בס"ד

The Offspring of a *Korban*

The third *perek* of *Temurah* begins: "These are the *korbanot* whose offspring and *temurah* are like them." This statement introduces the *perek*, which examines each *korban* and explains which *halachot* its offspring or *temurah* share with the original *korban*.

The *Gemara* cites a *Beraita* that explains that the source that the offspring is offered as a *korban* is derived from a *pasuk* (*im zachar*). The *Baraita* continues by questioning the necessity of the *pasuk*. It argues that instead, it could have been derived from *Temura*. The *Beraita* reasons that if a *Temura* adopts the *kedusha* and is offered, which is an animal that is distinct from the *korban* itself, then certainly the offspring that grew from the *korban* should be offered. The *Beraita* however answers that the *kal ve'chomer* is not valid. *Temurah* applies to more *korbanot* – male and female – whereas the offspring clearly does not. That is why the derivation from the *pasuk* was necessary.

The *Sefat Emet* understands the flow of the *Gemara* as follows. It must be that the fact that the offspring has *kedusha* is logically derived – it grows from the *korban*. The necessity of the *pasuk* and the attempt to learn from *temura*, was that it can be offered as a *korban* like a *temura*. He explains that without that basic logic, one could not learn from *temura* that the offspring had *kedusha*. It is the act of making a *temura* that gives it *kedusha*, which is novelty based on the *pasuk* – "it and its *temurah* shall be *kadosh*."

The *Sefat Emet* continues that this is true even according to the opinion that the offspring attains its *kedusha* once it is born. Note, that according to this logic, it should have *kedusha* as it develops inside the *korban*. He explains, that according to that position, what changes once it is born is that it attains *kedushat ha'guf* - such that it is offered as *korban*.

The *Sefat Emet* cites a *Beraita* (11a) as support for this understanding. The *Beraita* teaches that if one slaughters a *chatat* and finds the offspring inside, "it can be consumed anywhere". The *Gemara* explains that this is according to the opinion that the offspring attains its *kedusha* when it is born. The *Sefat Emet* notes that the *Beraita* did not teach that the offspring is *chulin* (a regular animal). He understands that it therefore suggests that the offspring has *kedusha*, just not *kedushat ha'guf*, such that it can be redeemed and consumed anywhere.

The *Sefat Emet* then continues that his son-in-law, *Yaakov Meir*, asks that according to this understanding, if one tried to *makdish* the offspring of a *korban* prior to birth, then it should not work. According to the above reasoning, it already has *kedusha*. Nevertheless, the *Gemara* explains that according to the opinion that the offspring attains its *kedusha* only once it is born, one could sanctify it before it was born.

The *Sefat Emet* therefore explains that this indeed is the novelty of the *Gemara*. Based on logic alone, one would have thought that the offspring, having come from a *korban*, has *kedusha* to the extent that it needs to be redeemed. Yet it is not itself a *korban*. Based on that logic, it makes no difference whether or not the offspring was born yet. The derivation from the *pasuk* changed everything. According to the opinion that it attains the *kedushat korban* once it is born, it is only then that it attains any *kedusha* and prior to that it does not even have *kedushat bedek habayit*.

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Revision Questions

תמורה ב' :ג' – ה' :ד'

- In what three ways is *kodshim* stricter than *temurah*? (ב' :ג')
- In what two ways is *temurah* stricter than *kodshim*? (ב' :ג')
- Regarding the previous question, what case does *R' Yehuda* add? (ב' :ג')
- What happened to a *korban* if, according to *R' Elazar*, it can no longer make a *temurah*? (ב' :ג')
- What is debated regarding the offspring of a *korban shlamim*? (ג' :א')
- What is the difference between the offering of a *korban todah* and a *temurat todah*? (ג' :ב')
- Explain the debate regarding the male offspring of a *korban olah*. (ג' :ג')
- Explain the debate regarding one that separated a female animal for a *korban asham*. (ג' :ג')
- Explain the debate regarding a *temurat asham*. What else is debated in a similar manner? (ג' :ג')
- Regarding a *temurat asham* what is the difference between the opinions of the *Tana Kama* and *R' Elazar*? (ג' :ד')
- What is the law regarding a *temurat bechor*? (ג' :ה')
- What are the three differences between a *bechor behema* and *ma'aser behema*, and other *kodshim* animals? (ג' :ה')
- According to *R' Shimon* why is a *bechor behema* not brought from outside Israel? (ג' :ה')
- What are the five *chata'ot metot*? (ד' :א')
- Can one gain benefit from one of these animals? (ד' :א')
- Does the law of *temurah* apply to these animals? (ד' :א')
- What is the law if money that was set aside for a *chatat* was misplaced, another sacrifice was then offered instead and then the money was found? (ד' :ב')
- Regarding the previous question, what if the money was found only after other money was set aside in its place? (ד' :ג')
- What is the law if an animal that was set aside for a *chatat* got lost, money was set aside in its place and then the animal was found with a *mum*? (ד' :ג')
- Regarding the previous question, what if an animal was set aside in its place and both were found to have developed *mumim*? What if both were *temimot*? (ד' :ג')
- What is the law regarding an animal that had a *mum* that was set aside for a *chatat*? (ד' :ד')
- When making what declaration is it possible for one to legally prevent a first born animal from becoming a *bechor behema*? (ה' :א')
- What is the law if one declared regarding the foetus of a an animal that had not given birth, that if it is male it is sanctified as an *olah* and if it is female it is sanctified as a *shlamim* and the animal gave bird to:
  - A male?
  - A female?
  - A male and female? : (ה' :א')
  - A *tumtum*? (ה' :ב')
- What is the law if one made a declaration regarding the foetus in a similar manner to the previous question and the animal gave bird to: (ה' :ב')
  - Two males?
  - Two females?
- What is the law if one declares that the foetus shall be an *olah* and the animal a *shlamim*? (ה' :ג')
- Explain the debate, regarding the previous question when it is the other way around. (ה' :ג')
- Explain the debate regarding one that declared that an animal is a "*temurat olah* and a *temurat shlamim*". (ה' :ד')

Next Week's Mishnayot…

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
8 February כ"א שבט	9 February כ"ב שבט	10 February כ"ג שבט	11 February כ"ד שבט	12 February כ"ה שבט	13 February כ"ו שבט	14 February כ"ז שבט
Temurah 5:5-6	Temurah 6:1-2	Temurah 6:3-4	Temurah 6:5-7:1	Temurah 7:2-3	Temurah 7:4-5	Temurah 7:6 - Keritot 1:1