



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

Kiddushin Daf Nun Hey

- A Mishna says, an animal found between Yerushalayim and Megdal Eider, or that distance away from Yerushalayim in any direction, if the found animals are male, they are to be treated as Olos. The females are to be treated as Shelamim.
 - **Q:** The Gemara asks, a male animal can be used for a Shelamim as well, so why is it that the male animal is assumed to be for an Olah? **R' Oshaya** answered, the Mishna is discussing the case of a person who doesn't want the Mizbe'ach to lose out, and therefore volunteers to redeem this animal and bring new animals in its place. The Mishna is saying that if it is a male animal that was found, he would have to bring an Olah and a Shelamim. Based on this the Mishna follows **R' Meir**, who says hekdesch that is used by someone b'mezid, becomes chullin, and therefore when he knowingly redeems the animal, the animal loses its hekdesch status. However, according to **R' Yehuda**, only a shogeg use of hekdesch makes it into chullin, and therefore this Mishna can't be following him. [This seems to be an anonymous Mishna that follows **R' Meir** regarding hekdesch!?!]
 - **Q:** A Mishna says that an object that has physical kedusha (not just its value is hekdesch) cannot become chullin!? **A:** That Mishna follows **R' Yehuda**.
 - **Q:** Still, if we see that according to **R' Yehuda** hekdesch that has physical kedusha does not become chullin through a shogeg use, then we should similarly say that according to **R' Meir** hekdesch that has physical kedusha should not become chullin through a meizid use!? **A:** According to **R' Yehuda**, where there is no intent to make the hekdesch into chullin, we can say that the Torah said that only a monetary hekdesch can become chullin through use. However, according to **R' Meir**, where it was done with intent, we say that it can even remove the kedusha off something that has physical kedusha.
 - **Q:** We have only found that **R' Meir** says his halacha regarding kodshei kodashim, not regarding kodshei kalim!? **A:** **R' Yaakov** said, we can learn via a kal v'chomer, that if one can remove the kedusha of kodshei kodashim, then he can surely remove the kedusha of kodshei kalim.
 - **Q:** **R' Yochanan** asked, how can we tell someone to redeem the animal and make it lose its kedusha, when it is an aveira to remove the kedusha from this animal!? **A:** **R' Yochanan** therefore said, the person must wait until the found animal gets a mum, at which time it is mutar to redeem it, and he may then bring 2 animals in its place. [Based on this, the Mishna does not follow the view of **R' Meir** regarding hekdesch.]
 - **Q:** The Mishna said that the found male animals are treated as Olos. Why are we not concerned that it may be a Todah!? **A:** We are so concerned, and the person must actually bring a Korbon Todah as well.
 - **Q:** One must bring 40 loaves of bread along with a Todah!? **A:** He brings the breads as well.
 - **Q:** Why are we not concerned that a found male may be an Asham? **A:** An Asham must be in its second year, and the Mishna is discussing where he found an animal in its first year.
 - **Q:** Why are we not concerned that it is the Asham of a metzora or a nazir, which is brought in its first year!? **A:** A metzora is not a common thing, and a nazir that becomes tamei is not a common thing, and therefore we do not have to be concerned for these possibilities.

- **Q:** Why are we not concerned that the animal is a Korbon Pesach? **A:** During the time to bring a Pesach people are very careful with the animal they intend to use, so it would not get lost. After the time for a Pesach, even if this was designated as a Pesach, it is given the status of a Shelamim, and the person is anyway bringing a Shelamim.
- **Q:** Why are we not concerned that the animal is a Bechor or Maaser? **A:** These animals are eaten once they get a mum, and the person (as we said earlier) must wait for the animal to get a mum before doing anything. At that point, a Bechor and Maaser are not brought as a korbon anyway.
- **Q:** The Mishna said that the found female animals are treated as Shelamim. Why are we not concerned that it may be a Todah!? **A:** We are so concerned, and the person must actually bring a Korbon Todah as well.
 - **Q:** One must bring 40 loaves of bread along with a Todah!? **A:** He brings the breads as well.
- **Q:** Why are we not concerned that a found female may be a Chatas? **A:** A Chatas must be in its first year, and the Mishna is discussing where he found an animal in its second year.
 - **Q:** Why are we not concerned that it is a Chatas whose first year passed before it had a chance to be offered? **A:** That is not a common case and we therefore need not be concerned for it.
 - **Q:** What about a case where he finds a female in its first year? **A:** A Braisa says, **Chananya ben Chachinai** says, the animal would be brought as a Chatas.
 - **Q:** We can't bring it as a Chatas unless we are absolutely certain that it is a Chatas, and we are not certain!? **A:** **Abaye** said, he means that we treat it like a Chatas that is not fit to be offered on the Mizbe'ach – which means we lock it in a room and let it die.