

ARE WE READY FOR משיח?

פרשת חיי שרה Issue 41

שאל נא את הכהנים תורה

- Q. I almost don't believe my eyes! Once again לופינוס, לופינוס, אדרינוס, סנחריב, סנחריב, and all the wicked kings of the גוים who caused pain to the Yidden and ירושלים, are once again in power, and are gathering the nations to fight against ירושלים. And then Hashem went himself to fight them, and sent them a terrible מגיפה, so we can see the נקמה in front of our eyes! Ah! זוהר פ' בשלה נח: :) וברב גאונך תהרוס קמיך. After all this, I went to bring a קרבן תודה to thank Hashem for the tremendous נסים. I have a little sheep that is two weeks old, can I use it לכתחילה for the קרבן תודה (ע' פ"א מ"ד)?
- Q. I have a new glass cup, with the packaging paper still in the cup, and water that is טמא fell into the cup, but didn't touch the cup, it landed on the paper, is the cup טמא? (ע' רמב"ם וראב"ד כלים פ"א ה"ה ותוס' שבת טז. ד"ה אלא)
- Q. I have water with a little grape juice mixed in, and it became טמא, can I do השקה to make it טהור?
- Q. I was making cookies out of flour that is תרומה. While the cookies were sitting in the pan waiting to go in the oven, they became attached. Moishe who just came back from the Mikva (Remember! Moishe is now a יום טובול), touched one of the cookies (let's be זכור, דן לכך זכור, he didn't know that it was תרומה). Immediately I removed that cookie and burnt it. What is the status of the rest of the cookies? And what is the דין if שפרינצי who is not מקפיד to eat בטהרה touched the cookie? (ע' טבול יום פ"א מ"א)
- Q. The scene is unbelievable! Yidden from every place in the globe are returning to ארץ ישראל! Every mountain is flattened, and every valley is elevated. The עשרת השבטים are returning in underground tunnels, leading to הר הזיתים, and Hashem put His foot on הר הזיתים and the mountain split, and the עשרת השבטים emerged from there! (פסיקתא לבי, ג') Everyone, everyone, oh everyone, is running to the בית המקדש to be מקריב קרבנות, and it is jam packed. I have two questions: 1) Can I bring a שחיטה knife from home to shecht, or the knife has to be a כלי שרת? 2) Can I use the same knife to shecht שלמים, עולה, חטאת, or every type of קרבן needs its own knife? (ע' חולין ח, ו, ותורת הקרבנות ד' עבודת פ"א באריכות)

הלכתא למשיחא

Last issue we learnt the הלכות of someone who was חייב טמאת. Now let's learn the הלכות of someone who has a ספק whether he committed an עבירה that is חייב טמאת.

If someone has a ספק if he's חייב טמאת (i.e., he may have done an איסור ברת בשוגג), he must bring an אשם תלוי. The only time a person brings an אשם תלוי, is when the ספק is איסורא.

איסורא means that we know for sure that there was איסור in front of you. For example, if someone had in front of him two pieces of meat, one was מותר, and the other was אסור (חלב), and he ate one of them, he is then חייב אשם תלוי. However, when he had only one piece in front of him, and is just unsure whether it was מותר or אסור, he doesn't bring an אשם תלוי.

אשם תלוי חייב, בין השמשות during מלאכה, and therefore if one did איסורא, איקבע איסורא, and חול and שבת. Some say that this is only by השמשות at the end of שבת (תוס' כריתות יז:), and some say that even the beginning of שבת (Friday night) has the דין of איקבע איסורא ('ס אות א').

If at the time he was doing the action, he was aware that there is a ספק if he's committing an איסור (e.g. he knew that it was בין hold that he does. (בתבנות בב: בשם תלמידי הר"י) שיטה מקובצת, אשם תלוי hold he cannot bring an אשם תלוי (כריתות יז) תוס' and רש"י, (השמשות

If someone did a ספק איסור, but he could find out whether he was actually עובר or not, he does not bring an אשם תלוי (e.g. he did אשם תלוי he doesn't bring an אשם תלוי, since he can find out what time was שקיעה and is not sure if it was שבת close to שבת).

A separate אשם תלוי is brought for each separate עבירה. But on one עבירה, even if the ספק is on many pieces (e.g. he bought a dozen pieces of meat and after eating it he's מסופק if those pieces were from the kosher shelf or treif shelf), he brings only one אשם תלוי. • If someone became aware of a ספק עבירה, and afterwards he has another ספק concerning that same עבירה (ידיעות מחלקות), he brings a separate אשם תלוי for each time. (For example: he bought pieces of meat on Sunday, and after eating it he was מסופק whether it was from the kosher shelf or treif shelf, and then again on Monday he went to a store and bought meat, and after eating it he was מסופק whether it was from the kosher shelf or treif shelf.)

A person has a חיוב to bring an אשם תלוי, up until כיפור. However, if one did a ספק איסור and didn't bring his קרבן until יום כיפור, then he does not bring it anymore, because יום כיפור already gave him his כפרה. Even if he was עובר a ספק עבירה, on יום כיפור itself, יום כיפור is מכפר and he does not need to bring an אשם תלוי.

