



The Youngest Korbanot

The beginning of *masechet Para* discusses the age brackets of the animals to be used for various *korbanot*. The *Torah* does specify the animals that must be used for each of the *korbanot* and the term (e.g. cow or calf) is used to determine the required age. The last *Mishnah* (1:4) lists those *korbanot* that may consist of young animals. The *Torah* already states that the minimum age for a *korban* is eight days old (*Yayikra* 27:32). For voluntary offerings, a *bechor*, *maaser* and *korban pesach* eight days is indeed the minimum age listed. However, for public *chatat* and *olah* offerings, a personal *chatat*, *asham nazair* and *asham metzora* the minimum age is thirty days old. Why is the minimum age for these *korbanot* later?

The *Rosh* explains that for *korbanot tzibur* (public offerings) it is a *mitzvah min a muvchar* to wait a bit longer till the animal is thirty days old so that the animal is slightly larger. If however it is brought prior to thirty days, the *korban* is still valid. Since it is preferable to wait to thirty days, why then is the minimum age for the other *korbanot* listed as eight days?

The *Mishnah Achrona* explains that it relates to another *Mishnah* that states that when it comes to sin and guilt offerings, *Beit Din* does not forcibly take a collateral (to coerce the person to bring his *korbanot*) since these *korbanot* afford a person an atonement and people will therefore not delay in bringing them. It is clear however that the opposite is true with respect to voluntary offerings. In our case as well, when setting the minimum age to thirty days for personal sacrifices that achieve atonement or public offering, there is no concern that it will be delayed much longer. However, for voluntary personal offerings, it should be brought at the earliest possible time as there is a concern that

the person will wait and violate the prohibition of *ba'al t'acher* – delaying in offering a *korban*.

The explanation of the *Mishnah Achrona* appears to explain why we do not delay bring voluntary offerings. However, the *bechor*, *maaser* and *korban Pesach* are obligatory? Why must they also be brought from eight days old?

The *Tifferet Yisrael* explains that the common denominator between those *korbanot* that can be offered from when they are eight days olds is that the owner can engineer it such that he is exempt from bringing the sacrifices all together. The thesis is immediately understood when considering voluntary sacrifices. When it comes to *maaser behema*, all the animals are permitted prior to *maaser* being separated. Consequently, all the newly born animals could be slaughtered avoiding *maaser*. Furthermore, the owner could inflict physical blemishes to the entire herd prior to separating *maaser* which would mean that none of the animals could be offered as sacrifices.

With respect to a *bechor*, the owner may give it to any *kohen* he chooses, who would then bring it as a sacrifice. With other *korbanot* however, only the *kohenim* in the *mishar*, serving that week in the *Beit Hamikdash* are able to offer the sacrifice. Finally, the *korban Pesach* is not a pure obligation. One could exempt themselves by being “*bederech rechoka*”, by being situated far for *Yerushalaim*.

Consequently, the *Tifferet Yisrael* understands that it is only the obligatory *korbanot* that we demand the performance of a *mitzvah min ha'muvchar*. Regarding these other *mitzvot* that a person can avoid, we lower the bar.

Revision Questions

סייעגני ד' דיי- גיי

- For which three people is "shaving" a *mitzvah*? (ד' דיי)
- What is the law if the two birds are not the same monetary value? (יה דיי)
- What is the law if the first one was slaughtered and: (יה דיי)
 - Found not to be *dror*?
 - Found to be a *treifah*?
 - The blood spilled?
- What are the requirements of the *etz erez*? *Eizov*? (וי דיי)
- What sacrifices are brought on the eight day? (ז דיי)
- What sacrifices are brought instead by a poor person? (ז דיי)
- What sacrifice was slaughtered first and what was done with the blood? (ח דיי)
- Where was the *metzora* standing at this time? (ט דיי)
- Explain the debate regarding the purification of a *metzora* that does not have a right hand. (ט דיי)
- Explain what was done with the oil during the final stages of the purification of the *metzora*? (י דיי)
- Which two points are the subject of debate regarding the previous question? (י דיי)
- Explain the debate regarding one whose financial status changes in the process of bring the *korbanot* of a *metzora*? (י דיי)
- What is the law regarding a poor *metzora* that brought the *korbanot* brought by a wealthy one? (י דיי)
- Is the law different if the situation was reversed? (י דיי)
- What category of *korban* does one bring for their child? (י דיי)
- What is the law regarding a case where the *korbanot* of two *metzora'im* where mixed, one set was offered, then one of the *metzora'im* passed away? (י דיי)

הרפ' א' א' - יד

- What are the three opinions regarding the requisite age of a cow for it to be used for *para aduma*? (א' א')
- What are the three *halachot* that *R' Yehoshua* heard and how did *Ben Azai* explain them? (א' א')
- What are the three opinions regarding the requisite age of a bull for it to be used for *korbanot*? (ב א')
- What are the ages of the following animal that are brought as *korbanot*: Lambs? Rams? (ג א')
- What is the name given to a sheep in its thirteenth month and what is the law if it is offered as a *korban*? (ג א')
- Which *korbanot* are valid from when the animal is thirty days old? Eight days old? (ד א')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
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Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
26 th July י' בא	27 th July א"י בא	28 th July ב"י בא	29 th July ג"י בא	30 th July ד"י בא	31 st July ו"ט בא	1 st August ט"ז בא
Parah 2:1-2	Parah 2:3-4	Parah 2:5-3:1	Parah 3:2-3	Parah 3:4-5	Parah 3:6-7	Parah 3:8-9

