

שאל נא את הכהנים תורה

- Q. Hashem clothed משיח with special clothing, and his light is shining from one end of the world to the other! And everyone is saying **אשרי עין שהכתה לזה** - How fortunate are the eyes that waited for this! (פסיקתא רבתי פרק לז) Millions of Yidden are standing in line to bring קרבנות and מנחות. I am bringing a מנחה, and by the time my turn came, they were already מקריב the הערבים של בין הערבים. Can a מנחה be brought after the הערבים? (ע' ליקוטי הלכות פסחים נט:)
- Q. I received הזאה on the third day, but not on the seventh, can I do it on the eighth day? (ע' רמב"ם פי"א פרה ה"ב)
- Q. Can I be טובל my keys that are on a key ring, each key separately? (ע' כלים פכ"ט מ"ב וחזו"א ס' לד' ס"ק ב')
- Q. I was one of the lucky girls chosen to weave the פרוכת! Before it was finished טומאה touched it, did it become טמא? (ע' חזו"א כלים ס' ה' ס"ק ב', משנ"א פכ"ז מ"ז, מקד"ד ס' נג, ותוס' הגיגה כ. ד"ה נימא)
- Q. Tziporah and Faigy both had a baby around the same time, and are becoming טהור the same time. They both went to the בית המקדש to be מקריב their birds, however they are not used to tying birds properly. The birds started flying around, and Tzippy and Faigy chased after them, and finally caught them. However, they are not sure whose birds are whose, what should they do? (קנינים פ"א מ"ג)

ANSWERS TO LAST ISSUE'S QUESTIONS:

- Q. I found an animal in ירושלים, it has no סימן on it, it's most probably a קרבן, but I have no idea if it's an עולה, or a שלמים, or a תודה. What should I do with it? (ע' שקלים פ"ז מ"ד וקידושין נה)
- A. If you find a זכר that's less than a year old, it can be either an עולה or a שלמים or a תודה, or מעשר or בכור (it can also be an אשם מעילולת or אשם מצורע or אשם נזיר, but that is uncommon). If it is an איל that's older than a year it may also be an אשם מעילולת. If it is a נקיבה that is older than a year, it can be a שלמים or a תודה, and if it is less than a year it may also be a טטא. Therefore, since you don't know which קרבן to bring it as, you have to wait until the קרבן gets a מום, and redeem the קדושה and put in money, or straight onto another animal. The Mishna discusses what קרבן to buy with the money (or to put the קדושה straight on), and from the ראשונים it seems that you have to buy a קרבן and be מקריב it, in order to make sure that the קרבן that was originally meant to be brought, is brought. However, many אחרונים, say that it is not a חיוב, and you can just hide the money, so no one should by mistake use it, and it's only if want to be מקריב the קרבן for what it was originally intended, then you should do as follows:

If you found a זכר less than a year, you buy three¹ animals, one for an עולה, one for a שלמים, and one for a תודה. You also have to bring the forty חלות for the תודה קרבן. And you say that if the קרבן that was lost was an עולה, then the קדושה (or if you redeemed it on money first, the money that has קדושה for an עולה), should go on the animal that is being brought as an עולה, (and the עולה will be brought for the one that lost it), and the שלמים and תודה will be a נדבה for me. And then you make the same condition for the other קרבנות. The original בהמה that got a מום, has to be treated מספק as a בכור or מעשר that got a מום, which the הלכה is that it cannot be sold in the marketplace, and weighed like you normally weigh meat. According to תוספות in many places, there is no סמיכה done on any of the קרבנות, since you can't do סמיכה on someone else's קרבן, and you don't know which קרבן is not your קרבן. קידושין seems to say that you do סמיכה on the קרבן and the פני יהושע explains that תוספות holds that in such a case (where the original קרבן was redeemed) that you become the הקרבן, בעל הקרבן, at least for the aspect of סמיכה. The מקדש דוד (ס"י יח ס"ק ב') wants to say according to the ראשונים, there is no תנופה done on the שלמים and תודה are brought from the ציבור, and some אחרונים hold also the נסכים of the תודה and שלמים.

If it is an איל that's in its second year, that's a big problem, because you can't bring an אשם as a נדבה, therefore you can't bring another animal and say if it was and אשם good, and if not, I will donate this an אשם. So, what should we do? The תוס' רי"ד says you lock up the animal and let it die. The שיטה לא נודע למי says that you should wait until the animal gets a מום and after you put the קדושה on the money, you should hide the money. The חזון איש says you should do that in addition to the three animals that you bring, which means you say if the קרבן was an עולה then the קדושה of the בהמה that has a מום should go straight onto animal 1, and if it's a שלמים, it should go on an animal 2, and if it's a תודה on animal 3, and if it's an אשם, it should go on the money, and hide the money. The רמב"ן says that you bring the three

¹ The רמב"ם holds that only two animals are brought, and only one animal is used for a שלמים and תודה, and you make a תנאי that it should go for which קרבן it really is, and the חלות תודה are brought מספק (even though it might be בעזרה), and the קרבן is eaten only for one day like a תודה.

animals and you make a תנאי, that if it's an אשם and the owner still needs the כפרה (he didn't bring a different one in place), then the animal that is meant to be a שלמים should really be an אשם. The קרבן is eaten for one day like an אשם, and the נסכים are brought on condition, if this a קרבן שלמים, then the נסכים is a חוב and if this is a קרבן אשם, then I am donating the נסכים.

If the animal is a נקיבה less than a year, then again there is a big problem, because if it's a חטאת, it might be one of the five חטאות (the owner died, or has already brought a different animal for his כפרה etc.), that the הלכה is that you lock it up in a room and let it die. Therefore, מספק it is treated like a חטאת המתה, and you lock it up and let it die.

If the animal is a נקיבה older than a year, then the only option is that it is either a שלמים or a תודה, so after the animal gets a מום, you bring two animals, and you make the condition mentioned above. According to the רמב"ם only one animal is brought, and you make a תנאי, it should be either a שלמים or a תודה.

Q. I touched the headboard of a bed that is טמא, did I become טמא? And what if there is a shelf, or a pole attached to the bed to hang clothing, do I become טמא from touching it, if the bed is טמא? (ע' כלים פ"ח מ"ג ברמב"ם, וחזו"א כלים כד, ז)

A. The Mishna discusses the parts of the bed that are considered attached to the bed, and the Mishna differentiates between a מלבן that is considered as part of the bed, and מלבני בני לוי, that is not considered part of the bed. The Rambam seems to explain that מלבן is a frame of wood that has a design, and is attached to the bed, and מלבני בני לוי is a tall board above the bed which is used to hang the harps of the לויים, and it is not screwed in the bed. The חזון איש points out that from the רמב"ם it seems, that the main difference is if it is attached to the bed, then it is part of the bed, even though it has a different function, and the חזון איש says that he would rather learn that even if it is attached, only what is used for the bed (a regular headboard) is considered part of the bed. However, the part that doesn't serve the bed is not part of the bed, and is טהור because it is עץ פשוטי כלי. Therefore, in our case if the headboard is attached to the bed, and the bed is an אב הטומאה, you would become טמא, and if you touch the pole, according to the Rambam it would seem that you are טמא, and according to the חזון איש, you would be טהור.

Q. Cars are too hard to be Toivel, so the oilam is using bikes. An אב הטומאה touched a bike that has a basket with food attached to the bike. Is the basket considered part of the bike, and is therefore a ראשון, and the food a שני, or it's considered a separate כלי, and it's טהור? (ע' שם ובפרק ז' משנה ב ופרק כ' משנה ג')

A. The Rambam (פרה פ"ב ה"ה) holds that two כלים that are attached, even though they serve different functions, is considered a חבור מן התורה, and if you plan on taking them apart, it is a חבור מדרבנן. If the חבור is only מדרבנן, then when one כלי becomes טמא, the other one also becomes טמא, but when becoming טהור from טומאת מת, we have to shpritz the חטאת מי on each כלי separately. The ריטב"א (המיוחס לר"ן שבת מה:) disagrees with the רמב"ם, because the גמרא says that the בית הפך (a small compartment that is attached to a כירה), is not considered a חבור מן התורה, only מדרבנן. The מפרשים explain that the Rambam holds that's only by a כלי חרס, that by touching one compartment, it is like touching the outside of the other כלי, and a כלי חרס doesn't become טמא, from the outside. However, by other כלים, it is considered a חבור מן התורה. Therefore, in our case the basket is a ראשון, according to the Rambam חבור מן התורה, and according to the Ritva מדרבנן.²

Q. If you have part of a כלי in אהל המת, and the main part of the כלי is outside the אהל, does it become טמא? (ע' אהליות פ"א) (מ"ה, ומקדש דוד סי' מה אות א')

A. The משנה discusses a מנורה that's in a cistern in a house (and there is טומאה in the house), and there is something covering the cistern, and a פרה from the מנורה is sticking out into the house (according to the ר"ש), and בית הלל says that even the מנורה is טהורה, and the ר"ש explains since the main part of the מנורה is in a place where it is not מקבל טומאה, even the פרה doesn't become טמא. Many מפרשים have a hard time with this, because usually a יד brings טומאה on the entire כלי? The מקדש דוד explains the ר"ש that the טומאה of אהל is different. The מהר"ם and תפארת ישראל argue on the ר"ש, and explain the משנה differently.

Q. I am a כהן, and just became מצוה, בר משיה came! My fellow כהנים don't let me do the עבודה until I am twenty (חולין : כד), because it's not so bakovidik. Can I be מקריב my own קרבן, or even that they can stop me? (ע' גליון תורת הקרבנות נר')

A. Hagaon Rav Chaim Kanievsky זצוק"ל said that they could stop you (שם).

² והיה דרכו פ"ז מ"ב לפי הר"ש שהוא מחובר לכירה, י"ל דחרס שאני כנ"ל, ולריטב"א דלא ס"ל האי חילוקא אפשר דפי' כפי' הרמב"ם והגר"א, שהוא כלי נפרדת.