



**שור או כשב או עז "22:27
כי יולד והיה שבעת ימים
תחת אמו. ומיום השמיני
והלאה ירצה לקרבן אשה
לד"**

"When an ox or a sheep or a goat is born, it shall remain under its mother for seven days; and from the eighth day and on, it is acceptable for a fire-offering to Hashem." Why is one not allowed to bring an animal that is less than 8 days old for a Korbon? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

ששת "23:3 – ר' שמשון רפאל הירש
ימים תעשה מלאכה וביום השביעי שבת שבתון
מקרא קודש כל מלאכה לא תעשו, שבת הוא לד'
"Six days work shall be done, and on the seventh day is a day of complete rest, a holy assemblage, you shall not do any work; it is a Shabbos for Hashem in all your dwelling places." "שבת הוא לד'" – Shabbos is not intended as a day to satisfy man's need for rest, but as a day for rendering homage to Hashem. Its שביתה is an expression of this homage. Shabbos was given fixed and enduring; it was sanctified by Hashem. The nature of the Mitzvah of Shabbos is fixed, and is not entrusted to man's choice. Precisely for this reason the observance of Shabbos is a universal offering to Hashem. Since Shabbos is fixed, it comes to us "בכל מושבותיכם" – wherever we may scatter throughout the world. All the other Moadim depend on the nation and are fixed by its representatives. Accordingly, they are sanctified in the geographic center of our national life. The sanctity of Shabbos, however, predates the emergence of the nation and hence does not require the agency of the nation. In the case of Shabbos, man is called upon as an individual to yield to the Creator of the universe. Wherever man may be in the Hashem's world, the Shabbos comes to him and summons him to relinquish his control, offer up his world, and pay homage to the true Ruler of the world.

ויאמר ד' אל "21:1 – שם משמול
משה אמר אל הכהנים בני אהרן, ואמרת אלהם
"לנפש לא יטמא בעמיו
"Hashem said to Moshe: Say to the Kohanim, the sons of Aharon, and tell them: each of you shall

not contaminate himself to a dead person among his people." The Kohanim are commanded not to become Tamei from the dead. Why did they receive this command? The Midah of Aharon Hakohen was that he was an אוהב שלום – he loved peace and ran after peace. He was also, "משים שלום בין איש" – "לרעהו ובין איש לאשתו" – Aharon created peace between man and his friend, and man and his wife. When it says, "איש" – it also refers to the חומר and צורה of the person. There is a part of a person which is physical, and one that is spiritual. The חומר which is connected to the physicality, and the צורה which is the essence of the person, his spirituality. Just as Aharon Hakohen made peace between man and his wife, he also made peace between the two parts of man: Nefesh and Guf. With his words and soft language he guided Klal Yisroel's hearts to their Father in Heaven, until he changed their baseness, their animalistic desires, to only want to do Ratzon Hashem.

Aharon Hakohen made such an impression upon Klal Yisroel's hearts, that he changed their very nature to good. His bringing the Nefesh and Guf together brought much Kedusha, the opposite of Tumas Meis, the impurity from a dead person. There is Tumah from a Meis, for there is a void, a dearth of Kedusha – that is what creates the Tumah. Being that Aharon Hakohen's very essence was bringing Kedushah, Kohanim were to stay away from the opposite of their beings – bringing more Kedushah into the world. Shabbos Kodesh also has the power of bringing a person to be "one." Shabbos is רצא דאחד – the secret of one, that through זכור and שמור, the two parts of the person, the Nefesh and the Guf become one. This causes the person's nature to be turned to good. This is what we say in the Tefillah of Leil Shabbos Kodesh in לכה דודי – "מקדש מלך עיר מלוכה קומי צאי מתוך ההפכה" – "Sanctuary of the King, city of royalty – Arise and depart from amid the upheaval." The "מקדש מלך עיר מלוכה" – is referring to the Guf of a Yid, as Chazal tell us that Hakodosh Baruch Hu resides His Shechinah upon every Yid – thus the Yid becomes the Sanctuary and the city

for the King. However during the weekdays, "בתוך ההפכה" – there is upheaval – which turns good into bad. On Shabbos Kodesh, we say, "קומי צאי מתוך ההפכה" – that we must arise out of the evil and turn to good. The Posuk says, "וספרתם לכם ממחרת השבת" – that we count Sefirah from the day after Shabbos, and Chazal tell us that when the Torah says, "Shabbos" here, it is referring to Pesach, thus we begin the counting of Sefirah on the second night of Pesach.

Why does the Torah call Pesach, Shabbos? Sefirah is a time that we are purify our Nefoshos, our souls, from Tumah. Rashi explains that impurity means that the Yetzer Hara is in control of getting a person to follow after his physical desire. One needs to seek to control these desires, and not to follow after the silliness and mundane things of this world. This is the purpose of Sefirah, a preparation for the Yom Tov of Shavuot. When Klal Yisroel stood at Har Sinai to receive the Torah Hakdoshah, פשטו זוהמתן, the spiritual impurity that is in the world was removed. (When Klal Yisroel sinned with the Chet Ha'eigel, the Zuhama returned). Every year at this time, what happened then is re-awakened, and the Tumah disperses. All of Klal Yisroel need to be with Achdus, and certainly there needs to be Achdus, oneness, within each and every Yid – a perfect synthesis of body and soul to serve Hakodosh Baruch Hu. How is one to accomplish this, when there is Tuma and Zuhama, spiritual impurity in the world? How can man overcome this awesome power?

The first day of Pesach is the day that Klal Yisroel were taken out of Mitzrayim. The Zohar Hakodosh says that Klal Yisroel were removed from the fiftieth level of Tumah and taken to the fiftieth level of Kedusha. This was freedom of the Guf and Nefesh. All who are Zoche to reach this level are taken out for eternity. After Klal Yisroel were taken to the fiftieth level of Kedusha, they were taken back to the first level of Kedusha, and the Avodah of Sefirah is that every day for them to go up one level of Kedusha, until reaching the pinnacle of the fiftieth level on the Yom Tov of Shavuot. The reason that Pesach is

referred to as Shabbos is to teach us that this had the same effect as Shabbos, where the spiritual impurities are removed, and it is a time that the Nefesh and the Guf could work in tandem as one to serve the Ribbono Shel Olam.

לג בא'ומר – שם משומא – The Gemara in Yevomos 62b says that Rebbe Akiva had 24,000 Talmidim, and they all died from Pesach until Shavuot, for they did not give each other the proper respect. It says in the Tur and Bais Yosef Orach Chaim 493 that on Lag Ba'omer, they stopped dying. How are we to understand that the great Talmidim of the great Rebbe Akiva did not treat each other with respect? Why did they get punished specifically during this time? Even when there are great individuals, one can see that his friend is greater than him in at least one aspect, and because of that, the person respects the other person. However, within one individual, although he has various limbs, each with their own attributes, one part of the body doesn't respect the other for they are all part of one. Thus, one could say that when there is a group of people who are literally **כאיש אחד בלב אחד**, they are one person with one heart, then they wouldn't need to give each other Kavod. This was what the Talmidim of Rebbe Akiva were, and why they didn't give each other Kavod. However, they were incorrect. For while it is true that there should be a great Achdus amongst Klal Yisroel, at the same time, there is still an individual – each person with his own unit as a part of the greater unit of Klal Yisroel. Thus, the Talmidim of Rebbe Akiva should have been seeing their fellow Talmidim as individuals as well, and given them the proper Kavod.

שור או כשב 22:27 – חכמת התורה
או עז כי יולד והיה שבעת ימים תחת אמו, ומיום
“השמיני והלאה ירצה לקרבן אשה לר”
“When an ox or a sheep or a goat is born, it shall remain under its mother for seven days; and from the eighth day and on, it is acceptable for a fire-offering to Hashem.” It says in Vayikra Rabbah 27:3 on this Posuk that it is connected to the Posuk in Yechezkel 29:16 **“ולא יהיה עוד לבית ישראל”** – “Never again shall they be the trust of the House of Yisroel, recalling its guilt in having turned to them.” The Midrash is coming to explain

why there needed to be seven days under its mother prior to being brought as a Korbon. This can be explained with a Midrash later on in Vayikra 27:10 which says that this is like a Moshol of a king who came into a province and said that all who want to meet and greet him must first meet his **מטרונא**, his governess. So said Hakodosh Baruch Hu, that a Korbon should not be brought until seven days pass, for there are no seven days without a Shabbos Kodesh in it, and there is no Milah without Shabbos. We know that a Bris Milah cannot take place within the first seven days of when a baby is born, for his needs to have a Shabbos prior to receiving a Bris Milah. We need to understand what Shabbos has to do with a Korbon. Hakodosh Baruch Hu called the Korbon a **שור**, and not an **עגל** so that it not conjure up images and memories of the sin of Klal Yisroel – the Chet Ha'eigel.

The question is, while it is nice not to mention the name, **“עגל”** – but still – if it is really an **עגל**, then it is what it is, and would still be a remembrance of the Chet Ha'eigel, even if the word **עגל** is not said aloud. The answer to this is that it goes through a Shabbos Kodesh. Shabbos Kodesh makes it as if everything in the world is created anew – outside the boundaries of Teva, nature. This is why when the animal is born, it must remain with its mother for seven days, to ensure that it go through a Shabbos Kodesh. Traversing a Shabbos Kodesh causes the essence of the animal to change, so that prior to Shabbos, it was indeed an **עגל**, but once it goes through Shabbos Kodesh, it is no longer an **עגל**, but it is truly a **שור**, no longer a connection to the sin of the **עגל**. While in fact it was no longer an **עגל**, Hakodosh Baruch Hu also wanted to be called something different, for even if it was no longer an Eigel, but is still called one – that would be a remembrance of the Chet of the **עגל**. The question becomes, while we now understand why the **שור** needs to wait seven days, but why the other animals? Had Hakodosh Baruch Hu only made it that the **שור** needs to wait seven days, then it would be an embarrassment for Klal Yisroel. For all would understand that the seven days is so that it no longer be an **עגל**, and that would be an embarrassment for Klal

Yisroel, and a reminder of the Chet Ha'eigel. Thus, Hakodosh Baruch Hu commanded that for all Korbonos, it must be kept with its mother until after seven days.

Now we can understand why the Torah says that an animal must remain under its mother for seven days, and it is only on the eighth day that the animal can be brought as a Korbon. The animal must go through Shabbos Kodesh. Shabbos Kodesh is a holy day, that changes the very being of a person, as well as an animal. Shabbos is like a new lease on life for all that is living. The Ohr Hachaim Hakodosh tells us that the Zohar Hakodosh says that every Shabbos Kodesh gives life to the following six days. If not for the next Shabbos, there would no longer be life in this world. It is Shabbos Kodesh which is the source of all life. In order for a Korbon to be brought, it must first meet the **מטרונא**, the governess of Hakodosh Baruch Hu. Before bringing a Korbon, the one bringing the Korbon must realize what is happening. He is bringing the Korbon, and doing so gives him a new lease on life. It brings him closer to Hakodosh Baruch Hu. The Torah makes us wait to bring the animal until it goes through a Shabbos Kodesh, so that we recognize the Kedushah of Shabbos Kodesh.

Shabbos Kodesh is a time when there is purity. The Zuhamah, spiritual impurity, is pushed away. It is a day when one can truly connect to Hakodosh Baruch Hu. One can change himself for the better on Shabbos Kodesh, and be that new better person. The days of Sefirah are all about us preparing ourselves for Matan Torah, to receive the Torah Hakdoshah. On Pesach, we are elevated all the way in Ruchniyos, and then on the next day, we are lowered, to begin the process of re-elevating ourselves. The Torah refers to Pesach as **“שבת”**, as the Torah says regarding Pesach, **“ממחרת השבת”**, Sefirah begins on the day after Pesach. Shabbos Kodesh is a day of complete Kedusha, as is the first day of Pesach, and is thus called, **“שבת”**. Now are the days that we are to work on ourselves, to elevate ourselves in Ruchniyos, and may we be Zoche to truly prepared to be Mekabel the Torah Hakdoshah.