

# ARE WE READY FOR משיה?

פרשת משפטים Issue 53

## שאל נא את הכהנים תורה

- Q. I can't begin to describe the feeling! The entire גלות seems like it was a split second, compared to the great ישועות, and the feeling we had throughout the גלות that we are like a wife whose husband abandoned her, vanished through the tremendous רחמים, that Hashem brought us back, and with his great חסד He forgave all our עבירות! I ran to bring a קרבן עולה, and I was so excited to do הפשט וניתוח that is כשר בור. The problem is that I don't know exactly where to cut the limbs (I learned מסכת תמיד but never investigated, where exactly to cut). Is it מעכב exactly where and how many pieces to cut?  
(ע' גבור"א יומא כה, חומר בקודש ו' ג', פנים יפות והת"ס שמות כט, לה)
- Q. I passed by an הארץ עם (someone who didn't learn וטהרה) and I am unsure if I touched his coat by mistake, and I was מפריש חלה, what is the דין of the חלה?  
(ע' טהרות פ"ד מ"ה)
- Q. Is a tissue טומאה מקבל?  
(ע' פ"ת יו"ד ס' ק"צ אות יח, וכלים פט"ז מ"ה)
- Q. A טמא מדרס sat on the אליהו של אלוהים, did it become מדרס?  
(ע' כלים פכ"ג מ"ד)
- Q. Is it מותר to be מקדיש a בהמה that has a מום that will go away by itself? And if I was מקדיש it, do I have to be מקדיש it again when the מום goes away?  
(ע' תמורה ו: , כס"מ איסורי מזבח פ"א ה"ה, מנ"ח מצוה רפה א', ורש"י ותוס' תמורה י:)

## הלכתא למשיחא

Let's learn the דינים of רגלים וידים. There's a מצוות עשה for the כהן who's doing the עבודה to be מקדש his hands and feet. Only with קידוש ידים ורגלים may the עבודה be done. If a כהן does the עבודה without doing קידוש ידים ורגלים, he's פסול.

קידוש ידים ורגלים is done as follows: The כהן puts his right hand over his right foot, his left hand over his left foot, and as he is leaning over in that position, washes them. The water needs to reach every part of his hand until the wrist, and on the foot until the ankle (including the ankle). He raises part of his foot during the קידוש so that the water will reach everywhere on the foot, including the underside (הדרת קודש בציון ההלכה אות קפ"ב בשם הגר"ק). He then rubs his hands together (תוספתא). It's אסור to sit down, or even to lean on anything, while the קידוש is being done. A חציצה pasuls the ר' (and רחיצת ידים, or אשר קדשנו בקדושתו של אהרן וצונו על נטילת ידים: ברכה). • When he's מקדש, he makes the ברכה: • קידוש (and ר' רחיצת ידים, or אשר קדשנו בקדושתו של אהרן וצונו על נטילת ידים: ברכה). • The קידוש needs to be done inside (נחל איתן סי' י"ד ס"ב סק"ד) חיים קנייבסקי. • עזרה, from a שרת, and the water must be poured onto his hands and feet (he can't dip his hands in). Even if he toveled his entire body in a מקוה, he still must do a proper קידוש ידים ורגלים before doing the עבודה. • Some say that the קידוש is done while wearing the כהונה (גדי זבחים כג:).

[משום לינה הפוסלת בידים] עלות השחר is valid until the next morning by קידוש ידים ורגלים. • פסול לינה So, if a כהן did קידוש ידים ורגלים in the morning, he may do the עבודה the entire day and following night, and by the next morning he needs to do קידוש ידים ורגלים again. However, if a כהן did קידוש ידים ורגלים to take out the תרומת הדשן, even if he did the קידוש before עלות, it's still kosher after עלות.

There are four things (other than לינה) that terminates a קידוש ידים ורגלים, necessitating a new קידוש prior to doing עבודה. These are: 1. If he left the עזרה, 2. If he slept, 3. If he used the bathroom, and 4. If he was דעת.

• יציאה The reason why יציאה pasuls, is because of הדעת. היסח הדעת says that if a כהן left for a moment while in middle of doing the עבודה, that for sure isn't considered הדעת, and he doesn't need a new קידוש, but the מאירי (ל. יומא ל.) and מנחת חינוך (מנחת חינוך ו') say (מצוה קו ו') that he would need a new קידוש. If a כהן left the עזרה for a while, he needs a new קידוש ידים ורגלים (like anyone who enters the עזרה) and a new טבילה.

• ישן The ירושלמי says that if he was נתנמנם, he needs a new קידוש, but the רמב"ם doesn't quote it להלכה. The ירושלמי also says that if he fell asleep, he needs a new טבילה.

• הטיל מים If he uses גדולים he needs a new טבילה and קידוש, if he just uses קטנים, he only needs a new קידוש.

**הסיח דעת** • If he was מסיח דעת from his hands but not his feet, the מנ"ח holds that he only needs קידוש on his hands, and if he was מסיח דעת from just one hand, he only needs קידוש on that hand. The Brisker Rav holds that קידוש could only be done on the hands and feet together, so even if he was only מסיח דעת from his hands, in order to do the קידוש he would need to be מקדש both his hands and feet.

- If his hands became טמא in the עזרה (for example, he touched טמאים), it's enough to טובל his hands, and he doesn't need a new קידוש. If his whole body became טמא (with a טומאה that doesn't need שמש, for example he ate אכילים), he needs a new קידוש לכתחילה, but קידוש בדיעבד isn't pasul.

If he touched מקומות המטונפים or his body, the מנ"ח writes that it's פשוט he needs a new קידוש יט. וע' הגהות ראמ"ה זבחים יט.

### ANSWERS TO LAST ISSUE'S QUESTIONS:

**Q. We waited for this for thousands of years! When we heard from Hashem's mouth והיה ולא אנכי, 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 שנית רחמינו, והוא ישמיענו, 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 תודה, קרבן תודה, and מרוב 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 לחמי תודה for both?** (ע' מנחות פ)

A. If you made a נדר to bring a תודה, then you bring the חלות with any one of the תודות, and the other without חלות. If the תודה is a נדבה (he said תודה זו), since he doesn't have to bring another תודה, it's not considered a חליפי תודה, rather another תודה, and they both need חלות.

**Q. I had water that became טמא, and I made it into ice cubes. The ice cubes then touched אוכל. Is the טמא אוכל?** (ע"ר"ש טהרות פ"ג מ"ב)

A. The גמרא (נדה יז.) says that snow is not an אוכל or a משקה. If you were מחשיב it as an אוכל, it will have no טומאת אוכלים. But if you are מחשיב it as a משקה, it has טומאת משקין (שם). תוס' בב"ב (כ.) and מאירי (שם) are גורס that if you were מחשיב it as an אוכל, it is מטמא טומאת אוכלים, מחשבה למשקין, is to quench his thirst. The חזון איש (טהרות ד, ח) explains the meaning of מחשבה לאוכלים, is to satisfy his hunger, and מחשבה למשקין, is to quench his thirst. The ר"ש is גורס in the תוספתא, that water that froze is טהור, and when it melts, the טומאה comes back. According to the ר"ש ice is like snow, that it isn't considered a food or drink, and מחשבה helps to make it into a משקה, and for an אוכל it depends on the גירסא. Our גירסא in the תוספתא is מי חטאת, the טומאה goes off (because it is not fit for הזאה in this state), and therefore there is no source to say that ice is not considered a food or drink (and would need מחשבה).

We find this מחלוקת in the אחרונים as well. The רדב"ז (חיד"ס פג) and פ"א טומ"א הי"ט) say that frozen water is like snow, and needs מחשבה to be considered a משקה, and the ברע"ת הרמב"ם (שבת ה:) says that it's a משקה, and needs no מחשבה. In our case where you made ice cubes, it would seem that it's considered למשקה, since it's meant to place in water and eventually will melt there (even if you like to chew ice cubes it is generally to quench thirst which has a דין of a משקה). (Note: the ערוך השולחן (משקה) ר"ש says that ice has a דין of אוכלים, and ends off with צ"ע. In או"ח סי' ר"ב ס"ט he says it definitely has a דין of an אוכל, and in תשובה זו מהגאון ר' יעקב ברקוביץ שליט"א) מחשבה של ר"ש that it needs מחשבה.

**Q. I ate a כזית of טמא. Am I allowed to go to the מקוה?** (ע' בריתות יג)

A. The גמרא says that it's אסור because if you continue eating afterwards (בתוך כדי אכילת פרס) food that is טמא, until you reach a כביצה, you will be מדרבנן טמא for eating טמאים, and you might think the טבילה helped you, which is not so because you were not טמא yet, therefore חז"ל said you can't be טובל now. The הלכה ליקוטי הלכות brings this הלכה, but he notes that the רמב"ם does not mention this הלכה. If you wait the שיעור of אכילת פרס, then there is no problem to be טובל.

**Q. This was after Hashem sent a fire in מגוג, and they all died. I was passing by and saw a מת, and I built a ציון like it says in the נביא (יחזקאל לט, טו). But I was wondering, I learnt in (מו"ק ה:) that you don't place a ציון for something that is not מטמא באהל, and according to ר"ש, גוים are not מטמא באהל, why do I need to build a ציון?**

A. The תוס' (נדה נו) asks this question, and answers that they will be מציין for טומאת מגע (even though you are not מציין for something that is only מטמא במגע, that's when it's buried, but the פסוק is speaking before it's buried). Another answer תוס' says that they are not being מציין because of טומאת המגיפה), and the גמרא is bringing the פסוק as an אסמכתא בעלמא (וכ"כ המלבי"ם שם שייצינו משום שלא יתפשט המגיפה), טומאה מציין when you are both under the same אהל, but if you are being מאהיל over the מת, then you become טמא even from a גוי. גוי מילר שליט"א answered, that according to the מצוה (רסג) which holds that even though a גוי is not מטמא באהל, but the חרב of a גוי is מטמא באהל, it could be that you have to be מציין because if a גוי will be buried with a ring or any other metal, it would be מטמא באהל.

**Q. I'm bringing a מצוה of מנחה. How exactly do I do the מצוה?** (מנחות עה:)

A. After the מנחה is baked, you fold it in half, and then again (now you have four pieces) you crack it, so you can do קמיצה, (and by a כהן who doesn't do קמיצה, you don't crack it). The רמב"ם holds that each piece is supposed to be a כזית, so if the מנחה is a few פשט, you make more pieces until each one is a כזית. According to one פשט in ר"ש you don't break it into more than four pieces, (but the piece you will be doing קמיצה you break until it's a כזית).