

ARE WE READY FOR משיח?

פרשת ויחי Issue 47

שאל נא את הכהנים תורה

Q. This happened during מלחמת גוג ומגוג, Hashem controlled His anger throughout the entire גלות, but now that גוג and all the other nations with him, came to fight, Hashem let out all His anger for all what the גוים did to us throughout the whole גלות. And He poured his wrath on the גוים and the entire world shook, all the fish, birds animals reptiles, and every person on the earth shook! Mountains exploded, building collapsed, and Hashem rained ברד and fire on the war planes, and wiped them out. What a קידוש! At the same time there was a frightening מגיפה amongst the גוים, and their bodies were falling apart (וכריה ידג). I was amongst the cleaning crew and I went into what was left of a building, there was no roof. I was standing on the second floor next to the elevator shaft, which was missing the elevator. On the bottom of the elevator shaft, there was a המת מן המת, and a כלי fell over the shaft, covering the top of the area next to the ceiling of the first floor. I stood on the second floor, did I become טמא (ע' אהלות פ"י מ"ד)?

Q. I was split up again, and I stood in the doorstep of a house that a גוי used to live there, I was already ראשי ורובי in the house, and suddenly remembered, that מדורות הגוים are טמא! Did I become טמא? (ע' רמב"ם פ"א טו"מ ה"ז, ורש"י פסחים ט.)

Q. Is gum טומאה? (ע' עוקצין פ"ג מ"ד)

Q. I set aside money for קניי יולדת, and I said this is for the עולה, and this is for the חטאת, can it be switched? (ע' רמב"ם פ"ה הי"א מפסולי המוקדשים)

Q. Now I understand what the זוה"ק (ויחי רלד:) says that יעקב אבינו did reveal to his sons the קץ, but only in a רמז. וזאת אשר דבר להם. רמזו in the פסוקים of the worst קללות, is מרומזו in the גאולה. (פ' כי תבא) And now I understand what the (בגמטר' תשפ"ב) meant, that the חדש (פ' כי תבא) is בבווקר האמר 'מי יתן ערב' (בגמטר' תשפ"ב) and I am bringing a תודה, with all the הידורים! Is there a הידור to use שמן זית זך (the olives are not ground, just crushed) for the תודה? If there is a הידור, is nowadays oil that is ground and then filtered, considered שמן זית זך? (ע' ליקוטי הלכות מנחות פ"ט, ורש"י כת"י מנחות פו. ד"ה לא היה)

הלכתא למשיחא

Soon we will return from this long גלות, and Hashem will count us for the tenth time (ע' במדב"ר ב, יא), like it says עוד תעברנה מנין of ענין, מעשר בהמה of הלכות. Let's learn the מצאן על ידי מונה (ירמיה לג, ג).

There is a מצות עשה to take מעשר from one's flock every year. • Although התורה on the animals before מעשר was taken off, and technically it would be מותר to eat an animal without taking off מעשר, גוזר that three times a year it's אסור to shecht or sell an animal before taking off מעשר. The three times are וכו' אלול, וכ"ט אייר, וכ"ט אדר, כ"ט אדר, וכ"ט אלול. If someone did shecht an animal before taking off מעשר, then בדיעבד it's מותר to eat it.

• מעשר only needs to be taken off, when there are ten animals in one עדר (flock). Any ten animals within the same 16 מיל are considered one עדר (ליתר פרטים). • All the animals are put into one דיר (corral or pen), and an opening is made so that they only could leave single file, one at a time. The mother sheep is put outside the דיר to attract the baby sheep to leave, and as the sheep leave, they are counted (וי"א דסגי בלב), one, two etc. Before the tenth leaves, you make a ברכה, אקב"ו, 'הרי זה מעשר' and when it leaves, you hit it with a stick with red paint, and say 'הרי זה מעשר'.

• It's אסור to make a specific animal leave the tenth. צובע שבת because of שבת.

• הבהמות המחוייבות. All the following have a חיוב of מעשר, cattle, sheep, זכרים ונקבות, מעשר בהמה, זכרים ותמימים, and even all types of sheep are מצטרף to have an עדר of ten, and so too all types of cattle are מצטרף, however sheep and cattle are not מצטרף with each other. • All ten sheep have to be born in the same 'מעשר year', so sheep from one year can't combine with sheep from another year. According to the רמב"ם, the 'מעשר year' starts on תשרי, א' תשרי, according to the סמ"ג it starts on אלול א'.

• If someone bought or received an animal after it was מעשר לכלל מעשר (it was more than eight days old), it's פטור from מעשר. This is the דין of לקוח. Included in this דין, is even someone who was מפקיר his בהמה, and then later reacquired it, or even if someone gave his animal away ע"מ להחזיר, these animals are also פטור from מעשר (מנ"ח שס אות ו'). • Partners are also פטור from מעשר. According to the רמב"ם, it's referring to animals that the dual ownership happened after they were eight days old (someone owned an animal, and sold half of it to his friend), because that's like לקוח, however, animals that are born from בהמת השותפין (inheritors) that didn't split the פטור is בהמת השותפין. • פטור is בהמת השותפין holds that even what is born from בהמת השותפין.

