

ARE WE READY FOR משיח?

פרשת שלח בחו"ל 54 Issue

שאל נא את הכהנים תורה

Q. It was right before the third world war, there was never something as frightening since we became a nation. (ירמיה) (ל,ז), and the מלאכים asked Hashem, what is going to be with כלל ישראל, they are small in Torah and Mitzvos, and Hashem answered I will see if כלל ישראל is firm to תורה and מצוות, then I will make them tremendous נסים and bring them to the המקדש, and if not ... , And כלל ישראל gathered together and made two major gatherings, one to proclaim ושידי כמגדלות- אנני חומה-זו תורה, we are at the end of the long גלות and we are upholding the התורה more than ever, and אליו המצוות, the נשים צדקניות gathered together to proclaim, we are still the same כלל ישראל that 3333 years ago shouted נעשה ונשמע! Then Hashem said I will make such נסים that never happened before in history! You have succeeded and I am bringing you back home! (כ"ז מבואר בשיר השירים ח, ה ובבהגר"א שם) ! אשריכם ישראל! Now it's time to bring קרבנות, and I want to open a גמ"ח, of prechecked קרבנות, and be מקדיש the קרבנות for whoever will end up using them. Does this work, or you have to be מקדיש it for a specific בעלים (תמורה) ? (פ"א ה"א, ורשב"א ביצה כ :

Q. Reuven was מקדיש a קרבן for Shimon, who has to bring the נסכים? (ע' מהר"י אסאד יו"ד ס' ל')

Q. I touched the felt furniture pads that's on the bottom of a chair that's טמא מדרס, did I become טמא? (ע' כלים פ"ח מ"ג)

Q. A טמא touched a wooden chair, is the chair an אב הטומאה or a ראשון? (ע' תוי"ט ומשנ"א כלים פ"ח מ"ז)

Q. Now all the גוים want to bring קרבנות, so Jonny was מקדיש a נקבה for שלמים, and when he came to the המקדש, he was terribly disappointed to find out, that he can only be מקריב an עולה, and since he was מקדיש a נקבה it can't be an עולה, so he was wondering if he can be מקריב it on a במה, (which he can bring it as an עולה even though it's a נקבה), or since he was מקדיש it for the המקדש בית המקדש originally, he can't be מקריב it on a במה? (ע' מנ"ח רפז, וזרע אברהם ס' כ"ג אות יד)

הלכתא למשיחא

As כלל ישראל are being מקדש themselves and getting ready to greet משיח, let's prepare ourselves by learning the הלכות of being a מקדיש!

The first thing you have to make sure before you are מקדיש a קרבן, is that it shouldn't have a מום, even a עובר מום, because it is אסור to be מקדיש an animal with a מום. It's better to wait until you reach the עזרה and then be מקדיש the קרבן to avoid being מועל or doing ועבודה קלים. Even קדשים קלים that there is no מעילה, according to many ראשונים it's still better to wait (because there still is an הנאה). There is a מחלוקת ראשונים if before bringing the animal into the עזרה do you have to be מקדיש it so it shouldn't be a problem of bringing בעזרה.

הקדש is done by saying זו עולה, or הרי זו לעולה. Even if the animal is not in front of you, you can be מקדיש it, as long as it's clear which animal you are being מקדיש. Some hold that you say 'עולה לד'. By a קרבן חטאת or אשם you have to say זו הרי זו. (ע' יו"ד ס' ה'). One can be מקדיש in any language. The הקדש can also take effect through מחשבה-which means I am right now being מקדיש the animal in my mind, and not merely deciding that you want this animal to be a קרבן (ע' קה"י נדרים ס' מא). Some אחרונים hold that only a קרבן נדבה can become קדוש through מחשבה, but not a קרבן חטאת (שאלתא ג) נצי"ב. The (ע' קה"י נדרים ס' ב, וקרא נדרים ו, ואחיעזר ח"ב ס' מט אות ד) disagrees, and others disagree (פסח of קרבן חטאת though the הקדש does take effect במחשבה, there is a מצוה to be מקדיש it through דיבור. The מהר"ק (שורש קסא) says that the הקדש can take effect through writing that it's הקדש, because when you wrote it you had in mind to be מקדיש בלב. The מבי"ט (ה"ג ס' צט') holds that it becomes הקדש through writing (not because you were בלב (מקדיש בלב).

There's a big מחלוקת אחרונים if you can make a שליח to be מקדיש. The (יו"ד ס' שכ"א) חתם סופר holds that a נדבה you can't be מקדיש through a שליח, because it's like a regular נדר, that you can't make a שליח to make a נדר, however a חובה, that you have to be מקדיש a קרבן, that's similar to תרומה, that you can make a שליח to be מקדיש, and he can say תרומה.

If you intended to be מקדיש a קרבן עולה, and by mistake you said זו שלמים, it doesn't become a שלמים, because that was a mistake, and according to most ראשונים it doesn't become an עולה either, since you weren't intending to be מקדיש בלב. According to one answer in (ערכין ה.) it is an עולה. If you intended to be מקדיש animal #1, and by mistake you said that animal #2 should be קדוש, some hold that this is similar to the above case, and according to most ראשונים even animal #1 is

