

bag while carrying socks that are טמא מדרס in the other hand. 4) Clothing of people who do not eat הקודש is considered טמא (and if it touches the food it becomes טמא, or if you touch or move the clothing, you are considered טמא for the food). 5) You have to untie all knots in your clothing or items that will come in contact with the food, before being טובל, (even if the water can get through). 6) All כלים that will come in contact with the food (e.g., a tablecloth) have to be toiveled even if it never became טמא.⁵

ANSWERS TO LAST WEEKS QUESTIONS:

Q. Finally we are back in the המקדש! בית המנוחה was preparing the מנורה to light. He put in the wicks and filled the cups with oil. When he went back to the עזרה, to get fire from the החיצון and he saw the רמב"ם with all the ראשונים. כלל ישראל to טהרות and קדשים רמב"ם to the הכרת הטוב אהרן הכהן. ראשונים and preparing them for the third המקדש בית, he went into the היכל and brought out the מנורה, and offered the רמב"ם to light the מנורה, can the רמב"ם light it even though he is not a כהן? (בראשונים)

A. The רמב"ם holds that a זור is כשר to light the מנורה, because he holds that the מצוה is that the מנורה should be lit, but there is no מצוה for a כהן to light, however other ראשונים disagree, that it's not לכתחלה מותר.

Q. ביטול בשאלה, and they paskened that מכלוקת ושיאלה, and they paskened that מכלוקת ושיאלה. I had no idea how many times I put bletlach (Pesach lokshen which has a דין of אפיה) into soup on שבת, so I was מפריש 250 חטאות and an additional 100,000 שקל to buy another 100 animals⁶. Then the video of everyone was turned on (תרגום סוף קהלת) and it came out that it was only 243 times. What do I do with the rest of the animals and the money? (ע' רמב"ם פסולי המקדשים פ"ה ה"ו)

A. If he set aside animals, they need רעיה (to graze until it gets a מום, and then you redeem the קדושה on money), and use the money to buy a נדבה (קרוב עולה). If he set aside money, then the leftover money is used for a נדבה. According to the ערוך השולחן העתיד and אבן האזל this is only if he set aside everything at once, (since at that time anyone of the animal could have been used for the חטאת), but if he set aside (animals or money) one after another, then the second animal that he set aside is a mistake, and is not קדוש at all. In our case even if you set aside the animals and money at once, since you first use the animals and then the money, and none of the money was needed, it would seem that all the money is considered a mistake and is חולין. The מרכבת המשנה (שקלים פ"ג ה"ב) holds that even if you were מפריש the animals one after another, they are קדוש and they need רעיה.

Q. I am a בן תורה, and when משיח came all the money from רומי and the money that יוסף hid in מצרים was given out to the קרבן תודה, especially to those who were חידושים (פסחים ק"ט). The first thing I wanted to do was to bring a תודה. I took a bucket of coins and said I am going to bring from these my תודה. I counted the coins and it came out to be much more than the most expensive קרבן, what do I do with the rest of the money? (ע' רמב"ם פסולי המקדשים פ"ה ה"ז)

A. According to the רמב"ם the rest of the money is חולין, because he said 'I am going to bring from these', which implies that he wasn't intending to use all the money for a קרבן, and according to the ראב"ד he intends to use all the money for his קרבן, so the leftover money is used for another תודה.

Q. If there's a מת in a room with the door closed, and I am outside the room, am I טמא? (ב"ב ונקה"ב)

A. The משנה says if you shut the door and support the door shut with a key, if the door can only remain shut because of the key, then it doesn't block the טומאה from escaping the room. תיסי (ב"ב י"ט): has three explanations. 1) The thing that is blocking out the טומאה has to be strong enough to stay there on its own, and not held up by something else. 2) Since a key is מקבל טומאה, it can't stop the טומאה from escaping (even though it's the door that is stopping, but it's being held in place by a טומאה). 3) even if the key is not מקבל טומאה (it's made from wood), but a כלי can't stop the טומאה from escaping (even though it's the door that is stopping, but it's held up by a כלי). The רמ"א brings the first explanation, that it can only stop the טומאה if it could stay in place on its own. The ש"ט says if so, a door that cannot stay in place without hinges or a doorknob, can't stop טומאה from escaping. The ש"ך disagrees and holds that only a key that is not there permanently is considered a סתימה עראית-a temporary blockage, but a door that is on hinges can block the טומאה from escaping.

There is another דין of לציאת טומאה which means that whichever door the מת will come out through, even if it's closed, the טומאה goes through, therefore if there is only one door to the room, then the טומאה will come out even if the door is closed, but if there is a different door that the מת will exit from, then the door can stop the טומאה.

Q. Can an old man (ע' זכריה ח, ד) walk into the הבית הרב with a cane? (ע' שו"ת שבות יעקב ח"ג ס' א' וחיד"א ביוסף אומץ ס' טז)

A. The שבות יעקב holds that it is מותר, and only a traveler's stick that is dirty is אסור, and the חיד"א disagrees.

⁵ וכן טומאת מעת לעת נוהג בחולין שנעשו עטה"ק, ואין שורפין כיון דטומאתן מספק. והכוונה לגבי מעל"ע הוא לגבי כלים דדינם כטמאים כלפי השתמש לתרומה וקדשים או בחולין שנעשו עטה"ק, וכן לאוכלים של הנזיר, אבל אוכל חולין שאינו נטמא, אינו מטמא קדשים (ע' חיי רע"א נדה ה': וחזו"א יו"ד צ"ו וזכר יצחק סי' נה). ברוך ד' שעורני לבאר רוב כללי ההלכות הנחוצות שנוכה לקיימם בקרוב, ויש עוד הלכות נחוצות שצריך לדעת, כמו הדין של מעת לעת, וטומאת בע"ק, ודיני פולטת ומשמשת טמאה ג' ימים, ע' נדה מא': כמה הלכות, וכן חיוב בדיקות לעוסקות בטהרה, ודיני זבה ושומ"י ואימתי טבילתן.

⁶ ולדעת הרמב"ם שגגות פ"ז ה"ח, משמע דאינו חייב אלא אחת, ודוקא כמה מלאכות מעין מלאכה אחת חייב על כל או"א, ע' מפרשים ומשנת ר"א.