

Vows of Devotion (*Charamim*)

Ref: *Sefer Haflaah, Hilchot Arachin Vecharamin, Chapter 6, 7*

The words '*cherem*' and '*hekdesch*' both imply consecrating of one's property to Temple or Priests. There is a slight difference in their meaning regarding exactly where the property reaches. Use of word *cherem stam* will mean property goes to the Priests.

📖 | Laws of devotion of property.⁵ *Cherem* of Priest shall not be sold⁶ or Redeemed⁷.

The word *cherem* has the connotation of total giving over to the Temple, Heaven or Priests. If he specifies that the offering is for the Temple, then this is where it goes. If he does not specify, then the offering goes to the Priests.

A person may make Dedication Offerings (*Charamim*) from his:

- Cattle
- Sheep
- *Canaanite* servants (Hebrew servants not, because they do not belong to owner.)
- Maidservants (*Canaanite*)
- Ancestral fields – *Sedei achuzah* (Not *sedei miknah* because these do not belong to owner.)

When one seizes funds from a person regarding his *erech*, one must leave him with minimum articles.

With *charamim* however, one should not be *machrim* all his possessions. If he does, then *everything* is taken from him.

Besides being *machrim* to Temple and Priests, one can also be *machrim* to Heaven. This also becomes *hekdesch* and when redeemed the funds are used for maintenance of Temple.

Charamim to the Priests, in contrast, can never be redeemed. They are given to the Priests. (Thereafter Priest can do with article as he likes.)

Once property goes across to the Priest its status changes from consecrated to ordinary.

The Priests who receive the property, are those who are on the current watch. (There were 24 watches of *Kohanim* each serving for 1 week.

 **Reminder:**
Pack on Priests



A Priest may *machrim* the ancestral field he receives from an Israelite, but he may not *machrim* the fields (and property) which was allocated to Levites and Priests.

When *Canaanite* servants are redeemed, Temple may not free them. They must be sold as servants to another master.

A person cannot make *hekdesch* something which does not (fully) belong to him e.g. Hebrew servants, field of purchase.

Also, cannot make *hekdesch* if property not in one's domain.

A consecration made in error is not binding.

Redemption can only be achieved with silver or movable property and not with land, servants or promissory notes.

Also, when a person redeems his consecrated property, he must add $\frac{1}{5}$. However, once he has paid the capital, the consecrated article becomes ordinary and it is permitted to benefit from it.



However, the *Rabanim* forbade one to benefit from the article until the additional $\frac{1}{5}$ was paid.

Value of animals can be transferred. (E.g. if there is a blemish in a consecrated animal.) – *Temurah*. This would not apply to animals consecrated for improvements to Temple. Only to animals consecrated for Sacrifices.

Reminder:

Temurah. Ref: *Sefer Korbanot, Hilchot Temurah*, Chapter 1–3.

Offspring of *Temurah*. Ref: *Sefer Korbanot, Hilchot Temurah*, Chapter 4.

Pack on *Korbanot* (Sacrifices)



Careful evaluation is made of the consecrated article before redeeming.

The Temple Treasury is always given the ‘upper hand’ even when it comes to a *ketubah* and creditors. Normally these can be collected from one who has purchased husband’s property. Here if husband is *mekadesh* all his property to the Temple, wife and creditors cannot normally collect from Temple Treasury. However, Temple Treasury will take heed to words said by someone on their deathbed, because such a person will not try and deceive the Temple.