שאל נא את הכהנים תורה

- Q. חסדי דה, Hashem healed everyone from corona, and all other sicknesses (יימי ל,יז), and all the shuls and מוסדות התורה, ושם יח), and all the shuls and יום, reopened (שם יח). I decided I have to bring a חלות, so I started preparing the 40 חלות, making sure the 30 don't get אחר, and the 10 do get חמץ. As the 10 were beginning to rise, they were touching each other, and a שמא touched one by mistake, are they all שמא?
- Q. I am a מא מת that received 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 ממא because of me, and I am already on day 3, so they get my דין, and only need one הזאה on my day 7?

 (ע' רש"ש הגיגה כג:, מקד"ד ס' מט, קה"י טהרות סי' יח)
- Q. My car is an אב הטומאה. I attached (wearing plastic gloves) a טחור U-Haul to the back of my car, what's the status of the U-Haul, and the פי"ח מ"ו) (ע" כלים פי"ח מ"ו)
- Q. A יולדת stuck her finger in a flower pot (כלי חרס) without touching the pot, did it become יולדת פ״ח מטמאי מו״מ ה״ד) עי רמב״ם פ״ח מטמאי מו״מ ה״ד)

הלכתא למשיחא

It's time to start learning about the פרה אדומה! It's important for all of us to know the הלכות because even though the bringing of the פרה אדומה is the job of a בהן, but after it is burnt to ashes, it's each person's job to take some ashes and put it on the water, and be מטהר himself and everything in his house. One is not allowed to charge for being מטהר the water or for doing and even if you find a nice yid who has time to do it for you for free, you might not want him to go through every single clothing and item of yours. So let's first see what needs הזאה. A person or כלי that was in a room that there was a מת, or in a room that was open to a room that there was a מת, is עמא and needs הזאה. We learned (issue 3 and 4) that there's a דון called that touched or was in the room of the מת, which means that a בי that touched or was in the room of the אבי אבות הטומאה just like a מת, and if you touch that כלי you become an כלים. According to many דין this דין is only with metal כלים, and according to the רמב"ם מחלוקת whether a person or בלי is by all בלים (besides מחלוקת besides מחלוקת whether a person or כלים who touched a מחלוקת מחלוקת (and is ממא for 7 days), do they need הזאה. The opinion of most 1 ומא is that they do require הזאה. So that means, if you were ever in a room of a מת, or in a בית הקברות, besides all the clothing that you were wearing, and anything else you had with you which all need הזאה, when you come home and you put your keys on the table, desk etc. they all also need הזאה. And according to the שיטות that the חלל חרב of חלל חרב besides metal, when you put your socks in the washing machine, every article of clothing that they touched, and the drawer that they touched, and the shtender and night table that you put your glasses in, and the chair that you put your jacket on, all need הזאה. According to (שבת יז., נזיר נג:, ב"ב כ.) any that's in the אהל המת needs הזאה needs הזאה, which means if your keys² were in a אהל, then if you bring those keys into any room, everything in that room needs הזאה. All this is for the holy Yidden who never stepped out of ארץ ישראל, and never walked into the house of a מאהיל (ראשו ורובו) that touched or was מאהיל (ראשו ורובו) on the ground of חוצה לארץ, is and needs טמא מדרבנן and needs משיח ⁴. So basically, everything will need משיח when משיח comes.

A person or כלי that became טמא מת, can receive his first on the third day of his כלי (e.g. if he became טמא on Monday, so Wednesday he can receive his 1^{st} הזאה he can receive on his seventh day of טומאה. After that he (or the

¹ רייש ריש אהלות, בשם הירוי נזיר סוף פיז, ועייש בנוסח הגרייא תוסי נזיר נד: דייה תייש, תוסי חולין עב דייה כי קאמר, רמביים פייה מטויימ היייב, נזירות פיז הייח, וראבייד שם, יראים סיי שכייב, אויז הלכות חלה רניא, רשבייא חולין עא:, תורייד נזיר שם. ודעת האומרים שאייצ הזאה, הרמביין בחומש, ובעל המאור חולין עב.
² ודוקא מתכת, אבל אייא לצרף שיטת הרמביים וסיעי דגם בשאר כלים אמרינן חלל חרב, מקושיית התוסי [שבת יז] מהאיכר עובר ומרדע על כתיפו, למה לא טימאוהו משום שהחלל חרב מטמא באהל. ולא כתבתי מה שיותר מאוי הטבעת שבחגורה , דלכאורה כיון דטומאתו רק משום דמחובר לכלי עור, אין זה כלי מתכת.

[.] אהלות בחזוייא אהלות ברטים מייכ טהור, עי כמה ביניהם ביניהם ביניהם ביניהם 3

^{- 2} ל הוא דעת תוס׳ נזיר נד:, ודעת הרמביים דרק על מגע ומשא צריך הזאה, אבל מאהיל על גושה, סגי בטבילה והערב שמש, מליימ פיייא מטויימ.

⁵ ולדעת ר"ת מגילה כ' צריך טבילה לפני כל הזאה, וזה יכול להיות בלילה.

טובל is טובל, and after טמא, he is fully טהור, ond he can go to the בית המקדש and eat הערב שמש. If someone is אחלה, for example a הדאה, they can still receive , יולדת וחברותיה. (נטמאת מת to take off).

After the פרה is burnt, the ashes are gathered by a man or woman who is טבילת האור (טבילת האזוב והזאר), and put in a יטהור is burnt, the ashes are gathered by a man or woman who is ישהור, and put in a ישהור is burnt, that will be used for this, that will be used for this, that will be used for this, and a קודש הקדשים that will be used for this, on and a one 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 מים שאינן מקודשים is called מים המקודשים is called מים המקודשים. These three steps (gathering the ashes, drawing the water, and one at night, by any man or woman, but not by a מים מים, and shpritzes it onto all the people and ישים, and shpritzes it onto all the people and ישים, takes a type of grass called מים מים מים (שבילת האזוב והזאה). These two steps (שבילת האזוב והזאה) that have to become ישים. דעת that has מים מים לא that have to become ישים.

This is in short, the process of the פרה אדומה. There are many additional הלבות, המלות, and many ways that can make it הלבות, for example, doing מלאכה from the beginning of drawing the water (מילוי מימיה), until after the פסול. There is another היסח הדעת, not watching the water even after the קידוש, and some hold it applies to the אפר חטאת as well. Another היסח הדעת themselves are an מומאה. These three מי חטאת are מומאה and there are many חומרות that are מומאה even מיח בעזרת ד' themselves are alot of details, which הלבות we will continue with next issue.

אמר ר"ע אשריכם ישראל מי מטהר אתכם אביכם שבשמים שנאמר,'וזרקתי עליכם מים טהורים וטהרתם, מכל טומאותים ומכל גלוליכם 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 ירמיה לא ו' ז'), and He bestowed on us so much good like a flowing river (שם יא), and the worst צרות are once again running regular without social distancing (שם א), and the worst ערות to be the biggest שמחה (שם א). It's so emotional I started to cry from happiness (שם אם מחלה and my tears were all over the place. I happened to be a יולדת now, are those holy tears שממא everything they touch?
- A. According to משקה משקה tears are not considered a מדרבנן if you have a רביעית it is a משקה and can be משקה and can be משקה and according to the ידים, and according to the משקה and you don't need a ידים to be משמא food ידים, and according to the ידים.
- Q. פרק כו א' ספר ישעיה to ספר ישעיה בד' תגל נפשי באלקי! with my right hand, to look for the words of the my and I started to clap and dance, and I came to eat a קרבן תודה, and I touched the my left hand, did the שירה כד) שמא become שיגגה כד)
- A. Yes. There's a special קדשים על חומרא, that if one hand becomes איט, (in our case because it touched בחבי הקודש לחומר's ממא your hand), the other one also becomes איט. According to חומי, בעל המאור המל", even without touching the other hand it's איט, and you have to be טמא both hands at once in the המאור) מקוח הבעל המאור). According to איס, only if המע"ס). According to שמא (in our case that touched touches the other does the second hand become איט, if the hand that became איט (in our case that touched פחבי הקודש) is wet, then automatically the other hand becomes איט, if not then only if it touches the other hand does it become משמא if you touch your friends' hand with the hand that became איט, it's איט his hand. In all these cases that a hand is משמא another hand, the second hand is a שלישי, and if it touches it makes it קדשים.
- Q. I have grape juice that became שמא, and I made grape juice ices from it. The ices then touched kishke. Did the kishke become שמא?
- A. The משנה discusses different משנה what's their הלכה when they congeal, does it turn into a food, or it becomes not a food nor a drink and is מהור מהנר משנה. The משנה discusses wine, and there's a lot of discussion what's the מסקנא להלכה. The מסקנא להלכה is that when the wine is congealed it's considered a food and is a שבי הלוי (ח"ט ל"ט). The שבט הלוי (ח"ט ל"ט) assumes that the same הלכה would apply if it's frozen, (and even though water that's worthat froze has no מימא 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 a would not make the kishke אטנה וf the ices started melting a little, then if the ices is the size of a מכרצה then it would be אטנה the melted juice, which would make the juice into a משנא 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?
- 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 יולדת?

(ע' ב"ב כ')

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