

ARE WE READY FOR משיה?

פרשת כי תצא Issue 36

שאל נא את הכהנים תורה

- Q. I was walking down the streets of בני ברק and saw a pot in the street, it looked like the millions of pots that are all over ירושלים that are used to cook קרבנות (זכריה יד, כ-כא) קרבנות. I was so excited to do the מצוה of השבת אבידה, so I picked it up and looked for a סימן, what is the status of the pot, me and all my clothing, and everything I touch?
(ע' טהרות פ"ד מ"ה ורמב"ם פי"א הי"ב ממטמאי מו"מ)
- Q. I left my two triple strollers at the entrance of my apartment building overnight, do I have to be טובל them the next morning?
(ע' טהרות פ"ה מ"ג)
- Q. I just came back from the מקוה with toveled laundry and hung it up outside to dry, then I went inside for a minute to get some more laundry, is the laundry outside טמא?
(ע' שם)
- Q. I had a boy less than 40 days ago, and the בית המקדש just came down from שמים! Can I send my husband to bring the קרבנות יולדה that I have to bring for my previous births, or do I have to first wait for day 41?
(ע' רמב"ם מהר"ב פ"א ה"ה)
- Q. Do I have to wash my hands before smearing oil of שביעית?
(ע' רמב"ם שמיטה ויובל פ"ה ה"ז ודרך אמונה שם)

הלכתא למשיחא

We have discussed last issue how to prepare the 40 חלות for the תודה. Let's continue learning about the תודה. Besides the לחמי תודה, we¹ also have to prepare the מנחת נסכים (for a flour עשרונים 3 פר, 6 oil and 6 wine, for an איל 2 flour, 4 oil and 4 wine, and for a עז, 1 כבש או עז, 3 flour, 3 oil and 3 wine). The נסכים are bought in the בית המקדש. You need to prepare a measuring cup (כלי שרת) of an עשרון, and two measuring cups of a רבע ההין (if you are bringing a כבש) one for the oil and one for the wine, and a ביסא (a כלי to prepare the dough). Make sure they are clean so there should not be a חציצה, and so the measurement shouldn't be missing from the complete amount. Measure one עשרון at a time (if you are bringing an איל or a פר, and you need more than one עשרון). The measurement should be flat not overflowing, and have in mind to be מקדש the flour. Then measure the oil and the wine, and have in mind to be מקדש them. Bring the ביסא and make a ברכה² על היציקה, and pour some oil in the ביסא. Then pour all the flour into the oil, and pour most of the oil on the flour. Now make a ברכה, and mix the flour and oil without any water. If there is any dough stuck on your hands, make sure to put it back in the dough. Now pour the remaining oil on the dough. The הקטרת החלבים is now ready for the כהן to be מקריב after the מנחה.

Getting back to the לחמי תודה, there is a מצוה to take off תרומה and give one from each of the four types to the כהן. You make a ברכה, and you are מפריש the תודה לחמי תרומה. Now we are ready to bring the קרבן! You go to do the הקב"ה and you say דברי שבח והודאה. After the זריקת הדם, the next מצוה is תנופה. The כהן brings the fats, and puts it on your hands, the חזה ושוק on top of that, and the הכבד ויותרת הכבד on top, (and the אליה by a כבש), and on top goes the תרומת לחמי תודה. The כהן places his hands under your hands, and you make a ברכה על התנופה, and you make a ברכה. The תרומת לחמי תודה is now ready for the כהן to be מקריב after the מנחה. If the קרבן is from the נשים צדקניות, the כהן does תנופה for them. After the הקטרת האימורין, the כהן can eat the תודה לחמי תודה.

Now we are ready for the מצוה of eating the קרבן. Before eating, you go to a מקוה and make a ברכה על טבילת ידים, and dip your hands in the מקוה. Before eating you make a ברכה, and you are מפריש את האוכל את הזבח, and you are מפריש את האוכל את הזבח. According to many ראשונים even the portion that the בעלים eats has the הלכה of 'למשחה לגדולה', which means it has to be eaten the way kings would eat this. Therefore, the meat should be eaten roasted with mustard, if you like to eat it like that. If you prefer to eat it a different way it's fine (יא). You have to sit when eating (ולתור"ד יומא כה צריך להסב). Another הלכה of המשחה is that you should be full when finished eating קדשים, so if you are going to receive a small portion you have to eat some חולין first (ואי"א דעת תוס' פסחים קכ, ופסקי תוס' מנחות נא:). If you don't have enough people to eat the קרבן then you should not eat חולין beforehand so you should not come to eat גסה, אכילה גסה. (תמורה ג). אכילה גסה means that you are so full that you are just forcing it down. According to תוס' it means even if you are not so full but you are not hungry anymore. Since there is so much to eat

¹ לדעת רוב ראשונים היציקות והבלילות כשר בזר, וכתבו הרמב"ן וריטב"א קידושין ל"ו בשם ר"ת דהמצוה על הבעלים להכניס, והריטב"א הוסיף דכשר בנשים (אמנם כיון שנעשה בעזרה, ואין הנשים נכנסות אין זה נוגע). וכן דעת רש"י במנחות יח: ובש"מ ורשב"א שם, ור"ש על הת"כ אמור פרשתא ג' פסקא ד' דכשר לכתילה בזר, וכן פסקו ליקוטי הלכות מנחות יח, וחזו"א כה יז. וכן מבואר ברמב"ם מעשה הקרבנות פי"ג הי"ב. אלא דבביאת מקדש פ"ט ה"ה משמע דאסור, ורע"א שם כתב דלאו דוקא, ומותר לכתחילה, והאחרונים האריכו בזה ע' מפתח שם.

² כ"כ הרמב"ן בסה"מ שורש יב' לדעת הבה"ג, דכל עבודה טעונה ברכה. וע' ספר עבודת הקרבנות (מחתן הח"ח) ח"ב כא' בהג"ה.

and it has to be finished that night by חצות, make sure to invite as many people as you can, and tell everyone about the תודת that you experienced. (It's כדאי to send out invitations at least a week in advance, so everyone has time to become טהור).

ANSWERS TO LAST ISSUE'S QUESTIONS:

Q. I was from the אבלי ציון who begged Hashem three times a day for the גאולה, and I prepared myself for the גאולה by learning all the הלכות למשיחא (כ"כ הח"ח במכתבים ומאמרים ה', דזהו בכלל חיתום למלכותי) הלכתא למשיחא, and people made fun of me and didn't take me seriously, but then it came ערב שביעית and in ניסן it all of a sudden turned cold and started snowing, and then in תמוז and אייר סינן תמוז and אב each month there was a terrible צרה of נופלים, and then people started saying this is not normal, משיח must be coming soon, but still not everyone got the message, but I continued to beg Hashem to bring the גאולה and learn the הלכות. And then came a point that Hashem said that I am going to show the whole world who cared about me, and cried over the המקדש בית המקדש, and when Hashem sent out מלאכי חבלה I was able to walk around freely, and the מלאכי חבלה had no power over me, (כל זה בפסיקתא רבתי פרק לה ובקצת דפוסים לד). After I was saved from the מלאכי חבלה, I decided I have to bring a תודה. So I prepared all the חלות תודה and then one of the חלות cracked in half, do I have to bring another 40 חלות? (ע' רמב"ם פסולי המוקדשים פ"ב ה"ד)

A. If it cracked before the שחיטה, then you bake another one, if it cracked between the שחיטה and זריקה, then all the חלות are פסול, and if it cracked after the זריקה, it is כשר, just when you take off תרימה (one from each set of ten that goes to the חתן, כהן), you have to be מפריש from one that is not cracked.

Q. I was transporting organs which were in the back of my car, there is a board separating the front seats and the back seats, did I become טמא? (ע' כלים פ"ח מ"א)

A. 1) Any חתי that has אבר מן החי is מטמא like a מת, (even if it's less than a כזית, or a כזית of מת is also מטמא like a מת, and if you are under the same אהל you become טמא. 2) The משנה discusses a case where you have a big oven, and you place a board or curtain inside, and on one side there is טומאה. According to the חכמים, it doesn't stop the טומאה from travelling to the other side. Even though in a house it could prevent the טומאה from travelling, but by a כלי חרס, which חולקין כלי חרס, explains since it's not normal to split a כלי into two compartments by means of a board or curtain, it is not viewed as a separate place. If it would be made originally by the manufacturer as two separate compartments, and baked in the furnace in such a manner, then it would be considered two separate places (ע' משנה אחרונה שם וחזו"א כלים י, א). Therefore, it would seem that placing a board between the seats would not stop the טומאה from travelling.

Q. I prepared my own wine to make sure it is טהור, I toiveled all the bottles and the pail that is used to scoop out the wine, and I filled up the bottles with wine, and then I noticed a spoon that was טמא in one of the bottles, my Moishe'le must have put it in, I have no idea if the spoon was in the bottle originally, or in the pail, or in the בור, is all my wine טמא? This is a הפסד מרובה and I need to know the עיקר הדין! (ע' טהרות פ"י מ"ז)

A. The rule is when you have a ספק, we assume כאן נמצא כאן היה, if I found it here, I assume it was here all along. Therefore, if I found the spoon in the bottle, I can assume it was there all along, and the rest of the wine is טהור. However, that's only if I didn't check the bottle before I filled it up, or even if I checked before and didn't see it there, but I didn't cover the bottle after filling it up, so there is a possibility that it fell into the bottle after I filled it. But if I checked the bottle before filling, and covered it right after filling, it obviously was in the pail or maybe even in the בור, therefore everything is טמא. We can't assume that the spoon fell in the pail right before you filled up the last bottle, for the same reason that כאן נמצא כאן היה, if it was in the pail, it has to be assumed that it was there all along.

Q. It's almost שביעית, am I supposed to bring ביכורים from פירות שביעית? (ע' רש"י משפטים כג, ט, מנ"ח מצוה צא ועוד)

A. רש"י says that you bring ביכורים in שביעית. גור אריה says that it's טעות סופר, because how can you bring ביכורים and say פרי האדמה אשר נתת לי when you don't own the fruit? The אור החיים (דברים כו, ב) also says it's impossible to be חייב in שביעית because everything is הפקר, and you don't bring ביכורים from fruit that are הפקר? The חזו"ן (ע"ל יא, יח) says that שביעית is referring to a case that חנטה was in the sixth year, and the harvesting was in שביעית, and after שביעית he brings these ביכורים. Rav Elyashiv (הערוך לגיטין מ:) answers that the original owner of the field can take for himself the amount of three טעודות, and since he owned the land originally, he brings ביכורים from those fruit. Additionally he says, you don't have to be מפקר those 3 טעודות worth, and even though everything is הפקר, you can make a קנין חצר while the fruit are still attached. Also, you can make the fruit ביכורים while it is still בוטר before it reached the stage of being חייב in שביעית (וע' דרך אמונה פ"ב מביכורים ה"א עוד ציור), שביעית in חייב.

Q. I was from the נשים שאננות who worked hard to pay tuition for my kids to learn תורה, and when Hashem was teaching (ספר אליהו ופרקי משיח עמ' ט' ד"ה רבי אליעזר ב"י!) כבוד. After I got a front seat near the men! What a זרובבל. When I eat the קרבן שלמים I am supposed to lean (לדעת) קדיש דרבנן said זרובבל. When I eat the קרבן am I supposed to lean (בספר תא שמע חלק יד פרק ב סעיף ו דן בזה באריכות) (התור"ד יומא כה, דצריך להסב)

A. It is מסתבר that for the same reason why women don't lean on פסח, 1) because they rely on the רבבי"ה that nowadays there is no חייב to lean, because it is not the way even for kings to lean, and 2) the שאלתור holds that a woman is פטור from leaning because it is not the way for women to lean, the same applies by eating קדשים that there is a חייב to eat it the way kings eat, this doesn't apply to women.