

ARE WE READY FOR משיח?

פרשת יתרו Issue 52

שאל נא את הכהנים תורה

- Q. We waited for this for thousands of years! When we heard from Hashem's mouth **לא יהיה אנכי ולא יהיה**, the תורה was engraved in our hearts, and the **יצר הרע** disappeared. Then when we asked **משה רבינו** to speak instead, we started forgetting the תורה, and the **יצר הרע** returned. And since then we were yearning **שהגיענו ברחמי שנית**, and finally the time has come and we heard the תורה from the mouth of Hashem, and now the תורה is forever in our hearts, and the **יצר הרע** is gone forever (שהש"ר א, טו)! I ran to bring a **קרבן** תורה, and **מרוכ דבקות** I lost the animal. So, I was **מפריש** another one, and then found the first one, which one am I **מקריב**, and if both, do I need להמיר תודה for both? (ע' מנחות פ)
- Q. I had water that became **טמא**, and I made it into ice cubes. The ice cubes then touched **אוכל**. Is the **אוכל טמא** (מ"ב)? (ע' ר"ש טהרות פ"ג מ"ב)
- Q. I ate a **כזית** of **טמא**. Am I allowed to go to the **מקוה**? (ע' כריתות יג.)
- Q. This was after Hashem sent a fire in **מגוג**, and they all died, I was passing by, and I saw a **מת**, and I built a **ציון** like it says in the **מטמא באהל** (יחזקאל לט, טו). But I was wondering, I learnt in (מ"ק ה:): דף יומי (מ"ק ה:): that you don't place a **ציון** for something that is not **באהל**, and according to **ר"ש**, **גוים** are not **באהל**, so **לשיטתו** why do I need to build a **ציון**?
- Q. I'm bringing a **קרבן מנחה**. How exactly do I do the **מצוה** of **פתיתה**? (מנחות עה:)

הלכתא למשיחא

It says in **שיר השירים**, **עלי אהבה**, **הביאני אל בית היין** and **ודגלו עלי אהבה**. The **מדרש** (פ"ב ג') says that **"בית היין"** is **סיני**. **עלי אהבה**, Hashem gave us **טובים** and **דגלי תורה** and **ומצוות ומעשים טובים**, and with **אהבה גדולה** we received them. Let's learn **הלכות שתויי יין**, which is reminiscent of **הר סיני** that's compared to a cellar of **יין**.

איסור עבודה במקדש: A **כהן** that drank a **רביעית** of **undiluted** wine in **one shot**, from **wine that's more than forty days old**, may not do the **עבודה** in the **בית המקדש**. If he does the **עבודה**, he's **חייב מיתה** (according to most **אחרונים** he's only **חייב מיתה** if he did an **עבודה תמה** [like **זריקה**], and some say he's **חייב מיתה** for doing any **עבודה**). • If he drank less than a **רביעית**, or he drank a **רביעית** but was **מפסיק** in middle, or he drank grape juice that wasn't forty days old, according to the **ט"ז** (או"ח קכ"ח לה') he is allowed to do the **עבודה**, but a lot of **פוסקים** hold that it's **אסור** (שואל ברשב"א ח"א). • If he drank more than a **רביעית**, but was **מפסיק** in middle, and then did the **עבודה**, the **רמב"ם** holds that he's **חייב מיתה**, and the **ראב"ד** holds he isn't. • If he drank a **רביעית** of diluted wine, according to the **משנה** and other **אחרונים**, the **רמב"ם** holds it's **מותר** for him to do the **עבודה**, and the **ראב"ד** holds it's **אסור**, but he wouldn't be **חייב מיתה**. • If he drank more than a **רביעית** of diluted wine, he can't do the **עבודה**, and the **רמב"ם** says that he would be **חייב מיתה** if he does. The **ראב"ד** says that he is **פטור**, but **חייב מלקות**. Some explain the **רמב"ם** that he's only **חייב מיתה** if his drink contained more than a **רביעית** of undiluted wine, but if the wine itself was only a **רביעית** or less, and he added water to make it more than a **רביעית**, he isn't **חייב מיתה**. • Diluted wine only makes him **אסור** to do the **עבודה** when it has a normal ratio of wine to water, however if it has too much water it doesn't have a **שם** of **יין**, and he is **פטור**. (מנ"ח קנב)

• Some are **מדייק** from **תוס' יז' תנע** that if a **כהן** drinks wine in middle of a **סעודה**, it isn't **משכר**, and it's **מותר** for him to do the **עבודה** (מעשה רקח), however the **רמב"ם** doesn't mention such a **פטור**. • If someone drank diluted wine or grape juice, and became intoxicated, the **אחרונים** argue whether that's included in **משכרים** and would he get **מלקות**. (The **מנחת חינוך** holds that it is like **משכרים**, and the **ט"ז** and **יעקב** hold that it isn't).

שאר משכרים: If a **כהן** drinks other **משכרים** (like schnapps) and didn't get intoxicated, the **רמב"ם** says he may do the **עבודה**. If he did get intoxicated, he may not enter the **בית המקדש** (מדרבנן). If he does the **עבודה**, some say the **עבודה** is **כשר** but he gets **מלקות**, some say he's **חייב מיתה**, and some say he doesn't get **מלקות**.

• Until when is he forbidden to do the **עבודה**? The **רמב"ם** says, until there is nothing left in him from his **שכרות**. If he drank exactly a **רביעית**, it's enough if he sleeps a bit or walks a **מיל**. If he drank more than a **רביעית**, he needs to sleep much more.

איסור כניסה למקדש בלי עבודה: It's **אסור** for anyone, even a **ישראלי**, to enter the **ישראל** if they drank a **רביעית** of **יין**, even if they didn't get **שיכור**. It's also **אסור** for someone to enter if he drank **משקים** and got **שיכור**, because of **מקדש**. • If a **כהן** is **מלקות** with a **penalty** of **התורה** is **איסור** holds this **איסור** is only in the **היכל**, and some say that even in the **היכל** it's only **מדרבנן**. Some say that the **התורה** is only in the **היכל**, and some say that even in the **היכל** it's only **מדרבנן**.

