

## Bais HaVaad on the Parsha, Parshas Tazria-Metzora

### Counting on Command

*Excerpted and adapted from a shiur by HaRav Chaim Weg*

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[https://baishavaad.org/wp-content/uploads/2021/04/VAY81\\_004\\_Tazria\\_Metzora\\_Pure\\_Doubt\\_Shiva\\_Nekiyim\\_and\\_Safek\\_Berachos.mp3](https://baishavaad.org/wp-content/uploads/2021/04/VAY81_004_Tazria_Metzora_Pure_Doubt_Shiva_Nekiyim_and_Safek_Berachos.mp3)

*...And she shall count for herself seven days, and afterward she may be cleansed.*

Vayikra 15:28

In this *pasuk*, the Torah instructs a *zavah* to wait *shiva nekiyim* before she may immerse in a mikveh. Tosafos (Kesubos 72a) asks why such a woman (and all women in a *nidah* state today, who have the same status, practically, as a *zavah*) does not recite a *bracha* when counting *shiva nekiyim*, unlike *sefiras ha'omer*, which has a *bracha*. Tosafos answers that we only recite a *bracha* on counting where the event is a fixed part of the calendar (e.g., *Yovel* or *sefiras ha'omer*) and will definitely be completed. However, a *zavah* may not be able to complete the *shiva nekiyim*.

*Acharonim* disagree about how to interpret Tosafos's answer. According to the Shelah, there is a *mitzvas ase'i* for the woman to count *shiva nekiyim*. A *bracha* is not recited, though, due to concern for a *bracha levatalah* if she cannot complete the *shiva nekiyim*. The Noda Bihudah argues that according to Tosafos, because of the concern that it won't be possible to complete the count, there is no mitzvah to count *shiva nekiyim*. Rather, the Torah's counting means that she should pay attention to her state to verify that the days are completed.

The Bais Meir questions why the Shelah is concerned with *bracha levatalah*. After all, if the Torah commands the woman to count, then a *bracha* on the count should not be in vain. For this reason, the Bais Meir holds that there can be no mitzvah. Perhaps the Shelah would respond that in his view, the mitzvah is only achieved if she completes the entire *shiva nekiyim*. If not, she has not fulfilled it, and the *bracha* is therefore *levatalah*. The Bais Meir, on the other hand, holds that each day's count is considered a separate mitzvah, and a *bracha* recited would not be considered *levatalah* even if the count is later interrupted.