

Temurah

Ref: *Sefer Korbanot, Hilchot Temurah, Chapters 1–3*



Not to substitute another animal for one already designated as a sacrifice¹, If an animal is substituted, what is substituted also becomes holy²

Anyone who transfers holiness from one animal to another is liable for *malkot* (lashes) for each animal from which holiness was transferred.



Mipi Hashmuah – a negative commandment which does not involve an act is not punishable by *malkot* except:

- Someone who takes a false oath
- *Temurah* (transfers holiness of a sacrificial animal)
- Someone who curses a colleague mentioning G-d's name

(The act with these 3 exceptions is speech and speech is generally not regarded as an act)

Reminder

Pack on Punishment for *Sefer Korbanot*



When holiness “transferred”, the new animal does become consecrated, and person is liable for lashes.

Factors

- Liable for *malkot* if intentional or accidental, such as if he planned to swap it for an *Olah* and accidentally swapped it for a *Shelamim* instead.
- Partners cannot “transfer” holiness, i.e. they cannot make the second one Holy as well
- Cannot “transfer” holiness if animal does not belong to him
- The person who was to receive atonement has the power to “transfer” holiness (in a case where a colleague had set aside the animal for the sake of another, the colleague could not “transfer” the holiness)
- An heir can transfer holiness



Geniles may transfer holiness. *Derabanan*

- A woman may transfer holiness
- A *Kohen* or *Kohen Gadol* can transfer holiness only if it is their own personal animal. (but not with a *Bechor*)
- Holiness of fowl or meal offerings cannot be transferred. It is only animals.
- Animals consecrated for upkeep of Temple cannot transfer holiness (i.e. animals which are sold and funds used for Temple)
- Blemishes. An animal with permanent blemishes cannot have their holiness “transferred”. One with temporary blemishes can.
- The animal to which holiness has been “transferred”, cannot transfer its holiness to a third. (but the first animal can keep “transferring” its holiness)
- One cannot “transfer” holiness to an animal which is not allowed to be sacrificed e.g. a camel. Therefore, the person doing this would not be liable for *malkot*.

- When an animal was half consecrated and half unconsecrated, holiness cannot be transferred.
- Sin Offerings that are consigned to death cannot have their holiness “transferred”.
- Sin Offerings that are sent to pasture until they become blemished, can have their holiness “transferred”.

The process of *temurah*, “substitutes” the holiness of one animal to another and makes one liable for *malkot*.

The process of *temurah* involves the owner making a statement and specifying his intent with 2 animals.

Chilul is a process in which it is possible to transfer to money or another animal e.g. in the case where a consecrated animal has become blemished. Now the blemished animal can be sold as an ordinary animal. There is no punishment for this.

Difference in procedures depend on:

- Words said
- Placing of hands on correct animal (placing hands on ordinary animal leads to *temurah*. Placing of hands on consecrated animal with blemish leads to *chilul*.)

Ordinary animals new status after transfer from a consecrated animal	<i>Temurah</i>
<i>Olah</i> male	Sacrificed as <i>Olah</i>
<i>Olah</i> female (<i>Olah</i> has to be a male)	Left to pasture until blemished. Then sold and <i>Olah</i> bought with proceeds
<i>Olah</i> blemished female	May be sold immediately
<i>Chatat</i>	Consigned to death
<i>Asham</i> (male or female)	Cannot be sacrificed. Left to pasture until blemished. Then sold and <i>Nedavah</i> Offerings bought with proceeds
<i>Shelamim</i>	Same procedures as <i>Shelamim</i> (<i>semichah</i> , <i>Nesachim</i> and waving etc)
<i>Todah</i>	Same as <i>Todah</i> except no bread required
<i>Pesach</i> transferred before noon	Not sacrificed as a <i>Korban Pesach</i> . Left to pasture until blemished. Then sold and <i>Shelamim</i> bought with proceeds
<i>Pesach</i> transferred after noon	Sacrificed as a <i>Shelamim</i>
<i>Bechor</i>	⚠ Never sacrificed. Left to pasture until blemished. Then may be eaten by Priests. (<i>Mipi Hashmuah</i> the <i>Bechor</i> belongs to Hashem and only it can be sacrificed)
<i>Maaser</i>	Never sacrificed. Left to pasture until blemished and then may be eaten.

Animal which was consecrated and thereafter developed a permanent blemish (or it had a temporary blemish) and was thereafter redeemed	Transfer is valid because holiness never fully departs, and the <i>temurah</i> is neither sacrificed nor redeemed. Should be left until it dies.
Animal to which holiness was transferred had a permanent blemish from the beginning	Should be redeemed. It also retains part of its holiness.

It is human nature to tend to increase one's property. Even though he made a *neder* or consecrated something, it is possible that he will reconsider, change his mind and redeem it for less than its worth.

Therefore the Torah states if he redeems it for himself, he should add $\frac{1}{5}$.

Similarly if he consecrated an animal, he may want to exchange it for his advantage.

Therefore Torah forbade all exchanges and penalised him that if he made an exchange, it and its *temurah* will be consecrated.

All the *mitzvot* come to subjugate our *yetzer* (inclination), improve our characters and make our conduct upright.