

A father is obligated to redeem his firstborn son after the boy reaches 30 days old. The *halachah* is that if the child reaches 13 years of age without having been redeemed, the new adult is obligated to redeem himself (see *Rambam Bikkurim* 11:2).

The Minchas Chinuch (392:1) wonders what happens to the father's obligation when his son turns 13. Is it **replaced** by the son's own obligation, or does it continue alongside it so that both are now obligated?

The Sefer HaChinuch (392) writes: It would seem that a father always remains obligated to redeem his firstborn son, and that even after his son reaches adulthood and becomes responsible for his own redemption, the *mitzvah* is still incumbent upon the father.

He adds that this seems to be how to understand the Gemara in *Kiddushin*.

The *Braissa* (*Kiddushin* 29a) states that a father is obligated to circumcise his son, redeem him (if he is a firstborn), teach him Torah, marry him off, and teach him a trade. The obligation to redeem his son is listed together with other obligations that **certainly** seem to apply to an adult child who is past the age of 13 years old. We do not absolve the parent to marry off his child when the child becomes 13 years old!

It can be assumed, then, that **all** the obligations listed in that *Braissa* have **similar** parameters. If we know that the other obligations do not end when the child becomes 13 years old, we could assume that the same applies for the obligation to redeem a firstborn son.

The HaChinuch rules that a father's obligation to redeem is **still** applicable on his adult son.

However, the (2:4) Minchas Chinuch points out that if this ruling is based on the *Braissa* then we should rule the same way regarding the *mitzvah* of *milah* – a father's obligation to circumcise his son is **still** applicable on his adult son.

The obvious question is: Why didn't the Sefer HaChinuch state the same conclusion regarding the *mitzvah* of *milah* – that it seems that a father always remains obligated to redeem his firstborn son, even after his son reaches 13 years old? It seems that the question remains: What happens to the father's *mitzvah* of *milah* when his son turns 13. Is it **replaced** by the son's own obligation, or does it continue alongside it so that both are now obligated?