

Are we ready for משיה?

פרשת וישלח - Issue 5

שאל נא את הכהנים תורה

Q. I was on the plane to Eretz Yisroel, and there were **טמאים** behind me and in front of me, did I become **טמא** during takeoff, **הזב**, **במשא הזב**?

Q. If a glass cup became **טמא**, could I be toivel it?

Q. Someone that is a **בקי** in **טהרות**, and very careful with all the **הלכות**, but sadly he is not so careful with other people's money, and occasionally uses other peoples things without permission, he was in my house, do I have to be toivel the couch he sat on, and everything he touched?

Q. My dining room table that I never move, is it **טומאה**?

Q. I am not sure if I walked into my neighbors house, then she told me she thinks she saw a dead mouse in her house, but she isn't sure, and also, she can't remember if it was there when I might have come in or afterwards, and even if I was there, and it was a dead mouse, I have no clue if I touched it, am I **טמא**?

הלכתא למשיחא

In order to appreciate the question from last week of **היסח הדעת**, we have to give a **הקדמה**:

When eating **קדשים** you require a special level of **זהירות**, and you have to be alert the whole time not to become **טמא**. There are a few problems if you are **דעת** **מסיח**, one problem is on the meat that's **קדשים**, that becomes **פסול** **שמירה**. This is a **סוגיא** in **לד** **פסחים**, because the **תורה** says **משמרת תרומתי**, that **תרומה** and **וקדשים** need **שמירה**. **דרבנן** or **דין דאורייתא** is a **תרומה וקדשים** by **היסח הדעת** of **דין** if there is a **מחלוקת**.

Another problem of **היסח הדעת** the **גמרא** in **צט** **זבחים** says, that someone who eats **קדשים** and is **דעת** **מסיח** if he was **דעת** **מסיח** from **מת** **טומאת** he is treated as if he became **מת** **טמא**, and needs to have **ג' וז'**. If he wasn't **דעת** **מסיח** from **מת** **טומאת**, but was **דעת** **מסיח** from **שרץ** **טומאת**, then he is considered as if he became **שרץ** **טמא**, and needs **שמש** **טבילה** and **הערב**. Even if you are still not being **דעת** **מסיח** from **טומאה**, but you don't plan on eating **תרומה** or **קדשים** for the next while, you have to be **טובל**, but you don't need **שמש** **הערב** **משאר**, **פ"ג ה"ג** **משאר** **רמב"ם** **פ"ג ה"ג**. Another problem of **היסח הדעת** is a **גמרא** in **כ'** **חגיגה**, that says that you have to constantly be **שומר** your clothing, and if you were walking and you were concentrating on being **שומר** your shirt but not your jacket, your jacket is **טמא**. Another **ענין** that's a problem of **היסח הדעת** is his hands, the **משנה** in **טהרות** **מ"ח** says, that if you were eating **תרומה** and you decided that you are finished, even though you know that you didn't become **טמא**, you still have to wash your hands because maybe you touched your head or other sweaty parts, and it's not **כבוד** for **תרומה**. If you touch **תרומה** and **וקדשים** before you wash your hands it is **טמא**. These **דינים** of **היסח הדעת** by a **person, clothing and ידיים** are all **דרבנן**.

So we have learnt that **היסח הדעת** is a problem for **קדשים**, the person's **גוף**, his clothing, and his hands. So now we have to know what the **גדר** of **היסח הדעת** is.

The **תפארת ישראל** [ידיים ספ"ב, וכע"ז בחזו"א או"ה סי' קנט כא] says that **היסח הדעת** means you made a conscious decision you are not watching it, this applies to the **קדשים** itself you and your clothing, but if you are thinking of something

else, and if someone would ask you the status of you or the קדשים you are able to answer him, that isn't a היסח הדעת. However when it comes to ידים, if for an hour or two you were busy with something else then you need a new נטילת ידים. If you decided you are not eating any more now, even though you are still watching yourself from any טומאה you need to be טובל and then you can continue eating.

Answers to last week's questions:

Q. I was eating a קרבן שלמים, and I felt such a surge of קדושה וטהרה, I opened up the כתבי האריז"ל, and I understood everything. I sat there for 2 hours ממש in a different world, when I finished I wanted to continue eating the שלמים, but is that considered a היסח הדעת?

A. You can continue eating but you have to do נטילת ידים again, (as explained above).

Q. If I have to toivel my shtreimel, I will, but is it really טומאה?

A. Yes¹

Q. A plastic chair with metal legs, is it מקבל טומאה, and what if the טומאה touched just the plastic?

A. According to the [פיהמ"ש פכ"ב מ"י ורע"ב שם] just the legs are מקבל טומאה, and according to the [מקבל טומאה even the plastic is תפארת ישראל שם].

Q. I was clearing the table and I moved a cup that a יולדת drank from, did I become טמא?

A. Yes [רמב"ם פ"ב מו"מ ה"ג], you and all the clothing you were wearing and any כלי you were touching while you lifted the cup, is טמא, because we assume there is a bit of the saliva in the cup, and saliva (וכן כל משקה) (וחברותיה) drank from will not be placed in the green bin, because if someone moves the bin he and all his clothing will become טמא. There will be special bins to put it in.

Q. I had apples on the counter and my kids had a water fight, and the apples got splashed up unintentionally, is it מוכשר לקבל טומאה?

A. according to the [מכשירין פ"ה מ"א] no, according to the מוכשר². it is גר"א

דבר אחר "מפני שישראל שבאותו הדור אומרים אפשר שעולם כמנהגו נוהג, ויש גאולה בשנה זו, והם אינם יודעים שפתאום יבא [מדרש היכלות לה,ו]

The הלכתא למשיחא is getting ready by learning the צפית לישועה חפץ חיים [תורה אור פרק יב] and if Hashem sees that we are seriously preparing, he will definitely hasten the גאולה.

¹ לפי תוס' שבת סג: גם בבגדים בעינין מטלטל מלא וריקן, והא דלא הקשו התוס' מכל בגד אמאי מקב"ט, ביאר החזו"א [כלים ה,ג] דמלבוש חשוב מטלטל מלא וריקן, ואינו דומה לקב הקיטע דאינו מלבוש. ובסי' כח' א' כתב החזו"א לחלוק על התוס' דבבגדים לא בעינין מטלטל מלא וריקן. ועי' קה"י טהרות סי' י' שהאריך בזה, ולפי המקדש דוד סי' נג' אפשר דאינו מקב"ט מה"י, דס"ל דבגדים לא חשיב מטלטל מלא וריקן, והא דטמא משום דראוי לקפל ולהניח בו דבר, אף שאינו עומד לכך, וה"י ראוי להניח קישקע בשטריימל, הגם שאינו עומד לכך, אלא דס"ל דבגד צריך להיות עשוי משתי וערב, ואם לא זה טמא משום כלי, ויש לדון, אן מעט הבגד בפנים משוי לכולו בגד, וצ"ע, ועכ"פ לדעת הרמב"ם פ"א ה"י גם פשוטי כלי עור מקבל טומאה מדרבנן.

² לרמב"ם יש ב' דינים, צריך שהמשקה יהיה נתלש לרצון, וגם ינתן על הפירות ברצון, אבל הרי"ש וגר"א פ"י הא דכל שתחילתו לרצון אע"פ שאין סופו לרצון, דרק צריך להחשיב את המשקים להשתמש, ואח"כ אפי' נפלו שלא לרצון על הפירות מכשירים.