## שאל נא את הכהנים תורה

- Q. What a sight! All the Yidden are returning to ארץ ישראל from the four corners of the world! As we reach הר אמנה הר אום הר אום לישראל from the four corners of the world! As we reach הר אום הר שראל bursts out in song (ירושמי שביעית פ"ו סוף ה"א). It was announced that all the ביאים are going to sing together (טהדרין צא:), so they can come to hear. I touched some screws that a ממא מת touched, did I become ממא מת?
- Q. If I became ממא can I go to the מקוה and then go straight to the בית המקדש?
- Q. Is orange juice מקבל טומאה?
- Q. I poured from a pot into a bowl that had in it water that was ממא, did everything in the pot become שמא,
- 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 ?

## הלכתא למשיחא

We discussed last issue how something becomes a סמא במדרס. Now let's learn how a סדה ממהא מדרס a person. A סדר is an מעמא מדרס, which is מטמא a person and all clothing he or she is wearing, and any כלי חרס (besides סלי) that the person touches while in contact with the משכב ומושב in 7 different ways. 1. Standing, 2. Sitting, 3. Laying. For example someone sits, stands, or lays on a couch, bed, or chair that a יולדת (וחברותיה) sat, stood, laid or leaned on; he or she and all the clothing that they're wearing (including hat shoes shaitel etc.) and all כלים that they touch while they are on that chair (dishes etc.) are משכב או מושב by ou are held up by it, 5. משכב או מושב מarrying or moving without touching.

To illustrate: Rochel (the יולדת) sat on a chair next to the table. After she left, Moishy passed by and bumped into the other side of the table, which hit the chair and the chair moved. Moishy and his clothing became a ראשון לטומאה, and he has to be himself and his clothing, and only after it is night can he eat or touch תרומה or enter the בית המקדש. Another example, Genendel carried Mama Rochel's shoes in a bag, Genendel and her clothing become טמא.

ow all this seems impossible to us, because we are not used to being careful with טומאה וטהאה וטהאה וטהאה בית המקדש ביער המקדש ביער אונא everyone lived with keeping all these הלכות. Let's picture what they did then, and what we are going to be doing very soon. Every Jewish home had a room that looked like a hotel room. The room was set up with nice beds, chairs, a small table, a small kitchen, and of course a צאינה וראינה. This room was for Mama Rochel who just had a baby, and for anyone else in the house who was was. Since Mama Rochel is wo now, she doesn't do any laundry not to walk in with socks that are שלום on walk in on walk in with socks that are עמאים. Also Mama Rochel didn't cook then because Tatty and all the Kinderlach חולין all eat בלע"ה. So Mama Rochel has a real vacation and stays in her room as much as she can, and when she goes out she is very careful not to touch the chairs, tables and food in the main kitchen, and שלום on not open Tatty's socks drawer (otherwise all the socks would become שמא במשא and you can't walk in to the בית המקדש with those socks). If by mistake Mama Rochel touches or lifts anything out of the hotel room, no אחל לחץ, the beds were designed that they should be easy to take apart, and the tables were like classroom tables, so they should be easy to be שנול ום. Mama then asked Moishy and Getzel to run downstairs to the מקום in the yard and be careful no תרומה on חלה should touch the table".

In every home there were three hampers. The טהור hamper, the מקוה hamper (for clothing that became a מקוה hamper (which was for the clothing that the (וחברותיה) wore). The מדרס hamper was kept in the hotel-like room, because if a טהור שהיע שהיע שהיע שהיע ממא במשא.

When Mama Rochel was ready to become אהוס, she took the מדרס hamper to the מקום and was טובל berself and then her clothing and shoes, and then she was טובל herself again because she touched and carried clothing that were a מדרס. The fresh dry clothing and shoes that Mama Rochel took to the מקום, became טמא במגע ובמשא which is a עמא, which is a עמא, which is a טמא, and it doesn't make her טמור. So when she came home, she switched into clothing that were טמור, and put the clothing that became שמור וומא במגע ובמשא in the מקום hamper. Simple as that.

We are all waiting for the בית המקדש for close to 2000 years, and חז"ל tell us that מבקש won't come until מבקש the מבקש איז הושע ג, ה) בית המקדש (רש"י הושע ג, ה) בית המקדש is called בית המקדש, it is the source of our life, it's the best place in the world to daven, and we eagerly await for the ירושלמי (מע"ש פ"ה ה"ב) to be ושמחתים בבית תפילתי oescribes how

the בנות צפורי would come to spend בנות שבת in the בנות לוד, בית המקדש after they put up a dough, they would run daven in the בית המקדש to be בית המקדש, there was a barber who every בית המקדש to be בית המקדש, it is so part of our life, but you can only come there if you and your clothing are טהור. If we are really בית המקדש the בית המקדש, we have to learn the הלכות, we have to learn the טהור, and it's impossible to keep a טהור home if not everyone in the family is familiar with the הלכות.

In the times of חזקיהו המלך they had a great אברה, and חזקיהו saw to it, that every single man woman boy and girl, knew all the חזקיהו סומאה וטהרה סיפוריב inside out. Hashem had so much נחת from that, He killed out all of סנחריב 's army, and was ready to make מלך המשיח the מלך המשיח On that generation Hashem said this is the best, אשה יראת ד' היא תתהלל (תורה אור ס"פ יב) promises that if Hashem will see that we are not only waiting for משיח, but learning the pertaining he הלכות much faster.

Let's give Hashem that ערת רוח, show Him that we mean it for real, and let's ביכול כחביכול בחל בחת הוח, show Him that we mean it for real, and let's ביכול כביכול ביכול ביכול ביכול ביכול ביכול ביכול שים. הלכות טומאה וטהרה ול's not as hard as the יצר הרע makes it, the first perek of הלכות טומאה וטהרה ול', (הרמב"ם בהקדמה כתב דלא מספיק לחזור פרק זה אלף פעמים. אלא צריך לדעת את זה בע"פ כמו ק"ש), and the fifth perek of כלים, are all the יביע משנה or two a day, it won't take long until you have a lot of ידיעות. Also there are very helpful ידיעות and all the שיטות ראשונים, like שלמה or two. ilike שלמה bear.

## ANSWERS TO LAST WEEKS QUESTIONS:

- Q. I went to the מקום before שחרית. When I left the shul, the streets of ירושלים ירושלים were already full with yidden bringing קרבות המקדש to the בית המקדש הדו הודו את ד' צבקות כי טוב ד' כי לעולם חסדו (ירמיה לג יא). There was a group being led by ישעיה הנביא that was very excited. They were bringing a קרבן תודה thanking Hashem for all the ישעיה הנביא, which they now see were really the biggest ישועות, and they asked me to join. What do I need to do before eating from the יקרבן? (ע' הגיגה פ"ב מ"ה ו' ז', וסוף מסכת פסחים).
- A. 1. If when you last went to the מקום (because of a יורב to go) you didn't have in mind that the טבילה should work for קדשים should work for אינומאה על טבילה. 2. The clothing you're wearing need to be watched from על טהרת הקודש. על טהרת הקודש (i.e. making sure your clothing doesn't become אינו של שהוח לו. it's considered שמא מדרם לתרומה (על טהרת הקודש by our clothing that was watched קדשים שמא מדרם for על טהרת הקודש וויצ's considered על טהרת הקודש שמא ליש מייג והצל״ח [ביצה יוי] כתב בדעת הרמב״ם והרא״ש דצריך הע״ש). If you don't have a set of clothing that was watched עובל א מ״ג והצל״ח [ביצה יוי] כתב בדעת הרמב״ם והרא״ש דצריך הע״ש). You have to also be very careful not to touch any clothing or towel that wasn't watched על טהרת הקודש עובל א מקוה אינו אקב״ו לאכול את עובל your hands in a מקוה and make a מקוה מולד אקב״ו לאכול את עובל 5. Make sure you're not מכיח דעת from the portion you get.
- Q. I washed out a pot (without doing נטילת ידים beforehand) and I put הרומה inside the pot, is that a problem?
- A. According to the משקים (פ"ז שאר אה"ט ה"ב ופ"ח מטמא are not טמא are not כלי and according to the משקים, וt is, and the עמא מחמת עמא מחמת וt is, and the טמא מחמת שפול וליש.
- Q. I have 25 kids under the age of 2 running around (ע' גליון 3), and they are all ראשון לטומאה, can I assume that the food in my house is ישהור?
- A. The הלכה is if you have a ספק that is אין בו דעת לישאל is.e. the source of tumah doesn't have enough אין בו דעת לישאל to be asked whether he was מממא the food or object), then even if you're מופק מופק מופק מופק סיוב דעת לישאל. So if kids that are אין בו דעת לישאל, are running around and you don't know if they touched food, it's טהור מספק אסור מספק. However, if you find the kid standing right near the food מום אסור לשיטת חוסי חולין פו׳ אפי׳ לא נמצא עיסה בידו טמא, וכדאיתא בתוספתא, אבל הרמב״ם פט״ז משאר אה״ט ה״ג כתב והבצק בידו), that's not considered ספק מין משאר אה״ט ה״ג בחב לא נמצא ידעת לישאל that the kid touched it and it's אין בו דעת לישאל says that if a father has to walk over to the kid and take his hands to walk with him, then the kid is considered אין בו דעת לישאל. ושר לישאל the fathers hand, he is considered וברמב״ם לא מובא דין זה). יש בו דעת לישאל.
- Q. A wooden הלה board with a metal design (e.g. silver trimmings), is it הקבל טומאה? (מי כלים פי"ד מ"ב ופט"ו מ"ב?
- A. The metal doesn't make it שמש because it is only לנוי, to decorate, so the metal is being משא the wood. The wood is not מרה because it's מא מן התורה. Nevertheless it is טמא מדרבנן because it has a כלי of a כלי, (as opposed to a plain piece of wood).
- Q. I have a wooden בית קיבול that doesn't have a בית קיבול, and it's silver plated, is it מקבל טומאה? ?מקבל טומאה
- A. There are three מקבל טומאה the מקבל טומאה ווישיט, the מקבל טומאה איפורים ווישים מאפר ווישים מקבל טומאה מקבל טומאה solds that the ציפוי שוטי מקבל טומאה holds the opposite, that the עיפוי שוטי כלי עץ even a פשוטי כלי עץ even a פשוטי כלי עץ and the מקבל טומאה holds that the ציפוי holds that the מקבל טומאה and the גר"א holds that the כלי אומאה that the מפאר't have an effect on the כלי.