

ARE WE READY FOR ? משיח

פרק ח' שרה Issue 41

שאל נא את הכהנים תורה

- Q. I almost don't believe my eyes! Once again, **נבוֹכְדָנֵצֶר הרשע, סנחריב, אדרינוּס, לוֹפִינּוֹס**, and all the wicked kings of the who caused pain to the Yidden and ירושלים, are once again in power, and are gathering the nations to fight against גזיפה. And then Hashem went himself to fight them, and sent them a terrible נקמה in front of our eyes! Ah! **וּבָרְבָּ גָאוֹנָךְ תֹּהַרְתָּ קְמִירָךְ**. After all this, I went to bring a קרבן to thank Hashem for the tremendous גסים. I have a little sheep that is two weeks old, can I use it for the תודה? **קָרְבָּן תֹּהַרְתָּ מְדָךְ?** (ע' פ"ה פ"א מ"ד)
- Q. I have a new glass cup, with the packaging paper still in the cup, and water that is fell into the cup, but didn't touch the cup, it landed on the paper, is the cup טמא? (ע' רמב"ם וראב"ד כלים פ"א ה"ה ותוס' שבת טז. ד"ה אלא)
- Q. I have water with a little grape juice mixed in, and it became טמא, can I do something to make it טהור?
- Q. I was making cookies out of flour that is תרומה. While the cookies were sitting in the pan waiting to go in the oven, they became attached. Moishe who just came back from the Mikva (Remember! Moishe is now a טבול يوم), touched one of the cookies (let's be דן לך, he didn't know that it was). Immediately I removed that cookie and burnt it. What is the status of the rest of the cookies? And what is the דין if who is not to eat מkapid שפרינצי who touched the cookie? (ע' טבול יום פ"א מ"א)
- Q. The scene is unbelievable! Yidden from every place in the globe are returning to ארץ ישראל! Every mountain is flattened, and every valley is elevated. The עשות השבטים are returning in underground tunnels, leading to הר הרים, and Hashem put His foot on הר הרים and the mountain split, and the עשות השבטים emerged from there! (פסיקתא לב, ii) Everyone, everyone, oh everyone, is running to the המקדש to be מקיר קרבנות בית, and it is jam packed. I have two questions: 1) Can I bring a **knife** from home to shecht, or the knife has to be a **sharp knife**? 2) Can I use the same knife to shecht an **owl**, **shatnez**, **shlimim**, or every type of **kravim**? (ע' חולין ח: מהורת הקרבנות ד' עבדות פ"א בארכו)

הלכתא למשיחא

Last issue we learnt the halachot of someone who was חטא בחייב. Now let's learn the halachot of someone who has a ספק whether he committed an חטא that is עברוה.

If someone has a ספק if he's חייב (i.e., he may have done an שוגג), he must bring an **asham talui**. The only time a person brings an **asham talui** is when the **specification** is when the **specification**.

Ashem talui an חייב means that we know for sure that there was איסור in front of him. For example, if someone had in front of him two pieces of meat, one was אסור (חלב), and the other was מותר, and he ate one of them, he is then unsure whether it was אסור. However, when he had only one piece in front of him, and is just unsure whether it was אסור or מותר, he doesn't bring an **asham talui**.

Ashem talui an חייב during **malacha** and therefore if one did a **malacha**, he would be חייב. Between the end of Shabbat (שבת בריתות יז) and the beginning of Friday (שבת בריתות זי) there is also considered **malacha**. Some say that this is only by שבת בריתות זי, and some say that even the beginning of Friday night (ל"ח פ"ח) has the specification of **malacha**.

If at the time he was doing the action, he was aware that there is a ספק if he's committing an **asham talui** (e.g. he knew that it was אסור), he cannot bring an **asham talui** because he does not know what he does.

If someone did a **specification**, but he could find out whether he was actually אסור or מותר, he does not bring an **asham talui** because he did not know if it was אסור yet, since he can find out what time was **shakiahu** he doesn't bring an **asham talui**.

A separate **asham talui** is brought for each separate **specification**. But on one **specification** is on many pieces (e.g. he bought a dozen pieces of meat and after eating it he's committing an **asham talui** if those pieces were from the kosher shelf or treif shelf), he brings only one **asham talui**. • If someone became aware of a **specification**, and afterwards he has another concerning that same **specification** (e.g. he buys meat on Sunday, and after eating it he was unsure whether it was from the kosher shelf or treif shelf, and then again on Monday he went to a store and bought meat, and after eating it he was unsure whether it was from the kosher shelf or treif shelf.)

A person has a ספק חייב to bring his **asham talui** up until יום כיפור. However, if one did a **specification** and didn't bring his **asham talui** up until יום כיפור, then he does not bring it anymore, because he already gave him his **kesher**. Even if he was already given his **kesher**, he does not need to bring an **asham talui** if it is **kesher** itself.

עבירה If someone was an animal to be an animal, and afterwards he found out definitely that he did/didn't commit the he doesn't bring it as a קרבן, and he lets the animal graze until it gets a momos, then sells it, and the money goes to the ninth (pushka) in the ninth (which was called עזרה (which was called ציבור an)). עולת נדבת ציבור an.

If someone was have a ספק if he's came, the others are an animal for an animal, and then came, the others are an animal for an animal, or if the money is used for a ציבור (or שופט אמת בריאות כב). נדבת ציבור an.

פתח An which is worth at least need to the. A person who brings it to the, שתי בسف is an animal, which is worth at least need to the. Some say (ר' ז' פ"ד ממעשה הקברנות הט"ו) that he's is an animal, and does it, then brings it to the, שפונ המזבח that he's is an animal, and says, "if the piece I ate was, then I am, and won't go into again. This will be my קרבן חטא until I find out whether I was actually eaten, and if I find out that I was, I will bring a קרבן חטא". Some say (צ"פ הלכות כלאים פ"ט עמ' 23) ליום ולילה עד חצות, עזרה there is no יידוי. The is eaten by קרבן כהונה in the קרבן there is no יידוי.

ANSWERS TO LAST WEEKS QUESTIONS:

Q. Finally, it came the long-awaited day that gave us the strength to survive throughout the long day, גלות הלאה that were all the מדרש הנעלם כלו. Hashem shechted the table, לוייתן, and all the תולדות מדרש הנעלם כלו. ע"י"ש (בריך)! לוייתן
תפארת ישראל, משנה אחרונה, רשות, מפרש המשנה, שפונ המזבח and is מקדיש העזרה
and says, "if the piece I ate was, then I am, and won't go into again. This will be my קרבן חטא until I find out whether I was actually eaten, and if I find out that I was, I will bring a קרבן חטא". Some say (צ"פ הלכות כלאים פ"ט עמ' 23) ליום ולילה עד חצות, עזרה there is no יידוי. The is eaten by קרבן כהונה in the קרבן there is no יידוי.

A. The hold that by a which is man-made, the is also considered a, even though it's man-made. But you can't have a man-made for a piece of meat that was created by, because it's man-made. However, the says that you could make a even for something that its is considered a for the food (if touched the toothpick does the food become טמא). Some were saying it is no different than a handle of a handle. Others were saying clearly (פ"ג מ"ד) that it is not considered a handle, and all the חכמים are arguing about it! But what is the halacha?

(ע' מפרשימים שם, וחוז"א עוקץין ביד, ותפ"א עוקץין ביד)

Q. I washed my hands to eat, חולין then I touched, did the become תרומה? פיטול תרומה becomes (ע' תוכן חגיגה ז' ד"ה בא, ומג"ט פ"ה ה"ב)?
A. According to the the does not become תרומה (you just can't eat it), and acc. to the it becomes פיטול.

Q. Vegetable soup spilled on fruit that was not did the fruit become טומאה? מוכשר did the fruit become טומאה (ע' ירושלמי תרומות פ"א ה"ב בביאור הגרא"ח שם)?
A. The says that it is not. However, because it is still considered like water. ע"י א"ח ס' קנ"ח ס"ה דעתה הט"ז ומג"א שם דמים שבישלו בהם נחשב כמים, ורק הרוטב היוצא מהמת בישול לא נחשב כמים, ודעתה הגרא"א שם (דא"פ) רוטב היוצא מהמת בישול נחשב כמים

Q. I am preparing shakshuka that was, and I was very careful not to touch the tomatoes. I took a hand blender and ground the shakshuka, and then found some on my hand. I don't know if I touched the shakshuka by mistake, or it shpritzed on me. What is the status of the shakshuka? (ע' טהרות פ"ב מ"א, ומ"ב ס' ז' ק מ"ט)

A. The says that if a was mixing a pot, and found some of the on her hand, and is unsure whether she touched the food or the food shpritzed onto her, it is טמא. However, the halacha is that when there is a ספק, you are תולה במצוין. Therefore, since when blending with a hand blender it is common to shpritz (more than mixing with a spoon), it would seem that the shakshuka is טהור.

Q. Kol shofar the thousand holim (bgemt' Tshuf' b) בחדדי ד' אמרה Shofar, and the Yidden were all gathered, and Hashem fulfilled his promise to us that he will give us 'כל הארץ האל' (bgemt' Tshuf' b) and 'כל הארץ האל', as it says 'ענני הכבוד' (bgemt' Tshuf' b), and 'אלקי לא' (bgemt' Tshuf' b), and 'לא ימש נעמוד הען יומם' (bgemt' Tshuf' b). Once again surrounded with what it says מקיים was, אברהם אלקינו יצחק ואלקי יעקב' (bgemt' Tshuf' b) בבית שוחיטה I ran to the, קרבן תודה I came to the, קרבן שבח said סמicha did, קרבן תודה did, קרבן שבח did, קרבן תודה did, All of sudden, I remembered that I forgot to be קדוש בשחיטה Is it? קרבן the מקדיש becomes פ"ב ס' ק מ"ט?

A. There is a big about it. The holds that without being first, it is considered קדוש. The holds by saying that you are shechting for your קדוש, it becomes through the תבואה שור. The says חzon איש שחיטה shechting for your קדוש should become קדוש the (even without saying that the should become קדוש through the שחיטה).