



Volume 5. Issue 36

## Meilah after Meilah

The *Mishnah* in *Meilah* (5:3) states the following:

There is no *meilah* (commission of sacrilege) after a *meilah* with respect to consecrated objects, except with animals and service vessels... *Rabbi* says: Whatever cannot be redeemed does allow *meilah* after a *meilah*.

*Rabbi* is actually echoing the words of the first opinion in the *Mishnah* (and the *Gemara* discusses what he adds).

Let us try and understand the rule being stated in the *Mishnah*. Generally, the rule is that *meilah* in an object that suffers deterioration through its use – such as clothing – does not occur until the deterioration occurred. The usage itself is not enough (see 5:1). However, objects which do not suffer deterioration – such as gold vessels or animals – are desecrated by the mere usage of them. Let us ask: what does *meilah* mean?

*Meilah* refers to the use of something consecrated for a mundane purpose. So long as the object has some holiness in it, sacrilege can occur. Now, let us examine what occurs when one does so. Roughly, we can divide the items consecrated to the *Mikdash* into two kinds: those which their body is consecrated to the *Mikdash*, also known as holding *kedushat ha'guf*; and those whose value only is consecrated to the *Mikdash*, also known as holding *kedushat damim*.

In the first case, the item is consecrated because it has a designed purpose within the *Mikdash*, and it is now an integral and inseparable part of the *Mikdash*. Its holiness can never be nullified, and only objects which can be used in the *Mikdash* can achieve such a level. In the second case, the item itself, essentially, is not consecrated at all; rather, it retains a level of holiness simply due to its monetary value belonging to the *Mikdash*. The object is consecrated because it is currently in holy hands. This is why even rocks can be consecrated, as it is only their value which belongs to

the *Mikdash*, so that even though rocks have no use within the *Mikdash* their value can be turned into some other object which does have a use within the *Mikdash*.

Now we are better equipped to understand what the *Mishnah* is telling us. If one takes an object which is consecrated simply because it belongs to the *Mikdash*, he commits sacrilege of that object if he uses it for a mundane purpose. However, from that point on the object is no longer consecrated. Since the only reason it retained a level of holiness was its belonging monetarily to the *Mikdash*, at the moment that a person used that object for his own purposes he effectively stole it from the *Mikdash*, and by doing so the object changed hands and now belongs to that person, thus losing its level of holiness. In such an object, *meilah* can only happen once.

However, if the object has an internal-essential quality of holiness which cannot be nullified by a simple change of hands, *meilah* in such an object can occur repeatedly. This is why the *Mishnah* states that in animals or vessels of service – which are examples of objects which retain an essential holiness – one can commit sacrilege over and over again.

Let us add one more understanding to the difference between these two different objects. In essence, the difference between the two is that an object consecrated simply as a function of its monetary status draws its holiness from its **source**, while an object consecrated as a function of its essential status draws its holiness from its **goal**. An object belonging to the *Mikdash* is consecrated due to an action in its **past**, while an object essentially consecrated is so due to an action which it will fulfill in the **future**. These are two very different kinds of holiness.

*Rav Yonatan Rosensweig*

### Revision Questions

מעילה ג' - ה' - ה'

- Can *meilah* apply to manure? (ג' ר')
- In what case would *meilah* not apply to the water in a designated water hole? (ג' ר')
- In what case is there a debate regarding whether *meilah* applies to the fruit of a *hekdes* tree? (ג' ר')
- Can the off-spring of an animal set aside for a *korban* feed from its mother? (ג' ר')
- What is the law regarding spring water that has flowed from a *hekdes* field into a regular field? (ג' ר')
- List the other three cases that are similar to the one in the previous question. (ג' ר')
- Which of those is the subject of debate? (ג' ר')
- What is the law regarding a nest in a *hekdes* tree? An *asheirah* tree? (ג' ר')
- To what "part" of *hekdes* wood does *meilah* not apply? (ג' ר')
- To what four prohibitions can different sacrifices combine to make the minimum *shiur*? (ד' א')
- Do *kodshei ha'mizbeach* and *kodshei bedek ha'bait* combine together for the prohibition of *meilah*? (ד' א')
- What are the five parts of an *olah* that combine for the prohibition of *meilah*? (ד' ב')
- Regarding the previous question, how many parts are there for a *korban todah* and what are they? (ד' ב')
- Does *trumah* and *challah* combine? (ד' ב')
- Does *trumat ma'aser* and *bikurim* combine? (ד' ב')
- What general rule does *R' Yehoshua* provide for which types of *tumah* combine together and why is it important? (ד' ג')
- Do *pigul* and *notar* combine? (ד' ד')
- Do two *tameh* object that are on different levels of *tumah* combine? Explain. (ד' ד')
- For what fives laws do "all food combine"? (ד' ה')
- For what two laws do "all drinks combine"? (ד' ה')
- Explain the debate regarding whether *orlah* and *kilei kerem* combine? (ד' ו')
- Which fabrics combine and for what law is it important? (ד' ו')
- When is the prohibition of *meilah* violated? (Which case is debated?) (ד' ז')
- Regarding the previous question, do the two categories according to the opinion of the *Chachamim* combine? (ד' ח')
- For what items does *meilah* apply after *meilah*? Explain. (Provide both opinions.) (ד' ט')
- If the *gizbar* hands a *hekdes* beam to another person when have each of them violated the prohibition of *meilah*? (ד' י')
- How can the actions of two people combine for one prohibition of *meilah*? Provide some examples. (ד' יא')

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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
4 <sup>th</sup> January ח' טבת	5 <sup>th</sup> January ט' טבת	6 <sup>th</sup> January י' טבת	7 <sup>th</sup> December י"א טבת	8 <sup>th</sup> January י"ב טבת	9 <sup>th</sup> January י"ג טבת	10 <sup>th</sup> January י"ד טבת
Meilah 6:1-2	Meilah 6:3-4	Meilah 6:5-6	<b>Tamid 1:1-2</b>	Tamid 1:3-4	Tamid 2:1-2	Tamid 2:3-4

