

# ARE WE READY FOR משיח?

פרשת ויגש Issue 46

## שאל נא את הכהנים תורה

Q. I wore socks that were טמא מדרס came and fought all the גוים, and all of כלל ישראל even שבט יהודה ובנימין were united under his leadership, and then came משיח בן דוד and everyone was united under his leadership, and now כלל ישראל is one nation with one king, and there is peace, and כלל ישראל is multiplying more and more, and the שכינה is resting on כלל ישראל in front of the eyes of the entire world! (יהזקאל לז). Me (who is from יהודה שבט) and my friend from שבט יוסף, decided to bring a קרבן תודה בשותפות, and we were wondering about the להמי תודה, since you can't bring a קרבן מנחה בשותפות do we each have to bring 40 הליות separately?

Q. I wore socks that were טמא מדרס, and then I touched glass cups, did they become טמא? (ע' זבים פ"ה מ"א ושבת טז)

Q. I washed my hands once, and dried them. Can I touch תרומה? (ע' תוס' חולין קז, ורמב"ן שם)

Q. Do I need to comb my beard and פאות before I טובל to go to the בית המקדש or to eat קדשים (so I shouldn't have a החיצה)? (ע' ירושלמי פסחים א:)

Q. Exactly what the גמרא (תענית יז) was worried about happened! The בית המקדש came down from שמים and within minutes' אליהו הנביא notified all the כהנים who will serve each day, and it is my day to serve in the בית המקדש! How do I do קידוש ידיים ורגלים? Do I wash my hands until the end of the palm, or to the elbows, or until the armpit? And my feet, until the ankles or the knees?

## הלכתא למשיחא

Let's continue learning the הלכות of קדשים.

There's a עשה to burn קדשים that became טמא, פיגול or נותר. There's a הלכה למשה מסיני to burn other פסולי פסול as well. When do you burn it? The rule is, that if the פסול was a פסול הגוף, you burn it right away. If it was a פסול מחמת דבר אחר, or because of a ספק, you wait until 'עיבור צורה', and then you burn it. (פסחים לד] רבינו גרשום) and the רמב"ם hold that עיבור צורה occurs when the meat is נשתנה צורתו, and רש"י holds that it means to wait overnight.) If a פסול became פסול because of היסח הדעת, there is a מחלוקת in the גמרא if that's called פסול הגוף or פסול מחמת דבר אחר. And the אחרונים learn בדת הרמב"ם that it's considered a פסול מחמת דבר אחר, and therefore it needs עיבור צורה. (ע' רע"א פסולי המוקדשים פי"ט ה"ד).

**דיני השריפה** • When you burn קדשים, you may not burn קודש טמא along with קודש טהור, because you will be טמא the קודש טהור. But if the קודש טהור is קודש טמא, then it may be burned along with קודש טמא. For example, if לחמי תרומה or ערב פסח by the sixth hour, which has an איסור דרבנן to eat חמץ, and you are burning bread of חמץ, you can't burn it along with קדשים טמאים. However, if it's already the seventh hour, when it's already אסור to eat חמץ, then you could be שריפה with the קדשים טמאים and burn it with the טמאים. (ע' רמב"ם חמץ) • An exception to this rule is by טומאה, that you may burn קודש טמא along with קודש טהור. • Although when burning תרומה, שפך טמא, cannot be burnt with טמא. Two pieces that are שפך טמא may be burnt together (הערות להגרי"א). • Although when burning תרומה you can benefit from it (you can use it to cook), you are not allowed to benefit from when burning. • Burning has to be through fire or תולדות האש.

**זמן השריפה** • יו"ט or שבת may not be burnt on שבת. (The גמרא in: אסור says that the איסור is the lighting, which may not be done on שבת or יו"ט. However, the fire may be started before שבת and left going on שבת. The ירושלמי and תורת כהנים about this.) • פיגול and נותר may only be burnt during the day. The רמב"ם says that all המוקדשים פסולי פסול may only be burnt during the day, however the רמב"ם is משמע that this only applies to פיגול, and that other פסולים such as טומאה may be burnt at night. (האחרונים האריכו בזה ע')

<sup>1</sup> ע' רמב"ם וראב"ד פ"א מביאת מקדש ה"י, דלראב"ד וכן שיטת רש"י לא יהיה שהות להפיג יינו אפ"ל למי שאינו יודע לאיזה משמר שייך, ולרמב"ם יהא שהות כדי להפיג יינו עד שיקבע מאיזה משמר ובית אב הוא שייך.

• The (קמג, קמז) • (נ"ב או"ח תנ"צ) holds that this מצוה applies to women as well, and isn't considered a מצוה even though you can only do the מצוה during the day, and some argue.

עזרה, must be burnt in the עזרה, or טמא or פסול that became אימורי קדשים קלים or קדשי קדשים • מקום השריפה. If someone left ירושלים, and realized that he has in his possession a כזית is burnt in ירושלים. If someone left ירושלים (which now became ביוצא), if he already left צופים (an area from which ירושלים can still be seen), then he burns it where he is.

• Bones that don't have marrow do not need to be burnt. If it had marrow (and became נותר while inside the bones), the bones must also be burnt. • If someone finds bones of קדשים that had the marrow removed, if it was from most קדשים, he could assume that the marrow was removed before it became נותר (and therefore does not need שריפה). If it was from a פסח, קרבן פסח, which has an איסור to break the bones, it's always assumed that the marrow wasn't removed until after it became נותר, and therefore it must be burnt. • Parts that are אסור מדרבנן or אסור מחמת מנהג, like שומן הגיד, need שריפה. • If a קרבן became פסול before skinning it, the עור also needs שריפה.

#### ANSWERS TO LAST ISSUE'S QUESTIONS:

- Q. Now I look back and see that the אריכות הגלות was for our best! The צדיקים who learn תורה were ראוי to have the גאולה in תשרי already, however Hashem wanted that even the בינונים who don't learn תורה but they do מצות, and keep שבת טוב, and מכבד יום טוב, daven שמ"ע every day, do ברית מילה and put on תפילין every day, should also be זוכה for the גאולה, and be saved from משיח חבלי. So, Hashem extended the גלות for another few months so they can do תשובה, and not die along with the רשעים, and even the בינונים that didn't end up doing תשובה, were saved בזכות בני תורה that suffered under the hands of the wicked רב ערב (כ"ז בתק"ז תיקון כא נד. לפירוש הרמ"ק באור יקר ב"מ ש"ח ס"ו) ערב רב. I went to get the best sheep to bring a תודה, and I am deliberating between two sheep, a large one, or a smaller one that has more fat, which one is better? (ע' ירושלמי יומא פ"ו ה"א, ואו"ש תמידין פ"ז ה"ז)**
- A.** The ירושלמי has a ספק which is better, משובח במראה or משובח בגופו, and says that משובח בגופו is better. The ירושלמי says that bigger is considered משובח במראה. Therefore you pick the one with more fat.
- Q. A חולין טמאין served me less than a בביצה of ice cream. I didn't want to eat it because it's טמאין, so the ice cream sat in the bowl until it melted. What is the status of the melted ice cream? Can I eat it with תרומה? (ע' טהרות פ"ג מ"א ברמב"ם ור"ש)**
- A.** The רמב"ם holds that the ice cream is טהור, because during the melting process, the אוכל (the frozen part) couldn't be מטמא the משקה (the melted part), as it wasn't a כביצה. The ר"ש holds that the melted ice cream has a דין of אוכל טמאים, and if the ice cream was originally a שני, the melted liquid would also be a שני.
- Q. Now that the גאולה is here, the sons of רבב יונדב בן רבב don't need to dwell in tents anymore (ע' ירמיה לה). At the time that the tents were in use, there was a מת inside. Now that they took apart the tents, are they still טמא? (ע' חזו"א אהל טג)**
- A.** The חזו"א is מסתפק, since the reason טומאת אהלים is טמא isn't because it's a בגד, rather it's a unique new type of טומאה called אהל. And just like a בגד that ripped loses its טומאה once it's not a בגד, perhaps a tent, which is dismantled and not meant to be a tent anymore, may lose its טומאה אהל, since it's not an אהל anymore.
- Q. Egg מצות that don't contain any water, and the eggs were לקבל טומאה, but not the flour, and a טמא touched a מצה, did the מצה become טמא? And if it becomes טמא is the entire matza טמא, or only the part he touched? (ע' מכשירין פ"ב מ"ג, וטבו"י פ"ג מ"ד)**
- A.** You go after ריב, so if the flour is ריב, it doesn't become טמא. If the eggs are ריב, then it could become טמא, but only מקום מגעו, because מי פירות אינן מחברים.
- Q. Can the מנורה in the בית המקדש be lit with congealed oil, or since in that state it's not טמא (because it's not considered an אוכל or a משקה פ"ג מ"ב), it is not good for the מנורה? (ע' ר"ש טהרות פ"ג מ"ב)**
- A.** The הלוי and תשובות והנהגות are מצדד that it isn't כשר for the המקדש, because when it congeals it possibly loses the שם שמן. Also, the שמן needs to be measured when it's in a liquid state in order to be מקדש it. Another problem could be that when you add other ingredients to make it congeal, it isn't זית זך.