

שאל נא את הכהנים תורה

- Q. At first it was very scary for כלל ישראל, the מלאכים were saying what זכות do the Yidden of תשפ"א have (ירמיה לז, שה"ש ח, ה), but גלות, I continue the תורה and קול התורה and תפילה, and I do the מצות with love (שה"ש שם י), and Hashem was so proud of his people, He performed such נסים for his beloved loyal כלה (שם, וזכריה ח, ה), and He rested his שכינה on us like when we were in the מדבר, with a fire of the שכינה around ירושלים (זכריה ב, ט). It came Purim time and we were going to the בית המקדש for קריאת המגילה, and I wanted to know, what can I bring to the בית המקדש and not worry that it's טמא. Is a gragger, mask, and leather מקבל טומאה case מגילה?
- Q. Out of הכרת הטוב to HASHEM, I am using the same rope that was used to hang המן, to tie the קרבן פסח to my bed. I'm just wondering if a rope is מקבל טומאה? (ע' רמב"ם פ"א כלים הי"ב)
- Q. I have hamentashen (that were מוכשר when they were wheat) that were made with pure apple juice (no water), and a טמא touched the corner of one of them, can I break off that part and consider the rest טהור? (ע' טב"י פ"ג מ"ד ותרו"ט טהרות פ"ח מ"ח)
- Q. I was on the way to the בית המקדש to hear מרדכי הצדיק מגילה, and by mistake my foot touched מי חטאת that became פסול, did I become טמא? I really want to hear מרדכי הצדיק, is there any way I can go to the בית המקדש (ע' פרה פ"ט מ"ח ברע"ב)
- Q. I just had a girl, so I won't be able to eat from the קרבן פסח this year, I will be a טבולת יום, can I at least help a little like pour water over the קרבן פסח to rinse off the blood before it's roasted? (ע' נדה עא:)

הלכתא למשיחא

Let's continue learning about being לחטאת טהור (the word חטאת refers to the פרה אדומה and the water). The תורה says that everyone involved in the פרה אדומה has to be טהור. However, חז"ל were מקבל that even a טבול יום (someone that was טמא and was טובל but didn't have שמש טהור) is טהור for the פרה אדומה. Because the צדוקים didn't believe in this דרשה, the חכמים made it a point to physically make the person טמא and then he should be טובל (without שמש טהור), in order to show that we follow what חז"ל teach us, and not what the people who think they know better than the חכמים. However, חז"ל were afraid that by doing so people will not be so careful with טומאה, so they instituted a lot of חומרות, to make sure everyone is careful with the טהרה of the מי חטאת. One גזירה is, that any person or כלי has to be טובל with the intent to be לחטאת (this is called טהרת חטאת). If not, then even if you were טובל to be טהור for קדשים, you (or the כלי that was toveled) are still considered טמא for חטאת.

Anyone that's טובל without this intention (to be לחטאת), is considered טמא (לענין חטאת) like a זב, so if you (who's טהור) touch or move or lift them (even without touching), you become טמא (לענין חטאת).

Any כלי that can become מדרס טמא (chairs beds clothing etc.), even if they are טהור, but not טהרת חטאת, is considered מדרס, and if you touch, move, lift, lean, stand, sit or lay on it, you become טמא (לענין חטאת).

A כלי that can't become מדרס טמא (e.g. a key), if you touch it, you become טמא (לענין חטאת).

If you lift or move it (e.g. the key was in the door and you closed the door), then it depends: if the כלי is טהור, it won't be טמא you, but if the כלי is טמא מת, then you become טמא.

All food (that are טומאה לקבל) and drinks, are automatically considered לחטאת טמא, therefore if food touched any part of your body other than your hands, the food is not מטמא you, since a person can only be טומאה מקבל from an הטומאה. However, if the food touches your hands, it's מטמא your hands (לענין חטאת). Another חומרא chazal instituted by פרת חטאת is that if your hands become טמא, your whole body is טמא.

Another חומרא chazal made is that unlike קדשים that can only become טמא up to a רביעי, by חטאת it goes on forever, so if חז"ל's hands became לחטאת טמא (e.g. he touched food or someone else's hands), his whole body becomes טמא, and is מטמא Shimon, and Shimon is מטמא Levy, etc.

If you weren't careful with these הלכות, not only do you become טמא, but the water also becomes פסול, since a טמא can't do היסח הדעת on the water, and the water becomes פסול because of טהרה.

The same applies to כלים (even if they were all לחטאת) that if a כלי became טמא, even only from the outside (e.g. water touched the outside of a כלי), the whole כלי becomes טמא, and is מטמא the next and the next even a hundred כלים.

Anyone that's either טמא (he touched a שרץ, lifted a נבילה, or touched a מת טמא), or מדרבנן (he went swimming before he goes to the מקוה, he could be מטמא the מי חטאת that's already מקודש, the אפר חטאת, or the person that will shpritz the מי חטאת, even by moving or lifting them (without touching). If the כלי or water is not מקודש, he could only be מטמא them via touching.

The ראשונים ask a question: Since the מי חטאת is an אב הטומאה, and anyone who lifts or moves it becomes טמא and is מטמא any כלי while he's lifting the מי חטאת (כלים פ"א מ"ב), then every time you lift the מי חטאת to move it or do הזאה, you are מטמא the מי חטאת that it's in, and the כלי should be מטמא the מי חטאת, and they should be פסול!? There are 3 answers, the ר"ש (פ"ח מ"ב) answers that even though you are טמא for other things, but for חטאת you are טהור, if the source of the טומאה is the מי חטאת. מי חטאת answer that you only become טמא if you're moving the מי חטאת unnecessarily, but if it's necessary to bring it out to the person or כלי, there's no טומאה. According to this, (פסחים טו.) תוס' says if it's not necessary, for example the טמא can come to the water, then even if a טהור לחטאת brings it over, the כלי will become טמא (if it's טומאה and be מטמא the water! The (פ"ט מ"ח, וכ"כ הרמב"ם בפיה"מ פ"י ה"ו) answers that anyone that's לחטאת טהור doesn't become טמא from the מי חטאת, only one who's not לחטאת becomes טמא.

So basically, the צדיק that's going to do the קידוש and הזאה, has to go to the מקוה, be toivel himself and all his clothing from shtreimel to shoes, על טהרת חטאת, and be very very careful not to touch or move or bump into any person, clothing, or כלי, and the same goes with the water. After he is מקדש the water, according to תוס' he has to be careful not to move the water unnecessarily (unless they are in a plastic pail). After learning all these הלכות it seems like the only one that could be trusted to do it right, would be הצדיק, however the רמב"ם (פי"ג הי"ב) says that everyone even an ארץ עם is trusted that he or his היימישע הכשר because there are so many חומרות, it is important for him, and if it's important anyone could get clear all the complicated הלכות and be careful.

ANSWERS TO LAST WEEKS QUESTIONS:

- Q. It's hard to put my feelings in words. The closeness to Hashem, everyone has רוח הקודש! Everyone is coming טהור and bringing חליות תודה! There are a lot of חליות תודה that have to be eaten before הצות at night. Can I carry some חליות תודה in a plastic bag to מקוה מדרס, while wearing a pair of shoes that's מדרס to the מקוה? (When carrying a מדרס you can only be מטמא through touching, and not through משא-lifting, so the חליות won't become מטמא)** (ע' הגיגה פ"ג מ"א)
- A. No. However, it doesn't make the קדשים tamei. מותר לכתחלה is תרומה to carry without touching while carrying a מדרס.
- 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)
- A. Yes (רמב"ם כלים פ"א הי"ג ופ"ב ה"א), any כלי קיבול that is made from what grows from the ground and could last for a while is טומאה מקבל.
- 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)
- A. No. חז"ל made a גזירה that for קדשים, all כלים need טבילה, even if the כלים never became טמא.
- Q. We were getting ready to eat the פסח קרבן. 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 להלכה 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 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?** (ע' חולין לא: תוספתא ידים פ"א ה"ז)
- A. Yes! As long as someone had כוונה even a קטן (above 6 yrs. ע' קני"ט ס"ק ע'ו), it's considered that your hands were מטביל על (חזו"א ידים ג' ד) כוונה. However, by נטילה ידים for תרומה, the one that's being washed also has to have כוונה.
- Q. My suit is 100% polyester, is it מקבל טומאה?** (ע' שבת כז)
- A. The גמרא says that not only are wool and linen טומאה מקבל, but other materials are טומאה מקבל too. However, the הלכה is that any material that's from the water, which includes from skins of fish or what grows in the water, is not טומאה מקבל, even if that material is made into clothing (רמב"ם כלים פ"א ה"ג). Polyester is generally made from petroleum which is found in the ocean or deep underground. There's a discussion in the פוסקים, what דין does this have. The (יר"ד ח"ג נג) קובץ הגרי"ש אלישיב and אגרות משה (יר"ד ח"ג נג) hold that even what's found deep in the ground is not טומאה מקבל; only if it's found in what grows from the ground, even though it doesn't actually grow (e.g. rubber), is it טומאה מקבל. However, the (ח"ב עג. ד) holds that even the petroleum that is found under the ocean is not called coming from the water and is טומאה מקבל, (וע' אור לציון ח"א ס' ג' אם בעיני גדל), because the lining inside is made from scrap material that grows from the ground (and therefore is advisable to check for שטנז). Some polyester is plant-based (sugar cane) and is טומאה מקבל, however if you don't know from where it comes from, you can assume it's from the רוב, which is petroleum. There's another מחלוקת by rubber, the (יר"ד קכ"ז ז) חזו"א holds that a בגד is only טומאה מקבל if made out of a material that could be spun into a string, as opposed to rubber, however the קיי"ח ומנח"י ח"ד קיי"ח hold that even if it can't be spun, it still is טומאה מקבל.