

שאל נא את הכהנים תורה

Q. **מציאן ירושלים** in the whole way leading up to **ירושלים** is filled with clean white sheep, everyone bought a sheep and are on the way to the **בית המקדש**. All along the way, they were singing **עולמים** and suddenly I remembered the golden crown on my tooth, is it **טומאה**, and if it is, does it become **טהור** when I am **טובל**?

Q. My hands are **טמאים**, (I held my little 1-year-old **משה**'s hands (he was touched by a **יולדת**, and never went to the **מקוה**) by the **מה נשתנה**), and it's time to eat the **קרבן פסח** with the **מצה** and **מרור**, and I don't want to run to the **מקוה** to be **מטביל** my hands, can I have someone put the **קרבן** and the **מצה** in my mouth, without me touching it, alternatively, can I use gloves? (ע' חגיגה כד:)

Q. After Benching when it came time for **הלל**, what a scene! **דוד המלך** started the **הלל** in such a sweet voice, and the whole **כלל ישראל** joined. The singing broke all the **מחיצות** in **שמים** (**פסחים פו**), and everyone heard a **קול** **בת** saying **קולך ערב** (**שהש"ר פ"ב, לא**) **השמעני את קולך כי קולך ערב**. I took my little **משה** in one hand, and was holding **Zeidy Himmelstein**'s hand with my other hand, and **Zeidy** was holding **Mr. Genuktshoin**'s hand, and we were dancing with **דוד המלך**! Then I remembered that my hands are **טמא**, because I touched **משה**'s hand, what's with **Zeidy** and **Mr. Genuktshoin**'s hands? (ע' חגיגה כד)

Q. The first day of **יום טוב** in the **בית המקדש**: All the men in **כלל ישראל** came to bring **קרבנות** and daven in the **בית המקדש**. What a Davening, there was nothing like the davening of the first day of **פסח ב,ז**! After, they brought home the **שלמי שמחה**, do women have a **מצוה** to eat from the **קרבן**? (ע' קידושין לד:)

Q. I had my Pesach food in a 9x13 and a **יולדת** touched the pan, did the food become **טמא**? Are disposable pans (**כלים פט"ז מ"ה**) **מקבל טומאה**?

הלכתא למשיחא

Let's continue getting ready for the **קרבן פסח**. • The **תורה** says **יאכל אחד** **בבית**, which means that you have to eat the **קרבן** in one place, you can't eat the **קרבן** in two different places. • One **קרבן** can be used for two different **חבורות**. • If there is one **חבורה** in a room, then the whole room is considered their **מקום**, and they can eat anywhere in that room (**תוספתא פ"ו ה"ט**). If there are two **חבורות** in one room, whether with one **קרבן** that was split, or each with their own **קרבן**, they have to make a small **מחיצה** and they shouldn't be facing each other (**ה"ג**). • If you are eating outdoors¹, then you have to eat in one spot (**חזו"א ס' קכ"ד לדף פו אות א**). • According to **רש"י**, if you're not facing the other **בני חבורה** (you are back-to-back), it's considered two separate **חבורות**, even if you're turning around because you're uncomfortable. •

Once a **חבורה** has made up to eat together, they are obligated to eat together, and cannot split up, unless one of the **בני חבורה** overeats or invited someone into the **חבורה** without consulting the rest of the **חבורה**, then they are allowed to ask him to leave (before he started eating) and make his own **חבורה** (with the portion that he got). • There was a **מנהג** by the ultra **צדיקים**, that if you were **טובל** your clothing and dishes **הקודש** with the intention to eat in one **חבורה**, but then joined another **חבורה**, they would **טובל** everything again. This **טבילה** can be done on **יום טוב**. •

It is **אסור** to take even part of the **קרבן** out of your **חבורה**, and if you do, it becomes **פסול**. So, if you are the only **חבורה** in the house, you can't take it under the doorpost, because that's considered out of the room. If you are two **חבורות** in a room, you can't take it out of the marked area of your **חבורה**. If you are not in a house you can't remove it from the table. If two of the **בני חבורה** take out together two **כזיתים**, it is not considered that the meat left the **חבורה**, rather that part of the **חבורה** moved over (**ירוש' והביאו חזו"א, אמנם לא מוזכר ברמב"ם**), however you can't eat it outside of the **מקום** of your original place, because that's called **מקומות שתי**, but you could bring it back to the original place and continue eating

¹ לכאורה אם עושה מחיצות בחצר מהני לשווייה כולו כמקום אחד, אמנם באור שמח פ"ו בית הבחירה ה"ז מבואר דלא מהני, וצ"ע.

there. The חזו"א is מסופק if you put the קרבן in a cupboard is it considered that it left its חבורה and became pasul.²

- According to תוס', once the קרבן was split up, and each חבורה took their part, the איסור to take the קרבן out of the חבורה already goes into effect, even before they start eating.
- If you got up while chewing the קרבן and walked over to another חבורה, you can chew with your mouth closed, but you can't swallow, and when you return to your חבורה you can swallow, and it's not פסול because it left its חבורה.

The קרבן has to be eaten in a place that has קדושת ירושלים. According to (שבועות יז: ד"ה ואין) and תוס' (בית הבחירה פ"ו ה"ז) it can only be eaten on ground level; the second floor or roof doesn't have קדושה. Some מפרשים hold that according to (וכן דעת הרשב"א בתש"לד', ובליקוטי הלכות פסק כראב"ד) רמב"ם, you can eat on the second floor or roof.

The קרבן פסח has to be finished by חצות. If there is any meat left on the table, the meat and all the food on the table must be removed and burnt along with the meat. The meat after חצות if touched makes your hands טמא, and you need to wash your hands before touching תרומה, and be מטביל your hands before touching קדשים. The left-over meat will be burnt on חול המועד. After the זמן אכילה there's no problem of taking out the meat from the חבורה.

כאשר זכינו לסדר אותו כן נזכה לעשותו

ANSWERS TO LAST WEEKS QUESTIONS:

- Q. I can't begin to describe in words, the feelings, the whole entire כלל ישראל together in ירושלים, eating the פסח, and saying over the tremendous נסים, and how the whole גלות was for our best. And then came the הלל! The whole entire כלל ישראל singing together with such דביקות to Hashem, it feels like there is nothing else, just Hashem and his Beloved כלה! After such a סדר everyone reached such high levels of קרבת אלקים, my little 4-year-old Manny asked if he can also bring an עולה the next day like all the Tatties and בחורים, can he?** (ע' הגיגה ב.)
- A. According to תוס', there's a מצוה of חינוך, that your son should bring an עולה. However, since it's not a real חיוב, he would have to bring it as an עולה נרבה, which he can't do on יום טוב, but he should bring it on חול המועד.
- Q. Zeidy Himmelstein has a big חבורה just from the einiklach. Cousin Lemel offered to be נמנה on the brains just to be part of Zeidy's seder. A whole bunch of tables were set up, for each of Zeidy's kids. Heshy started eating his portion of the פסח, and then Zeidy started telling stories of יציאת מדבר העמים, and Heshy wanted to move to Zeidy's table to hear better, can Heshy continue eating next to Zeidy, or it's a problem of eating in two places?** (ע' פסחים כו.)
- A. If everyone is facing each other, it's considered one חבורה, and you can move closer to Zeidy. If they are not facing each other, then according to רש"י, it's considered two חבורות, and two מקומות, so you can't eat there (even if Heshy and Manny bring two כזיתים together, so it didn't become פסול by leaving the חבורה, it's still considered two מקומות). According to רמב"ם, if they are coming as one חבורה, and didn't split up the קרבן originally for the different families, it's מסתבר that they're considered one חבורה (even if they're not facing each other).
- Q. I went to get my kittel that I was טובל על טהרת הקודש from the closet, and I'm not sure when I took it out if I touched a shirt that is טהור but I wasn't טובל it, am I טהור?** (ע' טהרות פ"ד מ"ב.)
- A. Yes, because these חומרות are מדרבנן, they were מיקל by a ספק.
- Q. I am being טובל my טלית and tefillin, do I have to untie the קשר and the ציצית, in order to be טובל them?**
- A. Normally when you're טובל tefillin, if the קשר is tight, you don't have to untie it, because it's meant to stay like that permanently, and it's not a חציצה (ב, מקואות יב). By ציצית, when you're טובל it, you have to make sure that if the corner of the בגד is scrunched up (water is unable to get in), you have to loosen it so that water can get in (שם משנה ג); because if water can't get in, it's a חציצה. However, by קדשים, there is a חומרא that all knots – even if water could get through – have to be untied before being טובל. The (ע' הגיגה כ.) מאירי says that this applies to ציצית knots as well, it must be untied before the טבילה. As for תפילין, you don't have to untie the קשר, because the קשר תפילין is not a חציצה (even if water can't get inside).
- Q. I am a טבולה יום, so I'm not eating from the פסח, and I'm being very careful not to touch any of the food, but for the ד' כוסות, I'm pouring myself, because I'm not מטמא the wine, but as I was pouring, by mistake I touched the wine that was being poured, and the wine is תרומה, what's the status with the wine in the bottle, did all the wine become פסול?** (ע' טהרות פ"ח מ"ט.)
- A. The rest of the wine is טהור, because when a liquid is pouring, it's considered מחובר. According to the גר"א, this הלכה only applies to a טבול יום, because a regular טמא would make the first drop a ראשון, and every drop would make the next drop a ראשון. However, the רמב"ם and other ראשונים say clearly that this applies to any טמא (ספכ"ה).

² וצ"ע, אם דוקא כשהוא מי סאה מספק"ל, ואפי' במי סאה, אם הוא דוקא מגדל שאינו תשמישי סעודה, אבל מקרר מסתבר אפי' כשהוא מ"ס, אינו נחשב למקום אחר, דהוא מתשמישי הסעודה.