

שאל נא את הכהנים תורה

Q. The שמחה is infinite (ישעיה נא יא), Hashem is like a חתן, dancing with His beloved כלה (שם סב ה). We are once again walking around with the crowns of נעשה ונשמע, Hashem comforted us, and showed us how all the צרות were really ברכות (שם סו יג). Hashem is so proud of His nation that stuck to Him with אמונה throughout the whole גלות (שם כו ב). I was שיכור from שמחה (שם סו יד) that by mistake I put a sock from the מקוה hamper (the sock is a ראשון) in the wash machine with the regular טהור laundry, did everything become טמא (ע' פרה פ"ח מ"ה)?

Q. I threw a spoon that was a ראשון across the kitchen and I'm not sure if it touched the muffins on the counter, are they טמא because it's a ספק ברשות היחיד (ע' טהרות פ"ד מ"א)?

Q. I went on a trampoline that a יולדת jumped on, did I become טמא?

Q. Eating בטהרה, חולין בטהרה, is that a חיוב or a הידור?

Q. What is the closest point I can come to on the הר הבית, if I'm a טמא מת?

הלכתא למשיחא

Let's continue with a few more הלכות of מדרס and (וחברותיה) טומאת יולדת. There is a מחלוקת ראשונים if the seats on a boat or bus is מדרס. Since the purpose of the boat or bus is only to get you from place to place, that can't be considered מיוחד לשיבה. This מחלוקת is only if the seats are attached to the bus, we can then view the seats as being part of the bus, which isn't considered מיוחד לשיבה. However, if the seats are detached from the bus, then it's definitely מדרס (חזו"א אה"ע קמ"ד ח' וע' מנחת שלמה ס' עב' ב').

Another מחלוקת ראשונים is, what's the דין of a wooden מדרס that is more than 40 סאה, that means, even though פשוטי כלי is considered a מדרס, however it has to be a כלי in order to be מדרס, but once it's too big to move around, it's not considered a כלי anymore. (שבת מד:) רש"י holds it's not מדרס, and מקבל תוס' holds it is מקבל. All agree that a metal כלי even more than 40 סאה, is מדרס.

We have learnt that one of the forms of מדרס is נתלה-carrying the weight of the טמא. Therefore if a טהור is sitting on a small boat or a board that sags when you sit on it, even though the board doesn't become a מדרס because it's not a כלי, the טהור's clothing become מדרס, because when the טהור's weight is pushing the board down, the טמא is held up a drop by the טהור's weight (הזב עליהן) (וכן הוא לדעת הר"ש והגר"א, ולדעת הרמב"ם הטעם שמא דרס הזב עליהן), so it's as if the טמא is leaning on the טהור and his clothing. The person that was טהור became a לטומאה (not only because he's touching his clothes), because either he was carrying the טמא (משא), or the טמא was carrying him (היסט).

Similarly, if a טהור and טמא were carrying a heavy object together, the טהור becomes טמא, because it's considered like the טמא and טהור are leaning against each other, and one is carrying the other. The clothing of the טהור is מדרס (נדה ז.) (רמב"ם). This הלכה according to רש"י (נדה ז.) (רמב"ם), טמא מדרס, (according to the ר"ש, but not according to the ר"ש and the ר"ש, is a חומרא and only applies to תרומה, but for חולין we don't consider that the טהור or the טמא are carrying each other, and according to תוס' and the גר"א, it applies to חולין as well, and for תרומה, even if the טהור and טמא are carrying a light object the טהור became טמא.

If Rochel (the יולדת) is pulling the door open and Breindy (טהור) is pulling from the other side to close it, Breindy became טמא. Similarly, if Rochel and Breindy are pulling both ends of a broom stick or a jump rope, Breindy became טמא. Breindy's clothing according to the ר"ש is מדרס, and according to the רמב"ם, a לטומאה.

The תורה says that any saliva (וכל מעיינות היוצאים מן הגוף) from a (וחברותיה) יולדת, are an אב הטומאה. This means that if a טהור touches or moves the רוק of a (וחברותיה) יולדת, the טהור becomes טמא, with his clothing and any כלי (besides a חרס), that the טהור is holding at the time (זבים פ"ה מ"ז). For example: Genendel takes out the garbage that contains a used tissue that Mama Rochel used, (and the contents of the tissue are not totally dried up), Genendel and her clothing are טמא, and any כלי she was holding at the time. Or if Moishe cleared the table and picked up a cup that Mama Rochel used (it is assumed that there is a little saliva in the cup unless rinsed out), now its Moishe's turn to jump in the מקוה with all his clothing. Therefore there was a special garbage can in the hotel style room in the house and all the טהורים in the house were careful not to move it, and when the garbage was removed it was placed in a special bin that everyone knew not to move.

We have learned now many הלכות, and many of them are a מחלוקת, but very soon we will meet אליהו הנביא, and right after the רבן ask him what is the הלכה of אמות בד' קב, he will answer us all the ספיקות.

All the הלכות that we are learning now, even though it is sounds hard, it is just a matter of getting used to a routine of קדושה that our נשמות crave for. It's like a בעל תשובה the first time he learns about milchigs and fleishigs, it sounds complicated and overwhelming, but when you are used to such a lifestyle you can't imagine not being careful. This lifestyle is what is the most suitable for our נשמה. We will look back and wonder how we managed, not being careful. The (ספ"ג דשקלים) lists a few הנהגות that if someone is נזהר in them, he's a בן עולם הבא. One of them is being careful to eat בטהרה. חולין בטהרה. The רמב"ם writes that eating בטהרה חולין brings you to good מדות, and is one of the steps in the ladder to reach רוח הקודש.

ANSWERS TO LAST WEEKS QUESTIONS:

Q. What a sight! All the Yidden are returning to ארץ ישראל from the four corners of the world! As we reach ארצה ה' the whole ישראל bursts out in song (ירושמי שביעית פ"ו סוף ה"א) in the בית המקדש, everyone should make sure to be טהור, so they can come to hear. I touched some screws that a טמא touched, did I become טמא?

A. The רמב"ם (פ"ח כלים ה"ב) writes that nails are not מקבל טומאה because it's גולמי כלי מתכות (metal that is unfinished), unless the nails were made from a כלי finished. If the nail was nailed in a כלי that is מקבל טומאה, then according to the ת' נודע ביהודה (ת' משנה אחרונה חזון איש יו"ד קמ"א ב'), it is not מקבל טומאה, and according to the (קלד'), even after it's removed it's מקבל טומאה, like a house or סוכה, holds that nails are a כלי, however if it was made to use for something that is not מקבל טומאה, then they are not מקבל טומאה, and if it was made to be used in כלים that are מקבל טומאה, then it is מקבל טומאה. If it was made without any intention, then whatever the רוב is used for that's the דין that it gets, until you set it aside for something else, (רמב"ם פ"ח הי"ג).

Q. If I became טמא can I go to the מקוה and then go straight to the בית המקדש?

A. If you were טמא מן התורה, then to go into the עזרה is חיוב כרת, and to go in the עזרת נשים is עזרת נשים. If you were טמא מדרבנן, then for some טומאות you can go in right away, and you don't need הערב שמש, and for some טומאות you do need הערב שמש. (לר"ש טהרות פ"א מ"ג תלוי אם טומאה זו שייך בחולין, אז צריך הע"ש, ולרמב"ם פ"ט אה"ט ה"א תלוי אם טומאה זו מהודשת לגמרי מד"ס א"צ הע"ש, אבל אם אמרו שמדרבנן זה טמא מדרס או שאר טומאות של תורה, אז צריך הערב שמש).

Q. Is orange juice מקבל טומאה?

A. According to the רמב"ם (פ"א טומאת אוכלין ה"א) only the 7 משקים are מקבל טומאה, and according to the רמב"ם (פ"א טומאת אוכלין ה"א) all משקים are מקבל טומאה (מדין אוכל, לכן צריך הכשר, ואינו מקב"ט משני, ולא נעשה ראשון כשנטמא מראשון, כ"כ הצ"ח פסחים טז: אות פא' וחזו"א מכשירין ז' ס"ק ו'). However even the רמב"ם agrees that if a drop of water fell in the orange juice it is מקבל טומאה, (שם פט"ז ה"ד).

Q. I poured from a pot into a bowl that had in it water that was טמא, did everything in the pot become טמא?

A. Unless there was steam from the bowl going into the pot, and the pot was not steaming, then the contents in the pot did not become טמא. (רמב"ם פ"ו טומאת אוכלים ה"א-ב).

Q. I sat on a metal bench in the bus stop (it's screwed in the ground) that a יולדת sat on, did I become טמא?

A. If the bench cannot stand by itself if it's not screwed in, it is נעשה לשמש עם הקרקע, and is not מקבל טומאה. If the bench doesn't need to be screwed in the ground, and it's screwed in because they want the bench to stay there, it is מקבל טומאה, and someone that sits on it becomes טמא. (זהו דף של נחתומים דלחכמים טמא בכלי מתכות).