



Volume 5. Issue 35

## A Nazir's Money

At the end of a person's self-imposed *nezirut*, he must bring three sacrifices – *chatat* (sin-offering), *olah* (burnt-offering) and *shlamim* (peace-offering). The first two sacrifices fall under the category of *kodshei koshim*, while the third is *kodshei kalim*. We have already learnt in this *masechet* that the laws of *meilah* apply differently to these two categories of *korbanot*. For *kodshei kodshim* the prohibition applies from the moment of dedication, while for *kodshei kalim* the prohibition of *meilah* only applies to the sacrificial parts only once the blood of sacrifice has been cast by the *mizbeach*.

A *Mishnah* (3:2) learnt this week deals with a sum of money that has been set aside for the *korbanot* of a *Nazir*. The *Mishnah* rules that if the money has been set aside as a lump sum, without specifying which coins will be used for each *korban* then the prohibition of *meilah* does not apply to these coins, "because [the coins] are all able to be used for a *korban Shlamim*."

There are two explanations in the *Rishonim* for why the prohibition of *meilah* does not apply to any of the coins. *Rashi* (*Meilah* 11a) explains that since one could say that any of the coins used were the ones set aside for the purpose of a *Shlamim* and, as explained above, *meilah* does not apply to *kodshei kalim*, consequently the law of *meilah* does not apply. He then preempts the question that one could equally argue that each of the coins could be used for an *korban Olah*. Nonetheless the money of a *korban Shlamim* is mixed amongst these coins. Therefore if we do not consider the possibility that the coins used could have been for a *Shlamim* and rule that the person has violated the prohibition of *meilah*, then it is possible that a person brought an unsanctified animal and slaughtered it in the *Beit Ha'Mikdash* as he would really not have violated the prohibition and not being obligated to bring the *korban*.

The *Tosfot* (*ibid.*, *Nazir* 24b) however understands the reason provided by the *Mishnah* differently. The prohibition of *Meilah* does not apply because all of the coins may be used for a *korban Shlamim*. The rest of the

funds for the remaining *korbanot* can be added at a later time.<sup>1</sup>

The *Tosfot Yom Tov* provides a practical difference between these two opinions. According to *Rashi*, who reasons that the exemption is based on a doubt, if one used all the coins for personal use, then there is no longer a doubt that he has violated the prohibition. However according to the *Tosfot*, since all the coins can be used for a *korban Shlamim*, the exemption applies even if all the coins were used.<sup>2</sup>

The continuation of the *Mishnah* presents a possible problem for the understanding of the *Tosfot*. The *Mishnah* explains the if this *Nazir* dies after separating the coins in the manner described above, then they are all used for public voluntary offerings. The *Gemara* (*Nazir* 25a) questions this ruling. How can the money be used for any purpose if mixed in with this money are coins set aside for the purpose of a *korban chatat* whose owner has passed away. Normally such money cannot be used for any purpose. *R' Yochanan* responds that the ruling for this case is a *Halacha LeMoshe MiSinai*.

Implicit in the *Gemara's* question is the understanding that the coins included a mixture of all three *korbanot*. How then can the *Tosfot* reason that they can all be used for the purpose of a *Shlamim*. The *Tosfot Yom Tov* provides a few answers. One is that the owner may only add to the funds and decide that the money currently set aside should be used for one *korban* only while he is alive. Once he however passes away, then what ever funds have been set aside are now for all three *korbanot*. Alternatively, the difference between the two cases stated in the *Mishnah* is what the *Nazir* stipulated at the time he separate the money. The first case is where he separates the money stating that they were "for my *korbanot*". In such a case there is flexibility as to how the coins will ultimately be used. The later case is where he stated that the money is to be used for "my *korbanot Nazir*" (or "obligatory *korbanot*"). In that case, the money is fixed and must be used for all three *korbanot* and we have a mixture of three.<sup>3</sup>

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<sup>1</sup> From the starting verses (*diburei ha'matchil*) it appears that *Rashi* and *Tosfot* (both in *Meilah* and *Nazir*) had different versions of the *Mishnah* which would also explain their opinions. *Rashi's* version is "כלם שלמים" ("in all of them *Shlamim*") while *Tosfot's* is "כלן שלמים" ("all of them *Shlamim*").

<sup>2</sup> See the *Shoshanim Le'David* who disagrees with the *Tosfot Yom Tov's* understanding of *Rashi*.

<sup>3</sup> See the *Tosfot Yom Tov* who prefers this latter explanation as he feels that it fits the wording of the *Mishnah* better.

## Revision Questions

מעילה ב' א' – ג' ה'

- From when does the prohibition of *meilah* apply to a *chatat ha'of* (bird sin-offering)? (ב' א')
- In what way do the two bird offerings change from the time: (ב' א'–ב')
  - They are sanctified?
  - *Melika* is performed?
  - The blood is sprinkled/squeezed on the *mizbeach*?
- Explain how the following sacrifices change (*halachically*) from when they are sanctified, slaughtered and their blood sprinkled on the *mizbeach*:
  - *Par Ha'Nisrafim*? (ג' א')
  - *Olah*? (ב' ד')
  - *Chatat, Asham* and *Zivchei Shalmei Tzibur*? (ב' ה')
- What are the comparable three stages for *shtei ha'lechem*? (ג' ו')
- What are the comparable three stages for *lechem ha'panim* and how does it change at each stage? (ב' ז')
- What are the comparable three stages for *mincha* offerings and how does it change at each stage? (ב' ח')
- What things only have two stages? Explain. (ב' ט')
- What is the general rule relating to the previous question? (ב' ט')
- What are the *chatat me'tot*? Where else was this *Mishnah* taught? Why is it taught here? (ג' א')
- Why does the prohibition of *meilah* not apply to money separated for the purpose of a *Nazir's korbanot*? (ג' ב')
- What is done with this money if the *Nazir* dies? Provide both scenarios. (ג' ב')
- In what way is the blood (of a *korban*) and the *nesachim* opposite from one another? (ג' ג')
- What is the law regarding *meilah* for the ashes from the *menorah*? (ג' ד')
- When does the law of *meilah* apply to the ashes from the inner altar? (ג' ד')
- What is the law regarding *meilah* for *torin* that are too young to be offered and *bnei yonah* that are too old to be offered? (ג' ד')
- About which of the above two cases does *R' Shimon* argue? (ג' ד')
- Regarding which form of *hekadesh* does *meilah* apply to the milk of the animal? (ג' ה')

## Local Shiurim

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Between mincha & ma'ariv  
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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
28 <sup>th</sup> December א' טבת	29 <sup>th</sup> December ב' טבת	30 <sup>th</sup> December ג' טבת	31 <sup>st</sup> December ד' טבת	1 <sup>st</sup> January ה' טבת	2 <sup>nd</sup> January ו' טבת	3 <sup>rd</sup> January ז' טבת
Meilah 3:6-7	Meilah 3:8-4:1	Meilah 4:2-3	Meilah 4:4-5	Meilah 4:6-5:1	Meilah 5:2-3	Meilah 5:4-5

