

כלי is טובל and after שמש טהור, he is fully טהור, and he can go to the בית המקדש and eat קרבנות. If someone is טמא with another (טומאת מת to take off הזאה), they can still receive הזאה (טומאת מת).

After the פרה is burnt, the ashes are gathered by a man or woman who is טהור, and put in a כלי that is טהור. Water (מי חטאת) is drawn from a flowing river (when משיח comes there will be a river coming out of the קודש הקדשים that will be used for this, זכריה יג א, and a טהור man or woman takes some of the ashes (enough to notice them in the water) and puts them in the bucket of water, and then mixes the water. This process is called קידוש. The water before קידוש is called מקודשים, and after קידוש is called מים המקודשים. These three steps (gathering the ashes, drawing the water, and קידוש) can be done at night, by any man or woman, but not by a קטן or גוי. Then a man who is טהור, takes a type of grass called an אזוב, and dips it into the מי חטאת, and shpritzes it onto all the people and כלים that have to become טהור. These two steps (טבילת האזוב והזאה) can only be done by day, and by a man or a קטן that has דעת.

This is in short, the process of the פרה אדומה. There are many additional הלכות, and many ways that can make it פסול, for example, doing מלאכה from the beginning of drawing the water (מילוי מימיה), until after the קידוש. There is another פסול called היסח הדעת, not watching the water even after the קידוש, and some hold it applies to the אפר חטאת as well. Another פסול is אב הטומאה, these three פסולים are התורה, and there are many חומרות that are מדרבנן. The מי חטאת themselves are an אב הטומאה, and is טמא even במשא (lifting) without touching. All these הלכות have a lot of details, which בעזרת ד' we will continue with next issue.

אמר ר"ע אשריכם ישראל מי מטעה אתכם אביכם שבשמים שנאמר, 'וזרקתי עליכם מים טהורים וטהרתם, מכל טומאותים ומכל גלולים אטהר אתכם. ונתתי לכם לב חדש ורוח חדשה אתן בקרבכם, והסרתי לב האבן מבשרכם, ונתתי לכם לב בשר. ואת רוחי אתן בקרבכם, ועשיתי את אשר בחקי תלכו ומשפטי תשמרו ועשיתם' (יחזקאל לו, כה-כז)

ANSWERS TO LAST WEEKS QUESTIONS:

Q. Hashem brought back all of his kids that he sent to גלות (ירמיה לא ו' ז'), and He bestowed on us so much good like a flowing river (שם יא), and the worst צרות turned out to be the biggest שמחה (שם). It's so emotional I started to cry from happiness (שם ח ברד"ק) and my tears were all over the place. I happened to be a יולדת now, are those holy tears מטמא everything they touch? (ע' כריתות יג)

A. According to תוס' tears are not considered a משקה, but מדרבנן if you have a רביעית it is a משקה and can be מטמא food, כלים or ידיים, and according to the רמב"ם and ראב"ד it is a משקה, and you don't need a רביעית to be מטמא food כלים.

Q. שוש אשיש בדי תגל נפשי באלקי!, the שמחה is so tremendous, I opened up a ספר ישעיה to פרק כו א' with my right hand, to look for the words of the שירה, and I started to clap and dance, and I came to eat a קרבן תודה, and I touched the הלוחות תודה with my left hand, did the הלוחות become טמא? (ע' הגיגה כד)

A. Yes. There's a special חומרא by קדשים, that if one hand becomes טמא (in our case because it touched כתבי הקודש [written on קלף] that's טמא your hand), the other one also becomes טמא. According to בעל המאור and תוס', רמב"ן, even without touching the other hand it's טמא, and you have to be מטביל both hands at once in the מקוה (כ"כ הבעל המאור). According to רש"י, only if טהור hand touches the other does the second hand become טמא. According to the רמב"ם, if the hand that became טמא (in our case that touched the כתבי הקודש) is wet, then automatically the other hand becomes טמא, if not then only if it touches the other hand does it become טמא. If you touch your friends' hand with the hand that became טמא, טמא it's טמא his hand. In all these cases that a hand is טמא another hand, the second hand is שלישי, and if it touches קדשים, it makes it פסול.

Q. I have grape juice that became טמא, and I made grape juice ices from it. The ices then touched kishke. Did the kishke become טמא? (ע' טהרות פ"ג מ"ב)

A. The משנה discusses different משקים what's their הלכה when they congeal, does it turn into a food, or it becomes not a food nor a drink and is טהור. The משנה discusses wine, and there's a lot of discussion what's the הלכה להלכה. The חתם סופר (אר"ח ס' מה) מסקנא is that when the wine is congealed it's considered a food and is שני. The שני assumes that the same הלכה would apply if it's frozen, (and even though water that's טמא that froze has no טומאה in its frozen state, that's because plain frozen ice is not a food, but popsicles is eaten as a food). Therefore, in our question the ices that are שני would not make the kishke טמא. If the ices started melting a little, then if the ices is the size of a כביצה then it would be מטמא the melted juice, which would make the juice into a ראשון and the kishke into a שני.

Q. My husband is not home now to shpritz the מי חטאת, can I shpritz it, or I should wait until my husband comes home at night? (ע' פרה פ"ב מ"י ו"א)

A. Both are not good options, the הזאה cannot be done by a woman or at night.

Q. I was about to salt the meat, and a יולדת picked up the bag of salt, did the salt become טמא? (ע' ב"ב כ')

A. Salt is not a food, and is not טומאה. Any spice that is not eaten plain is not a food.