lo sakifu” and therefore uses the pasuk for another drasha, whereas the first Braisa holds that it is included in the lav and therefore needs a pasuk to say that the shaving of a metzora overrides it!? **A: Rava** said, it may be that all hold that shaving the entire head is not subject to the lav. The first Braisa uses the pasuk to teach that the metzora may even shave his head by first rounding his head (which is exactly the lav of “lo sakifu”), and then shaving off the rest of the hair.
  - **Q:** We have learned that **Reish Lakish** says that one may only override a lav for the sake of doing an assei when there is no other way to do the assei. If so, he would *not* be allowed to round his head first, since he can avoid the lav altogether by just shaving the entire head at once!? **A:** We must say that all hold that shaving the entire head is included in the lav of lo sakifu. The first Braisa uses the pasuk to teach that the assei of shaving a metzora overrides this lav. The second Braisa uses the pasuk to teach that the assei of shaving overrides the lav *and the assei* of a nazir not shaving his hair. This Braisa will learn the concept that an assei can override a lav from the pasuk of tzitzis which says that tzitzis of shatnez may be worn.
    - **Q:** Why doesn’t the first Braisa learn this concept from the mitzvah of tzitzis? **A:** He says that the pesukim of tzitzis come to teach the drasha of **Rava**, who darshens that tzitzis can either be made of the same material as the garment they are on, or they must be made of either wool or linen.
  - **Q:** How does the first Braisa (who uses “rosho” to teach that an assei overrides a lav) learn that an assei can even override a lav and an assei (like by nazir)? **A:** It would be learned from the word “zekano” written in that same pasuk, which teaches that even a Kohen who is a metzora must shave off his beard, although for a Kohen to do so would mean that he must override an assei and a lav.
    - **Q:** Why doesn’t the second Braisa learn this from “zekano” as well (instead of from “rosho”) ? **A:** We can also ask why we don’t learn from a Kohen that an assei *always* overrides an assei and a lav! The answer is, because we can’t learn from the case of a Kohen to a regular case. For that same reason, we can’t learn nazir from a Kohen and therefore need to learn it from “rosho”.
    - **Q:** What does the second Braisa learn from the word “zekano”? **A:** He says, it teaches that the metzora’s beard must be shaved with a razor, because if not, the shaving could be done with another cutting instrument and would not cause him to over the lav of shaving the corners of a

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beard. Since the Torah had to specifically allow the shaving of the metzora, it must be that the metzora's cutting must be done with a razor.

- **Q:** According to the first Braisa, why do we need a separate word of “rosho” and of “zekano”? **A:** We could not learn the case of Kohen from nazir, because nazir can have his nezirus annulled, and maybe that is why his lav is not so strong. We also could not learn nazir from Kohen, because the Kohen's lav does not apply to all people, and in that way is weaker and cannot be learned from.
- **Rav** said, a man may shave his entire body with a razor (and would not be over the lav of “lo silbash gever simlas isha”).
  - **Q:** A Braisa says that a man who removes the hair of his armpits or private area is chayuv malkus!? **A:** The Braisa is discussing shaving with a razor and **Rav** was discussing using a pair of scissors.
    - **Q:** **Rav** said his halacha even when using a razor!? **A:** He meant, cutting close to the skin like a razor, but would not allow using an actual razor.
- **R' Chiya bar Abba in the name of R' Yochanan** said, a man who removes the hair of his armpit or his private area would be subject to malkus.
  - **Q:** A Braisa says that removal of such hair is only assur D'Rabanan!? **A:** **R' Yochanan** means that he gets D'Rabanan malkus.
  - **Another version** says that **R' Chiya bar Abba in the name of R' Yochanan** said a man who removes the hair of his armpit or his private area would be subject to malkus based on the pasuk of “lo silbash”.
    - **Q:** A Braisa says that removal of such hair is only assur D'Rabanan!? **A:** **R' Yochanan** holds like another Braisa which clearly says that the issur is D'Oraisa based on the lav of “lo silbash”.

### -----Daf 59-----

- **Q:** According to the shita that holds that when a man removes his body hair it is only assur D'Rabanan, what does he learn from the pasuk of “lo silbash”? **A:** He uses it for the drasha of a Braisa which says that the pasuk teaches it is assur to wear clothing of the opposite gender and then sit among members of the opposite gender (for purposes of zenus).
  - **R' Nachman** said that a nazir may remove body hair when he shaves his entire head. The Gemara says that the Halacha does not follow **R' Nachman**.
  - The **Rabanan** asked **R' Shimon bar Abba** how **R' Yochanan** was able to remove the hair under his arms. He answered that the hair fell out because of old age.
  - A man was once going to get malkus in the Beis Din of **R' Ami**. When they took off his shirt in preparation, **R' Ami** saw that this man never removed his underarm hair. He told the people not to give this man malkus, because he is someone who follows halacha.
- **Rav** asked **R' Chiya**, may a man remove body hair with a razor? He answered that it is assur. **Rav** asked, what if it is being done to reduce discomfort, and not for beautification? He answered, that when the hair grows to the point of discomfort, it falls out, so there is no need to remove for discomfort. **Rav** asked, is it mutar to scratch the underarm to remove hair? **R' Chiya** said this is also assur. He asked, what if one scratches it with a garment? **R' Chiya** said, that would be mutar.
  - **Another version** has **Rav** asking whether one may scratch with a garment during davening. To that **R' Chiya** said that it is assur. The Gemara says that the halacha does not follow **R' Chiya** in this case.

### MISHNA

- If one of the nezirim (of the previous Mishna) died, **R' Yehoshua** says, the surviving nazir should find someone else who is willing to be a nazir along with him (with the following conditions), and he should say to him “If I was the one who was tamei, you should become a nazir immediately, and if I was tahor, then you should become a nazir after 30 days”. They then count 30 days and at that time bring one set of nazir tamei korbanos and one set of nazir tahor korbanos, and the surviving nazir says “If I was tamei then the korbon tamei is mine and the korbon tahor is yours, and if I was tahor, then the korbon tahor is mine and the korbon tamei is offered in

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safek”. They then wait another 30 days and bring one set of nazir tahor korbanos, and the surviving nazir says “If I was tamei and the previous korbon tamei was mine, this should be my korbon tahor. If I was tahor, and the previous korbon tahor was mine, then this korbon tahor should be yours”.

- **Ben Zoma** said to **R’ Yehoshua**, who will be willing to enter into this arrangement with the surviving nazir and thereby require himself to keep two periods of nezirus!? Rather, at the end of the first 30 days, the surviving nazir should bring a bird chatas and an animal olah and should say “If I was tamei, the chatas should be for me and the olah should be a nedavah. If I was tahor then the olah should be for my obligation and the chatas is being brought for the safek”. He then counts another 30 days and brings a set of nazir tahor korbanos and says “If I was tamei, so that the previous olah was a nedavah, then this olah should be for my obligation. If I was tahor, so that the first olah was for my obligation, this olah should be for a nedavah and the remaining animals are for the balance of my korbanos”.
- **R’ Yehoshua** disagreed with this approach and said “This would cause the person to bring his korbanos in piecemeal!” However, the **Chachomim** agreed with **Ben Zoma**.

### GEMARA

- **Q:** What is wrong with bringing the korbanos in piecemeal? **A:** **R’ Yehuda in the name of Shmuel** said, **R’ Yehoshua** only brought up that challenge to sharpen the minds of his talmidim, but was not meant as a true challenge to **Ben Zoma’s** approach.
  - **R’ Nachman** asked, how will **R’ Yehoshua** deal with the spoiling intestines (if the nezirim must share the korbon, the shelamim cannot be waived until both nezirim have shaved their heads, and this delay may cause the spoiling of the intestines)!?

### -----Daf 60-----

### MISHNA

- A nazir who became safek tamei from a meis and a safek confirmed metzora may eat kodashim after 60 days and may drink wine and become tamei to a meis after 120 days. This is because the shaving of a metzora overrides the issur of shaving a nazir only when he is definitely a metzora, not when he is a safek metzora.

### GEMARA

- A Braisa says, this was said regarding a nezirus that was made for a term of 30 days. However, if the nezirus was for a period of a year, he would first be allowed to eat kodashim after 2 years and would be allowed to drink wine and become tamei to a meis after 4 years.
- A Braisa says, the nazir in the above cases shaves his head 4 times. 1) At the first shaving he brings the birds needed for a metzora’s first shaving, a bird chatas, and an animal olah. 2) At the second shaving he brings a bird chatas and an animal olah. 3) At the third shaving he brings a bird chatas and an animal olah. 4) At the fourth shaving he brings the korbanos of a tahor nazir.
  - When he brings the birds needed for a metzora’s first shaving, a bird chatas, and an animal olah at the first shaving he is for sure bringing the proper things, as can be explained. If he is truly a metzora and not tamei meis, then the birds must be brought, the bird chatas that is brought is anyway not eaten and may be brought out of safek, and the Olah can be brought as a nedava. He cannot shave again after 7 days, because it may be that he is not be a metzora. If he is not a metzora, but is truly tamei meis, the bird chatas is properly brought, the metzora birds are anyway not offered in the Azarah, so there is no issue of bringing chullin into the Azarah, and the olah will be considered a nedavah. If he is truly not a metzora or tamei meis, then there is no issue with the metzora birds (as explained), there is no issue with the bird chatas (as explained) and the Olah is brought for the nazir obligation and allows him to shave his head.
    - **Q:** A metzora must bring an asham as well, so when is that brought? **A:** Only **R’ Shimon** would say that an asham is brought in a case of safek. The Braisa follows the **Rabanan**, who say that an asham cannot be brought in that case.

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- When he shaves the second and third times, he brings a bird chatas and an animal olah. At this point he no longer needs the birds brought at a metzora's first shaving, because those were already brought. The concern at the second shaving is that it may be the second shaving of a metzora, and for that he brings the bird chatas. At the third shaving we need to be concerned that maybe he was tamei and therefore brings a bird chatas for that.
- When he shaves for the fourth time, he brings the korbanos of a tahor nazir and says, if I was a nazir tahor at the previous shavings, the olah brought then was for the obligation and this olah is for a nedavah, and if I am now shaving as a nazir tahor for the first time, this olah should be my obligatory olah.
- The Braisa then says, if a nazir is safek whether he is a tamei meis, but certain that he is a metzora, he may eat kodashim after just 8 days, and his nezirus can be completely done after 67 days. If the nazir was a safek metzora and definitely tamei meis, he may eat kodashim after 37 days and can be completely done with his nezirus after 74 days. If he is certainly a metzora *and* certainly tamei meis, he may eat kodashim after 8 days and may complete his nezirus after 44 days.
- The talmidim asked **R' Shimon ben Yochai**, may a nazir who is a metzora shave his head once for the dual purpose of metzora and nezirus? He answered that this may not be done.
  - They asked him why that is so. He replied, the shaving of metzora is done to allow for the growth of hair, whereas the shaving of a nazir is done to remove the hair. These two different reasons cannot be accomplished with one shaving.
  - They asked, that is true of the first shaving of the metzora, however the second shaving is done to remove the hair!? He replied, the metzora's shaving is done before the blood offering and the nazir's shaving is done after the blood offering. Therefore, they cannot be combined into one shaving.
  - They asked, let the shaving for metzora and the shaving for nazir tamei be accomplished with one act of shaving!? **R' Shimon ben Yochai** answered, the metzora's shaving is done before he goes to the mikvah and the tamei nazir's shaving is done after he goes to the mikvah. Therefore, the two shavings cannot be combined into one act of shaving.
  - **R' Chiya** taught a Braisa which gave these differences (one is before mikvah and the other is after, and one is before offering the blood and the other is after) as well.

### SHETIGLACHAS HANEGAH...

- **Q: Rami bar Chama** asked, are the earlier shavings done for the purpose of fulfilling the mitzvah, or is it done to remove the hair of tumah? The difference would be whether it must be done with a razor or not (if it is for mitzvah a razor is necessary, if not a razor is not necessary). **A: Rava** said, the Braisa said that 4 shavings (with a razor) are required. Now, if they are not being done for the mitzvah, the third shaving should not need a razor. We see from here that all the shavings are being done for the mitzvah.

**HADRAN ALACH PEREK SHNEI NEZIRIM!!!**