


מצוות
לא תעשה
#94

 We learn this mitzvah from Parshas Emor: (דברים זיא)

וְאִשָּׁה לֹא תִתְּנוּ מֵהֶם עַל הַמִּזְבֵּיחַ

We are not allowed to burn parts of an animal with a *mum* on the *Mizbeiach*.

Yesterday we learned separate *mitzvos* for not setting it aside as a *korban*, not *shechting* it, and not sprinkling the blood of an animal with a *mum*. Today we learn a fourth *mitzvah*, not to burn parts of an animal with a *mum* on the *mizbeiach*.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Halachos about an animal with a *mum*: Perek Vov of Mesechta Bechoros.
Not bringing an animal with a *mum* on the Mizbeiach: parts of Mesechta Zevachim and Mesechta Temurah.

One of the *inyonim* in *davening* is that it is in place of bringing *korbanos*. In *Ruchnius*, it is like we are bringing ourselves as a *korban* to Hashem!

Like we know, a *korban* has to be complete. It can't have a *mum*, something wrong with it. So how do we make sure that we don't have a *mum*?

The *neshamos* of Yidden are all like one big body! Some are like the head, and some are like the other parts of the body. So when we are bringing ourselves as a *korban*, we are really bringing with it the rest of the *neshamos* of Yidden also!

Just like when we bring a *korban* it needs to have every single part, when we bring the *neshama* to Hashem, it needs to be complete with all of its parts. When we have *Ahavas Yisroel* to every Jew, our *korban* is complete before Hashem — we are coming with a complete *neshama*.

But if *chas veshalom* we hate somebody — like this group of Jews, that relative, or a neighbor — and we don't want to have anything to do with them, then there is something missing! It's like we are cutting off a part of the *neshama* we are bringing to Hashem, and it has a *mum*!

So before we start *davening*, we say *Hareini Mekabel!* We tell Hashem that we are ready to have *Ahavas Yisroel*. We think about how every Yid is part of us, and this way our *korban* is complete and Hashem will accept our *tefillos!*


See *Derech Mitzvosecha, Mitzvas Ahavas Yisroel*

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#95

 We learn this mitzvah from Parshas Shoftim: (ויקרא כב:כה)

לֹא תִזְבַּח לֵה' אֶלְקִיךָ שׁוֹר
וְשֵׂה אֲשֶׁר יִהְיֶה בּוֹ מוֹם

Even if an animal has a *mum* that will go away (called “Mum Oveir”), we can’t bring it as a *Korban* until it is all better.


 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Bechoros perek Vov

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#96

 We learn this mitzvah from Parshas Emor: (ויקרא כב:כא)

וּמִיַּד בֶּן נֶכֶר לֹא תִקְרִיבוּ
אֶת לֶחֶם אֶלְקֵיכֶם
מִכָּל אֵלֶּה

If a *goy* wants to be closer to Hashem, he can bring a *korban*. If the animal he brings has a *mum*, we are not allowed to accept it as a *korban*.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Bechoros perek Vov

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#97

 We learn this mitzvah from Parshas Emor: (דברים יב:טו)

כָּל מוֹם לֹא יִהְיֶה בּוֹ

If we have an animal that we decided will be a *korban*, we need to be very careful not to make a *mum* on it, because then we can’t bring it

as a *korban*.



The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Bechoros perek Vov

מצוות
עשה
#86

We learn this mitzvah from Parshas Re'eh: (ויקרא כ"ב:כ)

רק בכל אות נפשך תזבח
ואכלת בשר כברכת
ה' אלקיך

If an animal that was supposed to be a *korban* DOES get a *mum*, what do we do? It is holy, so we can't use it for just anything, but we can't bring it as a *korban* anymore! So we can switch it for a different animal without a *mum*, and then the *kedusha* can switch from the first animal to the second animal. Then we can *shecht* the first animal if we want. This is the *mitzvah* of *Pidyon Kodshim*.



The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Bechoros and Temurah, and in places in Mesechta Chullin, Erchin,
and Me'ilah

Rambam: Hilchos Isurei Mizbeiach

PEREK BEIS

We learn more about different kinds of *mumim* in an animal. We also learn about some kinds of *mumim* that could go away, and the animal would be kosher for a *korban*!

PEREK GIMMEL

We learn from the *pesukim* in Torah about which animals are good for *korbanos*. Here are some of the things: It has to be at least eight days old, and it can't be an animal that is half of one kind and half of the other (*kilayim*)! (Like a half sheep, half goat)

PEREK DALED

There are some kinds of animals that even if they have no *mum*, we shouldn't bring as a *korban*. For example, an animal that was used for *Avodah Zarah* is *asur* to bring for a *korban*.