

שאל נא את הכהנים תורה

- Q. My entire life I waited for the גאולה, and for that I was זוכה to get up before the general תחיית המתים, so I can see the בית המקדש that I was buried with to be מקיים the ארון that I brought with me the cover of the thousands of descendants, and I brought with me the cover of the ארון that I was buried with to be מקיים the פסוק (ע' ריטב"א תענית ל:). I went to meet my tens of thousands of descendants, and I brought with me the cover of the ארון that I was buried with to be מקיים the פסוק (ע' ריטב"א תענית ל:). My einiklach got into an argument if by touching or by being מאהיל on the cover do you become טמא, and since I lived in the times of the ראשונים, they asked me to tell them what did the hold?
- Q. I have a גמ"ח for lending chairs, and I was asked to lend chairs to be used in the סוכות that the איש עתי is going to stop by, when taking the שיער לעזאזל to the מדבר; I also provided food and drink. מוצאי יום כיפור the איש עתי came back and gave me a list of which chairs he touched, on the way to the מדבר and on the way back, and what food he ended up touching. What are טמא and what are טהור?
- Q. I touched a chair that was טמא מדרס on the night of יום כיפור, can I go to the מקוה on יום כיפור?
- Q. If we will be זוכה to have the בית המקדש by סוכות, can the ניסוך המים be brought, since we will still be טמא?
- Q. It was so sudden, exactly like the נביא says אל היכלו יבא אל היכלו! I really felt that (בגמט' תשפ"ב) 'בחוץ יד הוציא ד' אתכם מזה'. I knew that say that מלחמת גוג ומגוג will take place on סוכות, and I knew that the גר"א said that the war will take 12 minutes, but as much as I knew, I wasn't prepared. The בית המקדש came down, and I was asked to bring in the water for the ניסוך המים, and I'm not sure if I'm supposed to be מקדיש the water first, בקדושת פה, or the כלי שרת that it's in can be מקדיש the water even though the water is חולין. I need an answer quickly, it's extremely embarrassing standing in front of משיה and אליהו הנביא and all the Yidden not knowing what to do?

הלכתא למשיחא

Last issue we learned about the מצוה ראייה. Let's continue leaning about חגיגה שלמי שמחה. • There is a מצוה to be מקריב a שמחה on the first day of טוב. And בדיעבד, if you didn't bring it on the first day, you can bring it on the rest of the days of יו"ט. • It can be brought only from a בהמה, not an עוף. • The חיוב is to bring one בהמה, but if you want you can bring ten, and they all are considered a חגיגה that is brought on יו"ט (as opposed to a regular דבה). • Whoever is חייב in ראייה, is ל"כ הרמב"ם פ"ב ה"ד, ולתוס' חגיגה ב: חרש ואילם) קרבן חגיגה from a פטור from a קרבן ראייה, and those that are פטור from a קרבן ראייה are פטור from a קרבן חגיגה, and those that are חייב in ראייה, are חייב in חגיגה. According to תוס' that there's a חיוב of חגיגה for a קטן to bring an עולת ראייה, so too there is a מצוה by חגיגה (או"ש) חגיגה by מצוה, עולת ראייה to bring an עולת ראייה, חול המועד 'כל הנערים', חול המועד חגיגה has to be worth two מעה (approx. two dollars), which must be from money that is חולין, and you can add-on money that is from מעשר שני. You can also join with a few people, as long as each one paid two מעה. • חגיגה needs סמיכה and נתנפה, and is done on the חזה ושוק (which go to the כהן). • חגיגה and is not brought on שבת. There is a מחלוקת ראשונים if you bring a חגיגה on יו"ט then יוצא you can be יוצא, and some hold that if you had in mind specifically that you should be יוצא the חגיגה of יו"ט then you are יוצא. • There is a מחלוקת אחרונים if the main מצוה is to bring the חגיגה, and even if you didn't end up eating it you are יוצא, or the מצוה is to eat it (וצ"ח פסחים). • (ע' רמב"ם וראב"ד חגיגה פ"ב ה"ד, תוס' פסחים ע"ג, וליקוטי הלכות במס' חגיגה), יוצא you are יוצא, and even if you didn't end up eating it you are יוצא, or the מצוה is to eat it (וצ"ח פסחים). • (ע' רמב"ם וראב"ד חגיגה פ"ב ה"ד, תוס' פסחים ע"ג, וליקוטי הלכות במס' חגיגה), יוצא you are יוצא, and even if you didn't end up eating it you are יוצא, or the מצוה is to eat it (וצ"ח פסחים). • (ע' רמב"ם וראב"ד חגיגה פ"ב ה"ד, תוס' פסחים ע"ג, וליקוטי הלכות במס' חגיגה), יוצא you are יוצא, and even if you didn't end up eating it you are יוצא, or the מצוה is to eat it (וצ"ח פסחים).

Another מצוה on יו"ט is שמחת בחגך, and that is through bringing a קרבן שלמים and eating from it. This מצוה is every day of יו"ט, and the main מצוה is to eat from the קרבן, and not to be מקריב the קרבן. Therefore, you can be מקיים the מצוה with a שמחה that you brought the day before (because a שלמים is eaten for two days), and you can be יוצא with נדרים ונדבות that you are bringing anyways (in such a case תוס' holds that you have to have in mind by the שחיטה that you want to be יוצא the מצוה of שמחה). • There is a מחלוקת אחרונים if you can be יוצא with the חגיגה שלמי, however the (תוס' פסחים צה:), קרבן יוצא by eating someone else's קרבן, you can be יוצא, however the (ה"א אין יוצאים). • You don't even have to own the קרבן, you can be יוצא by eating someone else's קרבן. • The גמרא says that the מצוה of שמחה is also every night of יו"ט, except for the first night. There is a מחלוקת if that means that in addition to eating the קרבן during the day, you also have to eat it at night [except the first night] (צ"ח פסחים ע"ג, וליקוטי הלכות חגיגה, שפ"א סוכה מח). • (שפ"א שם בדעת הרמב"ם, ערוך השולחן שם אות יז') or the מצוה is one time a day, and the מצוה can be done also at night. • Another מחלוקת is the first night of יו"ט that is exempt, does it mean there is no מצוה of שמחה, or that you don't have to bring a קרבן to do the מצוה of שמחה on the first night, and you can be מקיים it through ויין and new clothing. • The מצוה of שמחה applies to women. Some hold that it is her מצוה to eat a כזית of the קרבן, and some hold it's the husbands מצוה to give her. • All who are פטור from the מצוה of שמחה, are חייב in שמחה, except for טמא, that is טמא through meat that is חולין, and wine (לרמב"ם וחינוך יוצאים).

