



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

### Nedarim Daf Nun Zayin

#### MISHNA

- If a person says "these fruits are konam to me", or "they are konam upon my mouth", or "they are konam to my mouth", he is also assur to benefit from items that were exchanged for these fruits, and from things that grew from these fruits. If the neder was that the fruits are konam "in regard to my eating" or "in regard to my tasting", he is mutar to benefit from the items exchanged for them or that grew from them. However, this is only if the seeds of these items decompose before they grow. If the seeds do not decompose, then the growth is considered part of the initial fruit and things that grow from it, or even things that grow from the things that grew from the original assur item, remain assur for him to benefit.
- If a person says to his wife "the work of your hands is konam upon me" or "they are konam upon my mouth" or "they are konam to my mouth", he is also assur to benefit from items that were exchanged for them, and from things that grew from them. If the neder was that they are konam "in regard to my eating" or "in regard to my tasting", he is mutar to benefit from the items exchanged for them or that grew from them. However, this is only if the seeds of these items decompose before they grow. If the seeds do not decompose, then the growth is considered part of the initial fruit and things that grow from it, or even things that grow from the things that grew from the original assur item, remain assur for him to benefit.
- If the neder said "that what you make I will not eat until Pesach" or "will not wear until Pesach", then he may eat or wear these items after Pesach, even if they are made before Pesach. If the neder said "that what you make until Pesach I will not eat" or "I will not wear", then even after Pesach he is assur to eat items that she made before Pesach.
- If he makes a neder to his wife that says, "you are assur to benefit from me until Pesach if you go to your father's house before Succos", if she then goes to her father's house before Pesach she may not benefit from her husband until Pesach. If she goes after Pesach (and had already benefitted from her husband before Pesach), she will transgress the lav of "lo yacheil".
- If he makes a neder to his wife that says, "you are assur to benefit from me until Succos if you go to your father's house before Pesach", if she then goes to her father's house before Pesach she may not benefit from her husband until Succos. However, once Pesach passes, she may go to her father's house.

#### GEMARA

- **Yishmael** of the village by the sea, or of the village of Deyama, asked whether an onion that was planted and grew in shmitta, and was then replanted in the following year and continued to grow so that the post-shmitta growth exceeded the shmitta growth, does this onion now become mutar as not being from shmitta based on the larger growth volume being after shmitta? He went to **R' Ami**, who didn't have an answer. He then went to **R' Yitzchak Nafcha**, who said that we can answer this based on the statement of **R' Chanina Trisa'a in the name of R' Yanai**, who said that an onion of terumah which was planted and then grew more than the amount of the terumah, becomes mutar as not being terumah at all.
  - **Q: R' Yirmiya, or R' Zrika**, said to **R' Yitzchak Nafcha**, why are you giving a psak based on the statement of one Amora who permits this case when we have statements from 2 Amoraim who do not permit it!? We have the statement of **R' Avahu in the name of R' Yochanan**, who says that fruits of orlah that are grafted onto an old tree and grew there, even 200 times the old growth, remain assur as orlah. We also have the statement of **R' Shmuel bar R' Nachmeini in the name of R' Yonason**, that an onion that

grew as kilayim in a vineyard, and then grew more after the vineyard was removed, remains assur.

- **Yishmael** then went to **R' Ami**, who said we can answer the question from the statement of **R' Yitzchak in the name of R' Yochanan**, who says, if a litra of onions had terumos and maaseros separated from them, and were then replanted and grew more, they need to have terumah and maaser separated for the entire crop again. We see that the new growth nullifies the previous growth to the point that the already removed terumos and maaseros are not taken into account.
  - **Q:** The Gemara says, it may be that in that case he holds that way, because it brings about a chumra. However, we would not follow that logic if it would bring about a leniency (like in the case that **Yishmael** was asking about).