

# ARE WE READY FOR משיח?

פרשת כי תשא-פרה Issue 18

## שאל נא את הכהנים תורה

- Q. WOW!** like the נביא described יורעאל כי גדול יום יורעאל, planes from all over the world are landing back home, the גויים are bringing back every Yid (ישעיה ט,ח-ט). Hashem's כנינה is shining on us so brightly, there is no need for the sun anymore (שם יט)! The גויים are doing everything for us (שם י"ב). It came time to be מקריב the פסח, all the Arab countries gave us the millions of sheep needed (שם ז). I got a sheep and watched it for 4 days, and on ערב פסח, which fell out on שבת that year, the clouds came and picked me up and whisked me to the בית המקדש<sup>1</sup> (ילקוט"ש ישעיה תקג). I was waiting outside the בית המקדש at 10:00 am with millions of other Yidden waiting to be part of ראשונה. As we were waiting, we started to sing and שירי לדי' שיר חדש כי נפלאות עשה עשה, and I got so involved, my little sheep ran off. So I quickly got a hold of another sheep, and finally after 2:30 they were ready to start the פסח. קרבן פסח. By that time, I already found the first sheep. I'm going to be מקריב only one of them, what do I do with the other one?
- Q. A cloth face mask that before משיח was worn as a בגד, and after משיח came, stopped being used as a mask by everyone, is it still מקבל טומאה, or do I have to designate it for a different use in order for it to be מקבל טומאה?**
- Q. I did הזאה on a kids coat, that has gloves clipped on, do I need to do הזאה on the gloves also?** (ע' פרה פי"ב מ"ט)
- Q. I did הזאה on the handle of a pot, does it work for the pot?** (ע' פרה פי"ב מ"ח ותוספתא פי"ב ה"ח גי' הגר"א)
- Q. I am the lady who had a baby girl last week, I want very much to go see אהרן הכהן, is there a way I can be מפוריש חלה and bring it to אהרן הכהן, when I am a טבולת יום, without being משמא the חלה?** (ע' טבול יום פ"ד מ"ב)

## הלכתא למשיחא

we went through the הלכות of מלאכה, היסח הדעת, and טהרה לחטאת. Now let's discuss a few הלכות that weren't discussed yet.

- When drawing the water, it has to enter the pail through something which is not מקבל טומאה, which means you can't move the water with your hands or any כלי that's מקבל טומאה to get the water in the pail.
- When being טובל the pail before drawing the water, if you're being טובל in a מקוה that the water is not good for חטאת (i.e. the mikva water is not מים טהורים), you have to first dry the pail before drawing the חטאת (because you can't have that water mixed with the חטאת).
- The אפר also is not allowed to have anything else mixed in.
- When you're מקדש the water, the אפר that comes out of the tube you're pouring it from has to come from your כח. (Tubes were typically used to store and distribute the אפר). When pouring the אפר into the water, you have to be careful. You want to make sure not to pour too much, because it's a waste of precious אפר, as whatever touches the water, cannot be returned to use again. On the other hand, if you tilt your hand only a little and the אפר rolled towards the top of the tube, and then fell in the water by itself or the wind blew it in, it's not כשר (because it's not your כח). According to some שיטות you cannot use a glove when taking the אפר and putting it on the water (ע' חזו"א יב, ט).
- After you're מקדש the אפר, you use an אזוב, a type of grass, to dip in the water and do the הזאה. You take three אזוב's each one a טפח, with the root attached, and the flowers already blossomed, and tie them together.
- Dipping the אזוב in the water has to come from your כח. You cannot drop the אזוב in or use gloves (א, חזו"א טו, א).
- If the אזוב is short, it's ok to attach a string to assist the dipping in the water (this comes in handy when the כלי that the water is in has a narrow opening), but you have to hold onto the אזוב (without gloves) while doing the הזאה. The הזאה has to come directly from the אזוב, if it comes from the string it's not כשר. If you're not sure, it's מספק.
- The הזאה is כשר if even one drop reaches any part of the skin besides the tongue and teeth, and by a כלי any part of the כלי. (If it's a כלי that's made of different parts that are attached permanently, you should do הזאה on the main part).
- If a כלי has different parts that are not attached, each part needs הזאה, for example, each leaf of a table.
- You can do הזאה on a few people or כלים, and you don't have to dip the אזוב in the water each time, but if you dipped the אזוב with the intention to do הזאה on something that is not מקבל טומאה, then according to the רמב"ם you have to dip again when you do הזאה on something that is מקבל טומאה. According to רש"י only if you actually did הזאה on something that's not מקבל טומאה do you have to dip again. So it's important to know each כלי if it's מקבל טומאה or not, and if you're doing מספק הזאה, you have to dip again.
- While being מקדש the water you don't wear shoes<sup>2</sup> (פרה פ"ח מ"ב).
- Every כלי has to receive הזאה

<sup>1</sup> זה יהיה בכל שבת וראש חודש, ובשבת ר"ח פעמיים, לכל אלו הרחוקים שא"א להגיע ברגל.

<sup>2</sup> וי"א שמא יפול משקים מעלמה על הסנדל, ויטמא את הסנדל והסנדל יטמא את האדם, וי"א שמא יפול מהמי חטאת ונפסל בהיסח הדעת ומדרבנן מטמא כלים ויטמא האדם. וי"א ה"ה נושא ומזה לא ינעול, וי"א דוקא מקדש (ע' תוס' יו"ט בשם הכ"מ, תפא"י וגר"א).

directly from the אורז, not that the water hit one spoon and rolled off or shpritzed to the next. If you are unsure, it's מספק. • If any water, juice or paint fell in the מי חטאת it becomes פסול, so it's important to keep it covered. If you left it uncovered, and found it covered, you have to assume that it's פסול, since most people are not טהור לחטאת.

**ANSWERS TO LAST WEEKS QUESTIONS:**

**Q. At first it was very scary for כלל ישראל, the מלאכים were saying what זכות do the Yidden of תשפ"א have (רמיה ל,ו שה"ש ח,ה), but כלל ישראל proved its firm love to Hashem and proudly proclaimed, even after close to 2000 years in גלות, I continue the תורה and תפילה, and I do the מצות with love (שה"ש שם י), and Hashem was so proud of his people, He performed such נסים for his beloved loyal כלה (ו,ו) and He rested his שכנה on us like when we were in the מדבר, with a fire of the שכנה around ירושלים (זכריה ב,ט). It came Purim time and we were going to the בית המקדש for קריאת המגילה, and I wanted to know, what can I bring to the בית המקדש and not worry that it's טמא. Is a gragger, mask, and leather מקבל טומאה case מגילה?**

A. A wooden or plastic gragger is not מקבל טומאה, a metal gragger is (שבת נח:). A mask even if it's metal is not מקבל טומאה, because it is not a כלי מעשה (שם סו:). A cloth mask, that is not used at all, only on פורים as a mask to remember the חסדי ד', is not מקבל טומאה (רמב"ם פכ"ב ה"ח). A leather מקבל טומאה according to the רע"ב (רמב"ם פ"א כ"ג ח"ה), unless you set it aside to use as a shmateh (רמב"ם פ"א כ"ג ח"ה), unless you set it aside to use as a shmateh (רמב"ם פ"א כ"ג ח"ה). (כלים פ"ז מ"ז ד"ה אנגלין).

**Q. Out of חבל הכרת הטוב to HASHEM, I am using the same rope that was used to hang המן, to tie the פסח to my bed. I am just wondering is a rope מקבל טומאה?**

A. No. Only a בגד that the strings are spun and woven is מקבל טומאה (שבת סד).

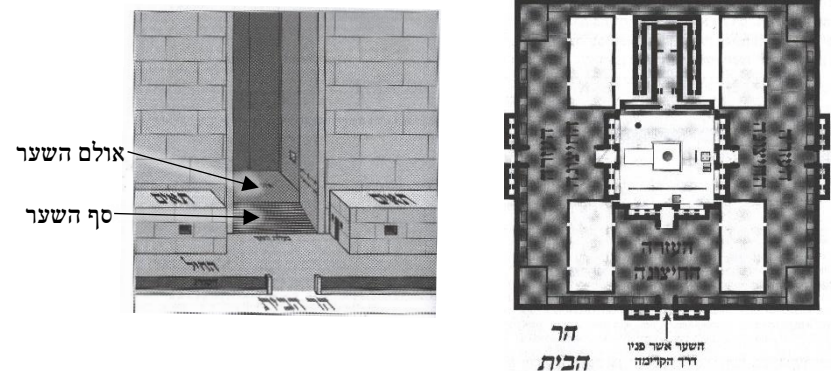
**Q. I have hamentashen (that were מוכשר when they were wheat) that were made with pure apple juice (no water), and a טמא touched the corner of one of them, can I break off that part and consider the rest טהור?**

A. If a טבול יום touches a corner you can just break it off, because it's not considered a חיבור through פירות. The תוס' יו"ט holds that this is only by a טבול יום, but a regular יום, it is a חיבור, but the ר"ש says that even by a regular יום, טמא אחרונה, תו"ח, ורש"ש, all argue on the תוס' יו"ט.

**Q. I was on the way to the בית המקדש to hear מרדכי הצדיק lein the מגילה, and by mistake my foot touched מי חטאת that became פסול, did I become טמא? I really want to hear מרדכי הצדיק lein, is there any way I can go to the בית המקדש?**

A. If the פסול דרבנן (for example: the color of the water changed due to smoke or paint got mixed in, or even if because of a דרבנן, but then he was מסתה, which makes it into a דאורייתא (פסול דאורייתא), then מן התורה it's not מטמא anymore (because it's then regarded as regular water), but חז"ל made a טמא to those who are not טהור לחטאת. If it is מן התורה, כשר מן התורה (for example: a little water got mixed in the מי חטאת, so התורה, מי חטאת, but then he was מסתה, which makes it into a דאורייתא (פסול דאורייתא), then מן התורה it's not מטמא anymore (because it's then regarded as regular water), but חז"ל made a טמא to those who are not טהור לחטאת. If it is מן התורה, כשר מן התורה (for example: a little water got mixed in the מי חטאת, so התורה, מי חטאת, but then he was מסתה, which makes it into a דאורייתא (פסול דאורייתא), then מן התורה it's not מטמא anymore (because it's then regarded as regular water), but חז"ל made a טמא to those who are not טהור לחטאת. If it is מן התורה, כשר מן התורה (for example: a little water got mixed in the מי חטאת, so התורה, מי חטאת, but then he was מסתה, which makes it into a דאורייתא (פסול דאורייתא), then מן התורה it's not מטמא anymore (because it's then regarded as regular water), but חז"ל made a טמא to those who are not טהור לחטאת.

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**Q. I just had a girl, so I won't be able to eat from the פסח this year, I will be a טבולה יום, can I at least help a little like pour water over the פסח to rinse off the blood before it's roasted?**

A. Yes. According to the ראשונים, not only could she pour, she can even touch the water, because a שני יום is a שני יום, and חולין that is meant to use for קדשים has a דין of חולין, which doesn't become טמא from a שני יום. The גר"א is more מחמיר and holds she can only pour from a pot that is totally dry on the outside, but if it's wet it's a problem. Because the גר"א holds, that if the water in the pot is going to end up touching קדשים, the water gets a דין of קדשים. And לגבי קדשים, you (the טבולה יום) are considered a ראשון. Therefore if you touch the water on the outside of the כלי, that water will be מטמא the pot, and the pot will be מטמא the water inside. Therefore the pot has to be dry outside.

<sup>3</sup> ואפשר דהוי גזירה לגזירה עי' חזו"א מועד סי' קכ"ד פסחים צב' דגזר יהושפט שלא יבאו ליכנס בטעות לעזרה, וגם טומאת מי חטאת הוא גזירה שלא יבאו לטעות במי חטאת כשרים, עי' בהגר"א או"ח שמ"ט אות יא' החילוק בין גזירה לגזירה ובין גזירה על שבות, וצ"ע.  
<sup>4</sup> עכשיו קיימת (במקצת) מה שקרינו בהפטרה שבוע שעברה (יחזקאל מג,יא) אתה בן אדם הגד את בית ישראל את הבית וגוי הודע אותם וכתב לעיניהם וישמרו את כל צורותו וגוי ופירש"י ילמדו ענייני המדות מפיך שידעו לעשותם לעת קץ.