

שאל נא את הכהנים תורה

- Q. It's hard to put my feelings in words. The closeness to Hashem, everyone has רוח הקודש! My little Chaim and Genendel are נביאים (יואל, ג, א), Hashem took נקמה and destroyed our enemies with such a demonstration (שם ג-ד), EVERYONE who truly called out to Hashem through תפילה was saved from מלחמת גוג ומגוג (שם ה' רד"ק ומלבי"ם). Everyone is coming טהור and bringing קרבנות תודה There are lots of חלות תודה that have to be eaten before הצות at night. Can I carry some חלות תודה in a plastic bag to אברהם אבינו, while I bring a pair of shoes that's טמא מדרס to the מקוה? (When carrying a טמא you can only be מטמא through touching, and not through משה-lifting, so the חלות won't become מטמא.) (ע' הגיגה פ"ג מ"א)
- Q. I'm preparing my משלוח מנות and I want to keep it טהור. Is a cardboard box מקבל טומאה (ע' כלים פ"ז מט"ו)?
- Q. I made a tablecloth פסח and it never became טמא. Can I spread it out on the table that we're eating the פסח on? (ע' הגיגה פ"ג מ"ב)
- Q. We were getting ready to eat the פסח. I was so taken aback by all the tremendous נסים that just happened, and by the sight of millions of Yidden back home, and the singing of הלל at the קרבן, my mind was farnumen. However, my 9-year-old son who learned הלכתא למשיחא, and was prepared for משיח, knew that in order to eat the פסח, קרבן, you have to be מטביל your hands in a מקוה, with כוונה that they should be טהור to eat קדשים. So, he took me to the מקוה and put my hands in. I had no כוונה at all when I put my hands in, does it help that my son had כוונה? (תוספתא ידים פ"א ה"ז) (ע' חולין לא:)
- Q. My suit is 100% polyester, is it מקבל טומאה (ע' שבת כז)?

הלכתא למשיחא

We learned last issue that there's a פסול called מלאכה during the preparation of the חטאת, (many ראשונים explain the reason that מלאכה is a problem, is because it's a היסח הדעת, hence the term מלאכה and היסח הדעת are interchangeable). This means that if the one who drew the water did a מלאכה that's not for the חטאת, during or after the מילוי (drawing water into a כלי) until after the קידוש, the water is פסול. (See previous גליון for explanation of קידוש). Therefore, while drawing the water, if you wind the rope around your hand to make it easier to draw the water, it's not a מלאכה, however if after the water is drawn you wind the rope around your hand, that's a מלאכה [because that isn't a צורך for the water]. If you draw two pails, and you intend to מקדש them separately, the 1st pail becomes פסול, because drawing the 2nd pail to do a different קידוש is a מלאכה that doesn't assist the first pail. But if you're planning to pour them into a big bucket, and do 1 קידוש, then it's all for the same קידוש and there's no unnecessary מלאכה being done. Doing a different קידוש is also considered a מלאכה, so if you filled up 5 pails, intending to pour them in 1 big bucket and be מקדש them together, and then you changed your mind and decided to be מקדש each one, only the first pail is good, because on the rest of the pails you did a מלאכה of קידוש, and the water is פסול. After you draw the water you have to go straight to the place where you are being מקדש the water (you don't have to take the shortest route, but you can't go out of your way, to take care of something, even without stopping). If you borrowed a rope, you can return it if you don't go out of your way, and you give the rope back without stopping, but carrying along anything else that is unrelated to this קידוש, would be considered a מלאכה (יג, חז"א ט, יג), or if you go out of your way to return the rope, it's considered a מלאכה. When you come home and open the door, you can't close it, because that's unnecessary for the water¹. After you put down the pail, and open up the cover of the אפר אפר you can't cover it or place the אפר on the floor, until you're מקדש the water. Talking (or davening) is not a מלאכה, so if someone asks you a question, you can answer, as long as you're alert enough the whole time (you are aware if the water became פסול or טמא), but if you stopped walking² to answer or to point to something, that is a

¹ אע"ג דבתוספתא הובא ברייש פ"ו מ"א כתב כן לאחר שנטל את האפר, היינו באופן שהמים כבר משומרים, אבל כשבא עם המים ושמירתן מוטל עליו, הוי מלאכה. (טעם ודעת פ"ח אות צב)

² במשנה וברמב"ם איתא עמד, וכפשוטו משמע אפ"י לרגע. אבל הרי"ש ראי"ש ורע"ב פ"י דעמד הכוונה נתעבב, ובהלכתא גברתא כתב דוקא שהה בו הרבה עד שהסיח דעתו ממנו. והגר"א על התוספתא כתב שנתבטל ממלאכתו בשביל זה, משמע דאינו לרגע, וגם אינו לזמן הרבה, וצ"ע.

היסח הדעת or מלאכה. Eating while³ walking is not considered a מלאכה (because it gives you strength to carry the (מי חטאת), but you can't put away the leftovers, that's a מלאכה, but throwing away garbage (that's already in your hand, and you don't go out of your way), is not a מלאכה.

All these הלכות are while you are busy with the water (drawing, carrying and being מקדש), but you don't have to be מקדש right away. You can bring the water and store it in a safe place in your house, for many years, until you are ready to use it, and there is no problem of מלאכה (after you put the water in a safe place). When you are ready to מקדש, then there will be a מלאכה.

If you gave over the water to a טהור to watch or be מקדש it, then there's no problem if you do a מלאכה, because your friend took over the שמירה. However, while the water is in your hands, it doesn't help to appoint a שומר to watch while you do a מלאכה.

After you're מקדש the water, all these מלאכות are not a problem, however you still can't be מסיח דעת from the water (it has to be put in a safe place where it won't become טמא, and if you are carrying the water from place to place, it should be in front of you, not hanging over your back). Also, using the water to measure, by placing meat in the water and seeing how much the water level rises, would be considered a בגופן מלאכה, that would make it פסול, and according to the רמב"ם, even by measuring against the water (putting the water on one side of the scale)⁴.

Correction:

In issue 15 it was mentioned that you can't charge for drawing water. This is a mistake, and it should say you can't charge for קידוש and הזאה.

ANSWERS TO LAST WEEKS QUESTIONS:

Q. Hashem healed everyone from corona, and all other sicknesses (ירמיה ל"ז), and all the shuls and מוסדות התורה reopened (שם יח). I decided I have to bring a קרבן תודה (שם יט), so I started preparing the 40 הלות, making sure the 30 don't get המקץ, and the 10 do get המקץ. As the 10 were beginning to rise, they were touching each other, and a טמא touched one by mistake, are they all טמא? (ע' טבול יום פ"א מ"א)

A. If a טמא touches one חלה, according to the רמב"ם and גר"א they are all טמא, and according to the רא"ש and ר"ש, since you plan on separating them, they are not considered all one (so if you're an אב הטומאה, the one you touched is a ראשון, the next one is a שני, and the third a שלישי. Since the הלות תודה are not קדוש yet, it doesn't make a רביעי. After it's baked and you shecht the קרבן then the הלות become קדוש and can become a רביעי, [and if the הלות were in one כלי they would all become רביעי]). However, if a טבול יום touches a חלה, according to everyone only that one becomes טמא.

Q. I'm a טמא that received the הזאה on day 3. Now I touched my keys, and they are also an אב הטומאה, is it day one for my keys, or since they became טמא because of me, and I'm already on day 3, so they get my דין, and only need one הזאה on my day 7? (ע' רש"ש חגיגה כג.; מקד"ד ס' מט, קה"י טהרות ס' יח)

A. The רש"ש holds that the כלים you touch get your דין, and in our case the keys would need one הזאה on your day 7. The חסדי דוד disagrees and holds that your keys start day one from when you touched them. The העמק דבר in נצי"ב has a middle approach, that for the keys it would be their day 1 and they would need the הזאה on day 3 and 7, however the clothing and other כלים that became טמא from you on your day 1, and you continue touching them throughout the 7 days, they don't start their 7 days anew each time you touch them, the count starts from the first time you touched them.

Q. I was bringing the מי הטאת home. On the way, someone asked me for the address of משה רבינו, I stopped and told him. Did the מי הטאת become פסול? (ע' פרה פ"ז מ"ט)

A. Yes, that is considered היסח הדעת.

Q. My car is an אב הטומאה. I attached (wearing plastic gloves) a טהור U-Haul to the back of the car, what's the status of the U-haul, and the כלים inside? (ע' כלים פ"ח מ"ז)

A. The משנה discusses attaching a leg (that's an אב הטומאה) to a bed, or one of the בהים to the תפילין, and says since it's attached it receives the same status of טומאה. However, that's when it becomes one כלי, but if something is two separate מן התורה כלים, then it would not receive the same status, and in our case the attachment would be a ראשון, and it would not become a שני. מטמא מחזור"א, (טהרות ס' א' יא, דרוקא מה שחיבור מן התורה בשעת מלאכה יש לו דין זה, משא"כ בנידון דידן נראה דהוי כשלל של כובסים, כיון דא"צ זה לזה).

Q. A רמב"ם פ"ח מטמא מו"מ ה"ד? טמא? stuck her finger in a flower pot (כלי הרט) without touching the pot, did it become טמא? (ע' ח"י רח"ה ומשנת ר"א טהרות ס' כט' ז, והאחרונים האריכו בזה, וע')

A. The רמב"ם holds that it doesn't become טמא, and the ראב"ד disagrees. (אשריך כלים לאחי הגאון ר' אליעזר שליט"א עמ' יז' מש"כ בזה)

³ כ"כ הרמב"ם, ועי' משנייא וטעם ודעת, דאם באמת אין לו כחות ללכת בלי לאכול, אפי' ישב לאכול, ורק כשא"צ כ"כ חז"ל לא חשבוהו כהיסח הדעת כ"יז שלא עמד.

⁴ כן הוא לדעת רמב"ם וראב"ד, אבל לפי רש"י ורא"ש כל הסוגיא מייירי לפני קידוש.