



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

Nedarim Daf Chuf Tes

HAREI NETIOS HA'EILU KORBON...

- **Q:** Why is it that they can never be redeemed from hekdesch? **A: Bar Padda** said, until they fall, even if they are redeemed, they automatically become hekdesch again. Once they fall down, he need only redeem them once and they lose their hekdesch status. **Ulla** said, once they fall they need not be redeemed at all, and they automatically lose their hekdesch status.
 - **Q: R' Hamnunah** asked, according to **Ulla**, if there is no redemption, where has the kedusha gone? If one were to tell a woman, "Today you are my wife and tomorrow you are not", can she leave the marriage without a get!? **A: Rava** said, monetary kedusha can leave without an additional action (the redemption), but a physical kedusha cannot (which is why a get would be required).
 - **Q: Abaye** asked, a Braisa says that if a person says regarding an animal "This ox should be an Olah for 30 days and then it should become a Shelamim", the Halacha is that it is an Olah for 30 days and then becomes a Shelamim. We see that the Olah kedusha (which is a physical kedusha) is removed without any additional action!? **A:** This Braisa is discussing where he made a monetary kedusha on the animal, not a physical kedusha.
 - **Q:** The Braisa there continues and says, if the person said "Let it be an Olah after 30 days, and let it be a Shelamim from now", the Halacha is that it is a Shelamim for now, and becomes an Olah after 30 days. Now, if both cases are discussing monetary kedusha, why does the Braisa need to state them both? Once we know that the more stringent kedusha of an Olah leaves with no action, we already know that the kedusha of a Shelamim leaves without action as well!? It must be that the Braisa is even discussing physical kedusha as well!? This seems to refute **Bar Padda** who says that the kedusha cannot be removed without an additional action!? **A: R' Pappa** said that **Bar Padda** would say that the Braisa actually means that because he makes it a Shelamim now, the animal will *not* get the kedusha of an Olah in 30 days, since the kedusha of the Shelamim cannot be removed without an additional action. The chiddush of the Braisa is, that if he did not say that it should be a Shelamim from now, the kedusha of the Olah will take effect after 30 days, just as someone can give a woman kiddushin and have it take effect after 30 days.
 - **Q:** It is obvious that he can give it kedusha now to take effect after 30 days!? **A:** The chiddush is, that even if he later retracts the kedusha before the 30 days have come, the retraction is ineffective and the kedusha takes effect.
 - **Q:** That is true according to the shita that the retraction in the case of the woman would be invalid. However, according to the shita that the retraction is valid, that is not what the Braisa can be discussing, so what is the chiddush of the Braisa? **A:** In the case of the animal we are dealing with promising something to hekdesch. The Halacha is, that promising something to hekdesch is the equivalent of actually giving it. That is why a retraction will not work in this case even according to the view that the retraction of the woman would be effective.
 - **R' Avin and R' Yitzchak the son of Rebbi** were saying, that according to **Bar Padda** who says that after each redemption the trees again become hekdesch, we can answer the

question of **R' Hoshaya**, who asked, if someone gives 2 perutos to a woman and says that the first one should be mekadesh her now, and the second one should be mekadesh her after he divorces her, does that work? According to **R' Padda** we should say that just as one can stipulate that the trees should become automatically kadosh after they are redeemed, so too he can stipulate that the woman can become automatically mekadesh again after her divorce. **R' Yirmiya** told them, that **R' Yochanan** said that the trees only become automatically kadosh again if the person himself is the one who redeemed them. However, if someone else redeemed them they do not become kadosh again, because they have now entered someone else's reshus. The same would be with the woman. Once she is divorced she leaves his reshus into that of her own. As such, she cannot be made to automatically become kadosh again.