



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Nazir Daf Samach Aleph

PEREK HAKUSIM EIN LAHEM -- PEREK TESH'I

MISHNA

- Kusim (goyim) are not subject to the halachos of nezirus (accepting nezirus upon themselves has no consequence). Women and slaves (non-Jewish slaves owned by Jews) are subject to nezirus. There is a stringency of a woman nezira over a slave who is a nazir, in that a slave may be forced by his master to violate his nezirus, whereas a woman may not be forced to do so.

GEMARA

- **Q:** How do we know that goyim are not subject to nezirus? **A:** A Braisa says, the pasuk regarding nezirus says "daber ehl Bnei Yisrael", which comes to exclude goyim, and continues "v'amarta aleihem", which comes to include slaves.
 - **Q:** Why do we need a pasuk to include slaves, when we know that any mitzvah that a woman is obligated in, a slave is obligated in as well!? **A: Rava** said, the pasuk regarding nedarim says "lessor issar ahl nafsho", which would suggest that only someone who "owns" himself may make a neder, and a slave, therefore, may not (and likewise cannot become a nazir).
 - **Q:** Is it true that whenever a pasuk uses the term "Bnei Yisrael" it means to exclude goyim? Regarding the halachos of "eirechin" a Braisa says that the words "Bnei Yisrael" would exclude goyim, but the word "ish" written afterwards serves to include goyim. Regarding nazir the same words are written and therefore goyim should be included as well! **A:** Regarding nezirus the pasuk says that the nazir may not become tamei "to his father or his mother". Since goyim don't have a halachic father, they cannot become a nazir.
 - **Q:** In what sense do we mean that he has no father? We find that **R' Chiya bar Abba in the name of R' Yochanan** says that a goy inherits his father even D'Oraisa!? **A:** It means in the sense that there is no obligation for a goy to honor his father.
 - **Q:** The pasuk regarding nazir doesn't require him to honor his father, so why should that have any effect on nezirus!? **A:** The reason a goy is excluded is because the pasuk says "lo yitamah", and a goy is not subject to tumah at all, and we learn from pesukim that a goy is not subject to the laws of tumah since he is not subject to laws of tahara (e.g. if a goy touches a meis he does not become tamei). **A2: R' Acha bar Yaakov** said, only someone who is subject to all laws of inheritance is subject to the laws of nezirus, and a goy does not inherit the slaves of his father (according to the Torah) and is therefore not subject to nezirus.
 - **Q:** If so, slaves should not be subject to nezirus!? **A: Rava** said, regarding "eirechin" the words "Bnei Yisrael" teach that goyim cannot make an eirech vow, and the word "ish" teaches to include goyim in that they may be the *subject* of an eirech vow. Regarding nezirus there is no way to darshen the pesukim as an inclusion and an exclusion. We can't say that a goy is excluded from bringing the nezirus korbanos, but is

included in the other laws of nezirus, because we learn elsewhere that a goy may not bring the korban of a nazir. Therefore, the pesukim regarding nazir cannot be darshened in the way that the pesukim of eirechin are darshened.

- **Q:** Maybe the exclusion could be that a goy cannot become a *permanent* nazir, and the inclusion is that a goy can become a regular nazir? **A: R' Yochanan** said, the pasuk refers to nazir in general, without specifying the type of nazir. Therefore, we can't say that this is the difference.
- **Q:** Maybe the exclusion is that a goy cannot make his son a nazir and the inclusion is that he can make himself a nazir? **A: R' Yochanan** said, the halacha that a person can make his son a nazir is based on a Halacha L'Moshe MiSinai. Therefore, this cannot be something excluded in a pasuk.
- **Q:** Maybe the exclusion is that a goy may never use the nezirus funds of his father for his own nezirus korbanos (although there are times when a Yid may do so), and the inclusion is that a goy may become a nazir? **A: R' Yochanan** said, this halacha of using his father's money is based on a Halacha L'Moshe MiSinai. Therefore, this cannot be something excluded in a pasuk.