

used to help the person control the animal, or a trough that the animal eats from, is considered the person's usage) or a כלי that is meant to be used for other כלים (for example a ring that was made to be attached to the handle of a כלי), is not מקבל טומאה on its own. However, while it's attached to the כלי it's טומאה מקבל, because it's מחובר לטמא. Any ornament of a person is מקבל טומאה even though it's not a מעשה כלי. A כלי that's used to make noise is considered a מעשה כלי, however a toy that you don't do something with it, for example a toy shield that is only used to play house, is not called a מעשה כלי and is not מקבל טומאה (כלים פכ"ד מ"א).

ANSWERS TO LAST WEEKS QUESTIONS:

Q. My מצות are very well done, in fact part of the מצות are burnt to a crisp (don't be too מחמיר because the burnt part can be מבטל the טעם מצה, and you won't be יוצא even with the part of the מצה that's not burnt), and a טמא touched the burnt part, did the rest of the מצה become טמא? (ע' טבו"י פ"א מ"ג)

A. The משנה says that חרחור פחות מכאצבע, if the burnt part of a bread is less than a finger (about an inch), then it's considered part of the bread and if you touch it the bread becomes טמא (since usually it's eaten along with the bread, חכם צבי ס' סב). The רמב"ם (פ"ח ה"ב מטומאת אוכלין) explains that the חרחור is dough that sticks out of the bread that got burnt, but if it doesn't stick out, like in the case of the מצה, it could be that even more than an אצבע is considered food, if it's eaten together with the מצה (כ"כ החזון נחום שם). The other ראשונים don't say that חרחור is sticking out of the bread, nevertheless the חזון נחום suggests that only if all around the מצה is burnt more than an אצבע, it's not considered food, but if it's burnt in just one area, then even more than an אצבע is considered food⁴.

Q. It's too complicated for me to be טובל my leather couch, and wait till it dries, can I take apart all the stitching and then sew it back? (ע' כלים פכ"ו מ"ט וחולין קכג)

A. Yes, if you cut up the couch to pieces that are less than 5x5 טפחים, then the טומאה goes off.

Q. I learnt the הלכות למשיחא very well, but do I have to worry on טוב about all the people who didn't learn the הלכות that they are מטמא everything they touch? (ע' חגיגה כו)

A. During יום טוב everyone is considered טהור, but after יום טוב whatever an ארץ עם touched over יום טוב is considered טמא, so the כלים he touched have to be toiveled, and the leftover food has to be treated as טמא.

Q. I had a few pieces of the פסח on my plate, with some מצה and מרור, and little משה (who is טמא) touched one of the pieces of the פסח, can I eat the other pieces? (ע' רמב"ם פי"ב משאר אה"ט ה"ח)

A. צירוף כלי דין קדשים there is a גזר חז"ל that by גזר חז"ל were גזר חז"ל. Which means, that even though by תרומה, if you have for example a box of raisins, and an אב הטומאה touched one raisin, that raisin is ראשון, the next one is שני and the next שלישי, and the next one is טהור, by קדשים whatever is in the כלי is טמא. Even if the כלי doesn't have a תוך like a cutting board, and even if the pieces are not touching each other but are on the same כלי, they are all טמאים. According to the ר"ש in קרבן פסח פ"א מ"ט, this is even if the קדשים do not need to be in a כלי at all, like in our case, the other pieces of the פסח קרבן פסח become טמא. According to one answer in תוס' מנחות כד', only if the קדשים once required a כלי, for example מנחה, then there's a דין of צירוף כלי, even though it no longer needs to be in a כלי. But in our case of the קרבן פסח, which never had to be in a כלי, there is no דין of צירוף כלי. According to the רמב"ם, if you have in the כלי between the pieces of קדשים something that is צריך לכלי, it stops the צירוף, and only that piece that the טמא touched is טמא. The חזון נחום (מנחות לב, ה) explains that אין צריך לכלי means it doesn't belong there and is going to be removed, for example extra flour in a מנחה, but in our case the מצה and מרור don't have to be removed, therefore even if the מצה is between two pieces of the קרבן פסח, it would still become טמא because of צירוף כלי. The רמב"ם (עמק הנצי"ב עמ' קפב) explains the רמב"ם, that anything which belongs on a plate or bowl because otherwise it would spread all over, is called צריך לכלי, as opposed to something big that usually is moved without a כלי, like an apple, so if there is a big piece of מצה in between the pieces of קדשים, it would not be מצרף, but a small piece or ground מרור, would not be מפסיק and would be מצרף. In summary, according to the ר"ש the other piece of the קרבן פסח is טמא, according to תוס' it's not טמא, and according to the רמב"ם, it depends what was on the plate, and if it was מפסיק between the pieces.

Q. We are keeping everything טהור על טהרות הקודש, טהור על טהרות הקודש, and a טמא touched the מרור that was not טומאה, מוכשר לקבל טומאה מרור that was not טומאה, is the מרור טמא? (ע' רמב"ם פי"ב משאר אה"ט הי"ג וט"ז ופי"א ה"ט)

A. Another one of the חומרות that there is by קדשים, is that it's טומאה מקבל without הכשר, however this is only by קדשים itself, but not by חולין שנעשה על טהרת הקודש (חולין לג).

⁴ לכאורה דיוקו אינו מוכרח כ"כ, אמנם נראה דהרמב"ם מחלק בין ככ לרקיק (מצה), דבמצה דדקות הן דוקא שנשרף חציו, אבל פחות מזה הדרך לאכול וחשיב חיבור, משא"כ בככר.