

שאל נא את הכהנים תורה

- Q. I was split up again! I am from שבט גד all the way by the הגדול (יהוואל מה, כה), ים הגדול. I can't shlep everything from my house to get הזאת מי הטאת. How can the מי הטאת be brought over, all the cars are an אב (ע' מפרשים הגיגה כה). (because a טמא touched the car), is the only way by horse?
- Q. A טמא touched an urn that the outside is plastic, did the urn become טמא? (ע' כלים פ"ג מ"ה-ה)
- Q. A טמא touched the peel of an onion, did the onion become טמא? (ע' עוקצין פ"ב מ"ד)
- Q. I have grapes that are טמא, is there any way I can make wine from them and it will be טהור? (ע' פסחים לג:)
- Q. My coffee machine became טמא, and if I טובל it, it will get ruined. Can I take it apart and then put it back together instead of being טובל it? (ע' פי"א דכלים)

הלכתא למשיחא

Let's learn a little about הכשר. The תורה says that food is not טומאה מקבל until one of the 7 משקים (dew, water, wine, olive oil, blood, milk, bees honey), fall on the food ברצון. This is called הכשר. The הכשר only works when the food is **not attached to the ground** anymore, and the water is detached from the ground (as opposed to a river or מקוה, while it is מחובר it is not מכשיר). Once the food was הוכשר even if the משקים **dried up** it is still טומאה מקבל.

The משנה says יותן בכי זה ברי לרצון, which according to most ראשונים means¹, any משקה that I was מחשיב it as a משקה, then even if it fell on the food by mistake, it is מכשיר. And the reason for this is, because the point of לרצון is to consider it a משקה, therefore once it got a חשיבות of a משקה, it is מכשיר. Blood is inherently considered a משקה, and doesn't need מחשבה. So, if you're washing dishes, and some of the water shpritzed onto apples that were on the counter, they are טומאה מקבל. Even if you didn't turn on the faucet, rather Hashem did, and it's raining outside, and you bring your dishes outside to wash them, or if you had a dirty chair in your backyard, and you're happy that it rained on it, the water that fell on it is considered לרצון, and if a drop of that water falls on your apples [even by mistake], they are מוכשר. This הלכה is only if you are מחשיב the water to rinse something that is not מחובר (like dishes or a chair), however if the sidewalk in front of your house is full of chalk, even if you are very happy that it rained on it, the water is not מכשיר. But if you were to put a bucket outside to catch the rainwater (even if your intention is to use it to wash the sidewalk) it's called לרצון.

There are two ways to be considered לרצון. One way is that I am מחשיב the water, to use as a drink or to rinse with. So, if I rinse a fruit in a river to clean them, when I take it out it becomes מוכשר. The second way is if the water that's here is disturbing me, and I want it out, that's another way of being מחשיב the water. So, let's say you were walking down the street, and בחסדי ד' it started pouring, you came home sopping wet, and you shook out the rain from your coat, since its חשוב to you that the water should be out of the coat, that is called לרצון, and if that water falls on potatoes, they are מוכשר. However, if I don't want Berel to find my apples, and I hid them in the מקוה so he shouldn't find them, they aren't מוכשר, even when I take them out.

Any משקה that comes out of an אדם טמא, whether an אב הטומאה or ראשון, is מכשיר. So, if a bit of saliva from Rochel (the יולדת) falls onto an apple, it's מוכשר and becomes טמא at the same time. A טבול יום is not considered טמא for this. Water that became טמא by touching a שרץ is a מחלוקת if it has this דין that משקים טמאים are automatically מכשיר (ע' תו" כריתות יג, דאין מכשיר וע' הגהות אהל משה שם). ולטעם הר"ש דטומאה חושבת מכשיר, כ"כ בספר שערי דעת).

The משנה lists a few things that are sold in the market, and has to be assumed it was הוכשר. Flour is assumed to be מוכשר because the wheat is rinsed before they are ground. Fish is considered מוכשר because when the fisherman shakes out his net, the water falls on the fish. (But the fact that fish live in water, that's not מכשיר the fish, because ממ"נ, while they're alive, they can't be מוכשר, and even if they're dead, מחובר is not מכשיר). Vegetables that are usually sprinkled

¹ כל מה שכתבתי הוא לדעת רוב ראשונים, ודעת הרמב"ם דתחילתו לרצון קאי על הפירות וע' חזו"א מכשירין ו, ט.

with water to look fresh, are בחזקת מוכשר. All chicken and meat are הוכשר, from the blood that comes out during the שחיטה. Any food in the market place that is בחזקת שהוכשר is considered טמא since everyone touches them, and it can be assumed that a טמא touched it.

Therefore, since לכתחילה it's better to eat בטרהרר חולין and especially on שבת קודש like it says in the ירושלמי, Genendel (טהורה) is going to take the live chickens to the שוחט, and then bring it home, and do the ומליחה שרייה at home making sure no טומאה touches it. Heshy is going to bring home a live fish and put it in the bathtub until ready to be cooked. בתיאבון!

הוכשר do not need הכשר to be טמא. Also, if you harvest grapes to make them into wine, מדרבנן they are הוכשר.

Food is מקבל טומאה not only if the טומאה touched the actual food, but even if the טומאה touched the יד, for example the stem of an apple, or a שומר, for example the peel of an apple or orange, the food becomes טמא. The same הלכה applies by הוכשר, that if a drop of water touches the stem or peel, the food is הוכשר.

ANSWERS TO LAST WEEKS QUESTIONS:

- Q. WOW!! Once again סוף ים! קריעת ים סוף! But this time the ים סוף is dried up forever, and נהר פרת is split in 7 different places. Yidden are coming back from all over the world (ישעיה יא טו-טז). Everyone is singing and dancing בכל בתפלים ובמחולות וכל (ישעיה יא טו-טז). As I was singing, a little saliva fell onto the violin, and my hands touched it. Did the violin become טמא? (ע' הגיגה כ.)
- A. Yes. Because without washing your hands, your hands are שניים, and they are מטמא the saliva, and the saliva is מטמא the violin מטמא כלים משקים הבאים מחמת ידים is not מטמא כלים (פ"ח משאר אה"ט ה"). However, the (פ"ח משאר אה"ט ה"). (כן הוא דעת תוס' שם, ודעת הראב"ד) מדרבנן.
- Q. I went to get my haircut machine and I took the size 2 clip-on piece (metal), and then I remembered that the clip-on piece was once in a אהל המת, did I become טמא? (ע' כלים פי"א מ"ב, ורמב"ם פ"ט ה"א)
- A. The הלכה by הלכה is that in order for it to be מקבל טומאה, it has to have a שם בפני עצמו, which means it has to have its own name, not referred to as part of another כלי. For example, a branch of a מנורה by itself is not מקבל טומאה, because it's אין לו שם בפני עצמו, and is considered like half a כלי. This rule is only by פשוטים, but by מקבלים it is חשוב and is מקבל טומאה. It would seem that a clip on a machine is שם בפני עצמו, אין לו שם בפני עצמו, however the (וע"ע שם יד' יד') חזון איש (כלים יז, יב, וע"ע שם יד' יד') חזון איש says that there's such a fine line between what is considered a כלי in its own right, and what's considered part of another כלי, that we can't compare on our own.
- Q. I am getting ready for the פסח. I did הזאת מי הטאת on every piece of cutlery, every key, table, chair, drawer, every single item in the house that is מקבל טומאה. Do I have to be מזהה the cover of the salt shaker, or is it enough that I was מזהה the salt shaker itself? (ע' פרה פי"ב מ"י)
- A. The גמרא in: שבת מה: says that if you have two parts of a כלי that are used as one (for example, a pair of scissors, that the two blades are removable from each other), then, מן ההורה while you are using it, it's considered a חיבור, and if you do הזאה on one part of the כלי, the other part becomes טהור. However, מדרבנן there is a גזירה, בזאת מלאכה אטו שלא בשעת מלאכה, which means you might mistakenly treat it as one כלי even when not in use, (by the case of the removable scissors, you are done using it and you're ready to take it apart, you just didn't get around to it). Now, the משנה says that an urn and its cover that's attached with a chain, if you do הזאה on the urn, you don't have to do הזאה on the cover (even מדרבנן). We have to understand, what is the difference between the scissors and the urn? It seems that by the urn, the cover is clearly a טפל to the urn, as opposed to the scissors one is not טפל to the other. The cover of a salt shaker is not like the cover of an urn, rather it's an עיקר function of the כלי, to sprinkle the salt, so it would be more comparable to the scissors, that you have to do הזאה on both parts.
- Q. The buckle on my belt comes on and off, is the buckle טומאה? (ע' רש"י שבת נב: ד"ה טהורה)
- A. When the buckle is not on the belt, it's not טומאה, because it's considered טבעות הכלים, serving the belt, not the person, and that's not called a מעשה כלי, but when it's attached to the belt, since the belt is מקבל טומאה, it's מחובר בטמא and is מקבל טומאה with it.
- Q. A (טמא במשא) opened my sock drawer (all the socks became טמא). Can I טובל the socks and wear them into the בית המקדש, or do they need הערב שמש in order to go in the המקדש?
- A. It's חזו"א אהלות כ, ב ומנ"ח מצוה שס"ג) בית המקדש into כלי טבול יום אסור to bring אסור.

גליון on last weeks הערה

בגליון שעבר כתבנו בנוגע מכונת כביסה דאם המים נפסלו מאכילת אדם תלוי במחלוקת רמב"ם וראב"ד. והעיר הגאון ר' ברוך הירשפלד שליט"א, דאם נפסל מאכילת כלב לכ"ע אין לו דין משקה, והגם דאיתא בירוש' תרומות פי"א ה"ב ופסקה הרמב"ם פ"ב מטומ"א הכ"א דאין משקים יוצאים מידי כלב, התם הכוונה שסרוחים מחמת עצמם, אבל ודאי שייך לערב דברים בתוכן שיפסלו מאכילת כלב. אמנם למעשה אין זה נוגע כ"כ, כי בסוף cycle יוצאים מים נקיים.

² וע"ל דהתם משום דמחבר ע"י שלשלת, ע' חזו"א [פרה טו' יח], וגם לפי חילוק זה במלחיה יצטרך הזיה על המכסה.