

שאל נא את הכהנים תורה

- Q. I went to the מקוה before שחרית. When I left the shul, the streets of ירושלים were already full with yidden bringing את ד' צבקות כי טוב ד' כי לעולם חסדו (ירמיה לג יא) to the המקדש, בית המקדש, singing all along the way. There was a group being led by ישעיה הנביא that was very excited. They were bringing a קרבן תודה, thanking Hashem for all the צרות in גלות, which they now see were really the biggest ישועות (ישעיה יב א), and they asked me to join. What do I need to do before eating from the קרבן? (ע' חגיגה פ"ב מ"ה ו' ד', וסוף מסכת פסחים).
- Q. I washed out a pot (without doing נטילת ידיים beforehand) and I put the תרומה inside the pot, is that a problem? (ע' ברכות נב ורמב"ם פ"ז שאר אה"ט ה"ב ופ"ח ה"י).
- Q. I have 25 kids under the age of 2 running around (ע' גליון 7), and they are all ראשון לטומאה, can I assume that the food in my house is טהור?
- Q. A wooden חלה board with a metal design (e.g. silver trimmings), is it מקבל טומאה? (ע' כלים פי"ד מ"ב ופ"ו מ"ב).
- Q. I have a wooden כלי that doesn't have a קיבול בית, and it is silver plated, is it מקבל טומאה? (סוגיא סוף חגיגה וכלים פי"א מ"ו).

הלכתא למשיחא

The תורה says that any chair or bed that a (וחברותיה) יולדת sits or lays on becomes an אב הטומאה. This is called כלים מטמא a person and מטמא food and drinks, but is also מטמא a person and כלים (as opposed to מגע or משא that if יולדת touched or lifted a light chair (א"מ), the chair will become a מטמא אדם וכלים (מטמא אדם וכלים). For example: Rochel the יולדת sat or lay on a bed, and afterwards Genendel sat or lay on the same bed. The bed became an אב הטומאה, Genendel became a ראשון לטומאה, and the clothes that she was wearing and כלים she was touching while she was on the bed became טמא. After Genendel goes down to the kitchen, she is מטמא food and drinks but not כלים.

Included in the הלכה of the **מושב ומושב**-sitting or laying, is **עומד**-standing, **נתלה**- its weight is carrying the יולדת (e.g. a יולדת is on one side of the scale, and a bed or chair is on the other side, and the side of the bed weighed down more), and **נשען**-leaning. The general name for these 5 ways is called **מדרס**.

In order for something to become במדרס טמא, the טמא has to put most of his weight on it. If only part of him is leaning on the משכב, it will not become במדרס טמא. For example: Rochel was sitting on a chair with her feet on the bed, the chair became a משכב but not the bed. (She was still מטמא the sheet or blanket that her feet touched, because she herself is an אב הטומאה, and is במגע כלים, but the sheet or blanket only became a ראשון לטומאה, and only what her feet touched directly became טמא, but not the layer underneath.)

A משכב can become טמא even if the טמא is not sitting directly on it. For example, if a טמא is on top of 10 mattresses, even the bottom mattress becomes טמא. Moreover, even if there was a טומאה מקבל in between the טמא and the mattress, the mattress still becomes במשכב טמא (חידוש של אבן מסמא לדעת הרמב"ם). Even if the טמא's weight is not discernable on the משכב, e.g. a משכב is under a heavy stone, and a טמא goes on top, the משכב becomes טמא (חידוש של אבן מסמא לדעת תוס'). For example: Rochel sat on a throne made of stone, and under the throne there is a rug, even if Rochel didn't step on the rug, it becomes מדרס טמא.

In order for an object to become במדרס טמא, it has to be that either its main function is to sit or lay upon, or the sitting is a secondary function. But if the sitting does disturb its main function, it cannot get a דין of מדרס. For example: A cupboard that is opened from the side and is also sat upon could become במושב טמא. But if someone lays on a table, or sits on a pot, it cannot become במושב טמא, since sitting on them gets in the way of their main function. →

Most clothes are also **טמא במשכב ובמושב**, because you sit or lean on them. (Clothing that are not sat or leaned on, such as winter gloves and snoods, are not **טמא** מדרס. מקבל **טומאת מדרס** שהוא ארוך). This means that most clothing that a **יולדת (ואשה טמאה)** sat on, are **טומאה**. This was difficult for the **עמי הארץ** to be careful of, and **חז"ל** were forced to make a **גזירה** that all clothing of an **ארץ** is considered **טמא מדרס**, because maybe someone **טמא** in his home sat on them. You can imagine that this caused a big rift in **ישראל**, that became classified as two groups, the **פרושים**, the ones that were careful with **טהרה** and **טומאה**, and the **עמי הארץ** that were considered **טמאים** because they weren't careful (תוס' כתובות סב:). Now we are approaching the ultimate **גאולה**, that is going to be **ד' למודי**, **כל בניך למודי ד'**, all of **ישראל** will be **תלמידי חכמים**, and will be well versed in **טהרה** and **טומאה**, so it will be **שלום בניך**, peace amongst all of **ישראל**. **כלל ישראל** is ours, to learn and spread the **הלכות** so we can be ready for **משיח**. There are many more **הלכות** of **מדרס**, and **אי"ה** we will continue next issue.

The **שם משמאל** explains why the **תורה** gave a **יולדת** such a strong **טומאה**. We find that when a **יוד** is **נפטר**, the body has the highest level of **טומאה**, because until now it has been filled with **השראת השכינה**, and then the sudden void of **קדושה** causes the **כחות הטומאה** to cling to the body. The same reason applies to a **יולדת**, since the key of giving birth is not given to any **מלאך**; Hashem himself participates in the birth of a **נשמה**. There is so much **קדושה** involved, so after the birth the absence of the high level of **קדושה** attracts the **כחות הטומאה**. And this is the reason why the **תורה** says that the days of **טומאה** are longer when giving birth to a girl, because there is so much more **קדושה** involved when bringing into this world a girl, who will further bring more children and more **קדושה** into this world.

### ANSWERS TO LAST WEEKS QUESTIONS:

**Q. I am getting ready for the פסח! I did on everything in the house, every single piece of cutlery, and now it's time to be טובל everything. The lines by the מקואות are stretching on for miles. Could I put all my cutlery in one bucket and טובל it, or do I have to be טובל them one by one?**

A. **חז"ל** made a **גזירה** for **קדשים** and **טהרת הקודש** על **הולין שנעשה על טהרת הקודש** not to be טובל in a **כלי**, if the **כלי** you are being טובל in is **טהור**. There's a **מחלוקת** in the **גמרא** if the **כלי** you are being טובל in (i.e. the outer **כלי**) has a very wide opening, like a basket, and is not made with a narrow opening, does the **גזירה** apply. The **רמב"ם** (מקואות פ"ג הכ"ו) says that the **גזירה** applies even if the outer **כלי** is very wide. The **הלכות** holds that the only time you could be טובל **כלי בתוך כלי** is when the outer **כלי** is **טמא** and wide.

**Q. Could I serve the meat of the קרבן and plain חולין meat on the same plate? (ע' רמב"ם פי"א אה"ט ה"ה ועלה פ"ב מ"ז)**

A. **חז"ל** made a **גזירה** that if **חולין** meat touches **בשר קודש**, the **בשר קודש** becomes **טמא**. The **רמב"ם** says the reason for this **גזירה** is so you should not come to get mixed up and think that the **חולין** meat is **קודש** and come to eat it **בטומאה**.

**Q. I got the הגבה in shul and then I touched תרומה that I was going to give to (פנהדין צ:), is that a problem?**

A. **חז"ל** made a **גזירה** that all **כתבי הקודש** make your hands **טמא** for **תרומה**, by touching the **קודש** or anything that is attached to the **ספרים** (קמז) **ריש סי' קמז**), so your hands became **טמא** for **תרומה** by touching the **חיים**. **עצי חיים** is also **טמא**, and after you touch your **תפילין** you need **נטילת ידים** before touching **תרומה**.

**Q. Is a leather facemask מקבל טומאה?**

A. The **גמרא** explains that **קסיה** is a face mask and the purpose of the facemask (של **זורי גרנות**) was to absorb dust and other particles, and is **טמא** because that's called that it's meant to be מקבל (leather is only מקבל **טומאה** if it has a **קיבול**). However **נפחים** are **טמא** because they're not meant to be מקבל anything, it's just to wipe away the sweat, (but doesn't absorb the sweat). Therefore if the point of the facemask is to absorb the saliva or germs then it would be מקבל **טומאה**.

**Q. One of the chairs in the house is טמא מדרס – I don't know which one, and I sat on a chair. I don't mind going to the מקוה again, but I was wearing my שטריימל while sitting on the chair (it would be a הפסד ממש be a טובל it.) Did the שטריימל become טמא? And what if this scenario happened in shul?**

A. The rule is **טמא** is ספק **טומאה** ברשות היחיד. Even if only one chair is **טמא**, and nine are **טהור**, and you don't know which one was **טמא**, you are considered **טמא**. In **רשות הרבים** the rule is that a ספק is **טהור**, even if nine chairs are **טמא** and one is **טהור**, and you are מסופק which one you sat on, you're **טהור** (רמב"ם פי"ח משאר אה"ט ה"ב). It is praiseworthy for the person to be **טהור** even though he's מעיקר הדין **טמא**. A house is considered **רשות היחיד** even though many people live there (and therefore the **שטריימל** becomes **טמא**), and a **shul** that's not privately owned, and anyone can come in without permission is considered **רשות הרבים**, (ע' תפא"י טהרות פ"ו אות מג').