

ARE WE READY FOR משיח?

פרשת תולדות Issue 42

שאל נא את הכהנים תורה

- Q. Exactly the way the מדרש (ילקוט תצט) described it. The year that מלך המשיח was revealed, all the nations were on the edge of war with each other, and the king of Iran wanted to blow up the world, it was so scary, and there was nowhere to escape. And then Hashem told His beloved children, don't be afraid! All these events are for you! It has come the time for your גאולה! My twelve-year-old son was so מתרגש from the tremendous that Hashem performed, he was מקדיש a קרבן תודה. Can it be brought now, or we have to wait for his מצוה?
- (ע' נדה מה: ובראשונים)
- Q. A ילדה turned on the water to fill up the bathtub, to give one of the kids a bath. The water was pretty hot and the room was filled with steam. 1) is the water טמא? 2) if it is, then are all the כלים that have steam on them טמאים?
- (ע' מכשירים פ"ב מ"ב)
- Q. I am preparing oil to light the מנורה! From what stage are the olives considered מוכשר לקבל טומאה (from the oil that comes out of the olives)?
- (ע' טהרות פ"ט)
- Q. According to the רמב"ם that (with the exception of משקים ד' juice is not טמא, if I had an orange that was טמא, and I made orange juice, does the טומאה disappear? (ע' פסחים לג.: ור"ש טהרות פ"י מ"ה, ופמ"ג אר"ח ס')
- (שכ"א בתחילה ד"ה עוד רגע)
- Q. I'm on the way to the בית המקדש to be מקריב a קרבן that I was already מקדיש. Can I place animal food, or anything else the animal might need later (the animal is not using it now), on top of the animal, or is that considered doing עבודה בקדשים?
- (ע' חזו"י פסחים פ"ד ה"א, חזו"א פרה ב' טו', ונחל איתן ס' ט' סעיף ה' ס"ק א')

הלכתא למשיחא

If someone has a קרבן to bring, whether it's a חובה (obligatory) or נדר/נדבה (voluntary), there is a חיוב to bring it the first יום טוב when you are עולה רגל. This חיוב is learnt from the פסוק, ובאת שמה והבאתם שמה, פסוק, and from the פסוק, לא תאחר לשלמו לאו. If someone delayed bringing a קרבן for three רגלים, he's עובר.

Let's learn the הלכות about the עשה of bringing it by the first רגל:

If someone merely was נודר to bring a קרבן, but wasn't מפריש an animal yet, according to some אחרונים (פ"י בית אחרונים) argue that the עשה is even on a נדר, and therefore even if no animal was separated yet, if he waited until after the first רגל, he is עובר. • If he didn't speak out his נדר, but was נודר in his mind, the ריטב"א (שבועות כו:) holds that he isn't עובר the עשה of תשמור, and some argue.

If it was impossible to bring a קרבן on the first רגל, (for example, someone was מפריש a קרבן תודה, which includes חמץ, and the first רגל afterwards was פסח, and he can't bring it then,) some say (תוס' יו"ט פסחים פ"ה מ"ה ועוד) that he is ממילא, מחוייב to bring it before פסח, and some say (ועוד) that he isn't מחוייב, and some say (מנ"ח תקעה, א, צ"ח ביצה יט.: טו"א ר"ה ו. ועוד) that there is no חיוב for him to bring until the next יו"ט.

The end of the זמן to bring the קרבן (before the עשה), is the end of יו"ט. Some say that on שבועות, there is an extra six days, and on סוכות the זמן includes עשרת ימי תשובה (since there's a דין of תשלומין on those days), however the רמב"ם does not equate this דין with תשלומין, and therefore, the זמן is always the end of יו"ט, even שבועות (רגל בפני עצמו, which is עשרת ימי תשובה, not including סוכות).

If someone's חיוב started in middle of יו"ט (e.g., on חול המועד פסח), the ר"ה (ירושלמי and ספרי פ' פינחס ופ' ראה) hold that he is מחוייב to bring it that very יו"ט, however, the אחרונים (ורש"י) hold that he is מחוייב to bring it that very יו"ט, however, the אחרונים (ורש"י) hold that he is מחוייב to bring it that very יו"ט, however, the אחרונים (ורש"י) hold that he is מחוייב to bring it that very יו"ט. However, there is a מצוה to bring it then (שמחת יו"ט ביצה יט:).

ע"ל"ג ר"ה ו. הפלאה כתי" ביצה יט., ב"מ שם, וזכר יצחק) אחרונים ו"ט, and was מפריש an animal on קרבן before חייב a קרבן, יו"ט and was חייב someone who held that he isn't עובר (if he fails to bring the קרבן during that יו"ט), but many אחרונים argue that he is עובר, (ר"ה א:א), עובר on him, and he isn't anymore.

Someone who waited until after יו"ט (his קרבן is still not brought), and was עשה the עשה as a result, the ליקוטי הלכות (תמורה יח:) and (דמאי ב' ז') hold that he continually is עובר an עשה every day that he postpones bringing his קרבן. Some say he's only עובר on (every subsequent) יו"ט. And others say that once the first יו"ט passed, there is no more עשה on him, and he isn't anymore.

This עשה is only on someone who is מחוייב to be עולה רגל from פטור. Even if someone is ראייה from פטור, but is מחוייב to be עולה for שמחה, is מחוייב in this עשה. The רמב"ם paskens that a woman is מחוייב in the עשה of לאו, since she is מחוייב in שמחה, however, the אחרונים argue whether she is מחוייב in the עשה as well, or it's like all other גרמא, in which case a woman is פטור from.

ANSWERS TO LAST WEEKS QUESTIONS:

- Q. I almost don't believe my eyes! Once again לופינוס, אדרינוס, 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! Uvrbh gaonch tahruss kamim! Uvrbh gaonch tahruss kamim! (ע' פרה פ"א מ"ד) ?
 A. According to out גירסא in the משנה, it is מותר לכתחילה once the animal is eight days old. The רדב"ז says that the רמב"ם had a different גירסא and לכתחילה it has to be thirty days old.
- Q. I have a new glass cup, with the packaging paper still in the cup, and water that is טמא fell in the cup, but didn't touch the cup, it landed on the paper, is the cup טמא?
 A. According to the רמב"ם וראב"ד, glass is not באויר, and according to תוס' it is באויר טמא.
- Q. I have water with a little grape juice mixed in, and it became טמא, can I do the השקה to make it טהור?
 A. As long as it has a דין of יין, it doesn't help to make the השקה. Therefore, if you would have to make a פרי הגפן on it, you can't make the השקה. If it is diluted enough that it's not wine, or it's not a strong wine, then if it's white wine that did not give the water an appearance of wine, if the רוב is water, then you can make the השקה. If it was red wine, and the water has an appearance of wine, then you can't make the השקה. But if it is pinkish or light red, that doesn't have an appearance of wine, then you can do the השקה (ע' זבחים עח: ובתוס' שם, ותוס' מנחות כב. ד"ה אם).
- 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, the cookies became attached to each other. Moishe who just came back from the Mikva (Remember! Moishe is now a יום טוב), touched one of the cookies (let's be זכות, דן לכף זכות, 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?
 A. For a יום טוב the cookies are not considered a חיבור, and they are טהור, but for any other טומאה, even מדרבנן (someone ate food that's טמא) it is considered a חיבור, and the rest of the cookies are טמא.
- Q. The scene is unbelievable! Yidden from every place in the globe are returning to 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! Everyone, everyone, oh everyone, is running to 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 an ע' חולין ח: ותורת הקרבנות ד' עבודות פ"א באריכות) ?
 A. 1) According to ראשונים (תוס' זבחים מז, רשב"א ותוס' הרא"ש חולין ג, מאירי ותוס' הרא"ש סוטה יד: ורש"י שם ו:), רוב ראשונים holds that it doesn't need to be a כלי שרת. The רמב"ם holds that לכתחילה you need a כלי שרת, and כשר is שחיטה even if it is not a כלי at all. The (רד"ק ס"ק יג) בית יצחק agrees that by פסח רבנן פסח a כלי שרת is כלי שרת. The (ח"א סי' רד) שו"ת suggests that according to the בית יצחק even by א קרבן תודה even by א קרבן תודה a כלי שרת is כלי שרת. 2) The problem with using the same knife for different קרבנות is that the knife has בליעות of the קרבן, so if you shechted an עולה, you have בליעות of an עולה that is not allowed to be eaten, going into your שלמים, and you would have to either take of a thin layer off where the knife touched, or rinse it with water and rub it very well, and you are not allowed to shecht לכתחילה with the intention of doing so. The (ו,ג) זרע אברהם says that you don't find that they were מקפיד to have separate knives for the different קרבנות.