

CORRECTION: To my explanation of Mishna 7:1

Baruch Hashem, it was brought to my attention that I erred in my explanation of the phrase “ומעשר שני” והקדש שנפדו in Mishna 7:1.

I INCORRECTLY explained this phrase to be referring exclusively to *Ma'aser Sheni* which had had its *kedusha* redeemed on to a coin [even though only the principal value of the *Ma'aser Sheni* was redeemed without adding the requisite extra 25% of the original value, known as *chomesh*.] This is incorrect. The phrase is referring to both *Ma'aser Sheni* and also to *hekdes*.

Explanation: If one consecrated food to the Temple, such food becomes sanctified and is called “*hekdes*” (meaning, “sanctified.”) Since regular food typically cannot serve directly as an offering in the Temple, the sanctity (*kedusha*) invested in the consecrated food must be redeemed onto a coin, and then that coin can be given to the Temple to be used to purchase appropriate Temple supplies. When one redeems the *kedusha* from *hekdes* food, the value he must set aside must be 25% more (*chomesh*) than the original value of the consecrated food item – similar to the laws of *Ma'aser Sheni* as we previously explained.

I made a parallel mistake in explaining the later phrase “ומעשר שני והקדש שלא נפדו”, which similarly refers to both *Ma'aser Sheni* and to *Hekdes*.