

## Introduction

Praised is Hashem, who chose Klal Yisroel to fulfil His mission to bring Kovod Shomayim to this world. Hashem chose us not only for a father-son, king-servant relationship, but rather on a much deeper level of love, a Chosson and a Kallah relationship! Har Sinai was considered the time of the engagement. It has been a very long engagement. Hashem told His beloved Kallah, אתי מלבנון כלה, אתי מלבנון תבואי, you will come with me my Kallah, through the entire Galus, and in the end מראש אמנה, when you will be found that your Emunah was steadfast, you will sing to me. Then the greatest Chasunah in history will take place!! ישיש עליך אלוקיך כמוש חתן על כלה. During this long engagement the Kallah cries out תמצאו את דודי, מה תגידו לו כי חולת אהבה אני, if you find my Beloved, what will you tell Him, that I am sick with love. The separation of her beloved and herself is still worse than any suffering she has suffered along the way.

Her Chosson had never forsaken her, and he told her ahead of time, that it will be a long journey. He gave her Simanim so she would be aware when it gets closer to the time of the Chasunah. All of those Simanim happened already! And now we hear the voice of our beloved calling out to us פתחי לי אחתי רעייתי יונתי תמתי *open up for me, my sister, my wife, my dove, my perfect one*. The time has already arrived! He is waiting for the יום לבו שמת לבו – *the day of building of the Bais Hamikdosh*. He is pleading with Knesses Yisrael, התערי *awaken!* מעפר קומי *get up from the dirt!* Don your resplendent garment, for the time of the Chasunah has arrived. Prepare yourself!

Knesses Yisrael hears her Beloved, dresses herself and adorns herself with all sorts of adornments: she strengthens her respect for her *Shuls*; strengthens her *Tefillah*; strengthens her Torah learning; her *Harbotzas HaTorah*; support of Torah; *Shmiras Halashon*. She rejuvenates her *Emunah*, and has a number of hotlines dedicated to *Emunah* and *Bitachon*, as per the *Nevuah* of the last *Navi*, Malachi: אַז נִדְבְּרוּ יְרֵאֵי ה' אִישׁ אֶת רֵעֵהוּ *then those who fear Hashem will have discussions with one another*. She reignites her campaign against the influences of the *Umos Haolam*, and adorns herself with countless *chesed* initiatives! אַשְׁרֵי הָעַם שֶׁכָּכָה לוֹ!!

But just as a *Kallah* who has prepared her apartment and trousseau but has not studied the relevant *Halochos* is not ready for her wedding yet, likewise, our Beloved tells us, “I’m ready to bring the Bais Hamikdosh down from the Heavens, but there is no way that you can enter its holy precincts, or partake in *Korbonos* before you learn the relevant *Halachos*! Please learn the laws of *Tum’ah and Taharah*, so we can proceed with the *Chasuna*. We have both been waiting for each other for almost two millennia!”

As we will see, it’s totally impossible to live as a Shomer Torah Umitzvos without being well versed in the *Halochos* of *Tumah and Taharah*.

The Chofetz Chaim wrote and spoke about the importance of learning the *Halochos* before Moshiach comes, and insisted that it is part of our obligation of being Metzapeh Li’yeshua. He warned of the terrible embarrassment that Klal Yisroel might face if they don’t prepare themselves with learning the *Halochos* that pertain to the Bais Hamikdosh.

Furthermore, learning these *Halochos*, aside from it being our responsibility in order for us to be prepared, is in itself a cause for the Geulah to arrive sooner. As the Chofetz Chaim writes, *and specifically regarding the ordinances of the Bais Hamikdosh, if we are prepared, on our part, in all of the Halochos, even common sense will dictate that this will cause the hastening of the Geulah. As in the Mashal of a Kallah, if she is dressed and all made up and ready for the Chuppah, if everyone is just waiting for the Chosson to arrive, the Chosson will hurry to appear, if he knows everything is ready and waiting for him. Similarly, Hashem’s love for Klal Yisroel is well-known. He calls Himself the Chosson of the Bnei Yisrael, as the Posuk states וּמְשׁוֹשׁ חֲתָן עַל כְּלָהּ יְשִׁישׁ עָלֶיךָ אֲלֶהְיֶךָ. If we will be prepared, adorned with all the Halochos of the Torah, and the knowledge of the Avodah in the Bais Hamikdosh, and we are just awaiting the arrival of our King, to honor us by dwelling in our midst, He will certainly hasten His arrival. (If, however, the Kallah is not yet ready to enter to the Chuppah, the Chosson will also be in no rush to come.)*

With this in mind, I had the Zechus with Hashem’s help to write the Sefer Hilchesa Limeshicha which contains the *Halochos* of *Tumah and Taharah*, *Korbonos*, and

Halochoh for Kohanim and Levi'im. Baruch Hashem the sefer was widely accepted, as Klal Yisroel yearns so much for the Bais Hamikdosh, and is preparing in every way possible.

However it became clear that there is a need for a less complex Sefer to read, especially for women and teens who never learned these subjects, and wish to become familiar with these Halochoh. And more so, there is a common misconception amongst women, that the Halochoh of Tumah and Taharah in the time of the Bais Hamikdosh, is a subject that pertains mainly for men. The opposite is true. The women have even a bigger role in maintaining these Halochoh, for two reasons; 1. There are Tumos that pertain more to women than to men. 2. They are preparing food, doing laundry, and cleaning the house. If the women are not aware of the Halochoh, it is impossible for them and their husbands and children to ever go to the Bais Hamikdosh, eat Korbonos, separate Challah and Terumah!

I am very grateful to Rebbitzin Esther Wilner שת"ח, who has helped me to break down all these Halochoh, in a way that can be clearly understood. This Sefer is a continuation of her ongoing Zikui Harabim for נשים צדקניות, who get together every night to Daven for Malchus Shomayim, Malchus Bais Dovid and Binyan Bais Hamikdosh, and discuss and work on the Chiyuv of צפית לישועה. Her Zechus is immeasurable, as the Chofetz Chaim writes: "How greatly will His joy be increased when He comes to reinstate Yisroel and He finds them knowledgeable in the entire Torah, in all of its Halochoh and minutiae, and even those which are not relevant in practice nowadays etc. How much will they receive thanks and goodwill from Him! They will bring Zechuos for themselves, and for the rest of Klal Yisrael, and will not remain in the embarrassing [state of ignorance] etc".

It is my hope that through this Sefer Klal Yisroel will give Hashem the Nachas that he had in the days of Chizkiyahu Hamelech, that there was not found a man or woman, boy or girl, that were not well versed in the Halochoh of Tumah and Taharah.

Since the point of this Sefer is to give over the Halochoh in a clear manner, the main focus of the Sefer is on the general rules. More details and sources for all the Halachos can be found in Sefer Hilchasa Limeshicha.



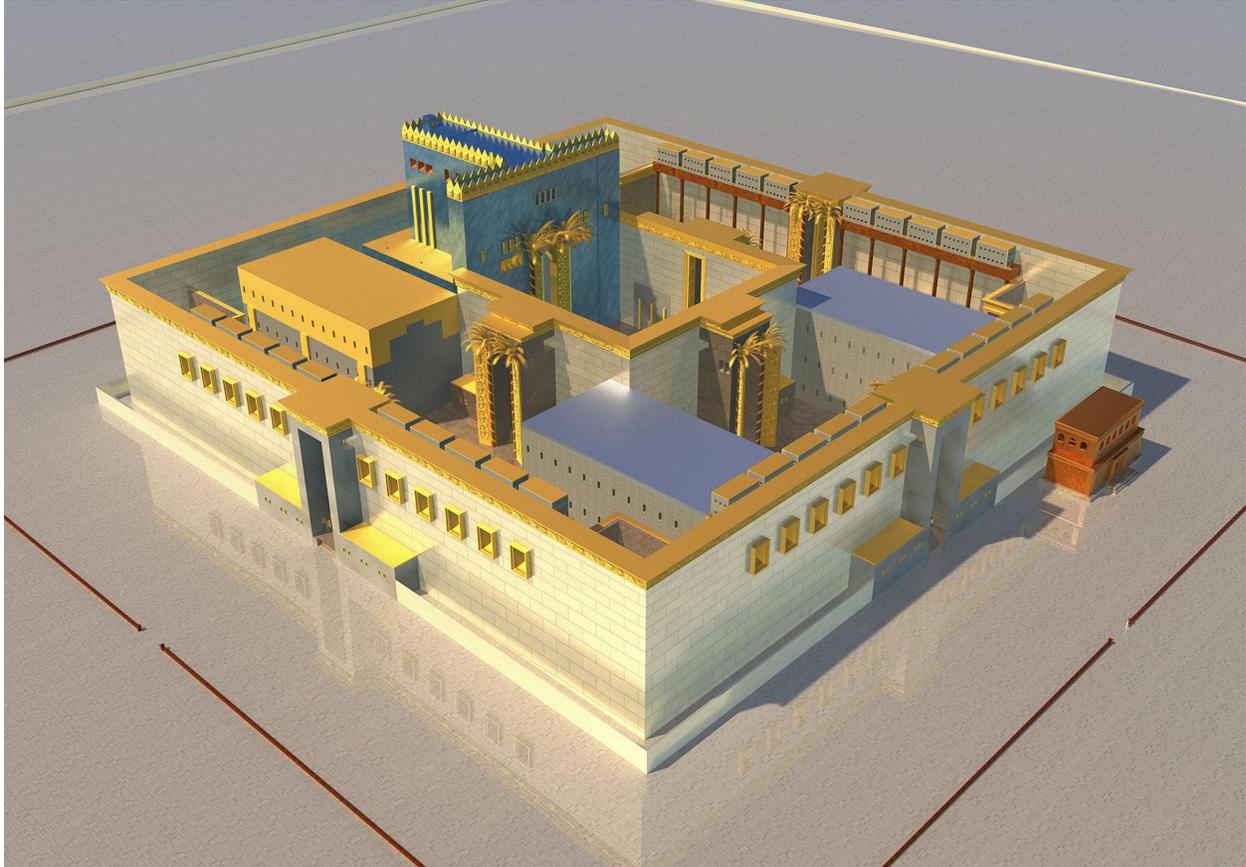
Before we get started, it is advisable to familiarize yourself with the following terms.

Tumah	impurity
Tahara	purity
Toivel	Immerse in a Mikvah
Haza'ah	Sprinkling of the waters of the Parah Adumah
Avi Avos Hatumah	Highest level of Tumah
Av Hatumah	The next level of Tumah, which can make a person or utensil Tomei
Rishon L'Tumah	The first level of Tumah after an Av Hatumah. Most commonly called a Rishon
Shaini L'Tumah	The second level of Tumah after an Av Hatumah
Shlishi L'Tumah	The third level of Tumah after an Av Hatumah
Revei'i L'Tumah	The fourth level of Tumah after an Av Hatumah
Hechsher	Literally preparation. It refers to making food susceptible to Tumah.
Challal Cherev	Literally killed by a sword. It refers to the Halacha that the sword that becomes Tomei from a Mais, has the same level as the Mais
Chullin	Regular food, not holy on any level
Terumah	The portion of produce that is separated and given to a Kohen
Kodshim	Korbonos (it can be referring to the meat, oil, flour, wine, or matzos that are part of a Korbon)

Ma'aser Shaini	The portion of produce that is separated and eaten in Yerushalayim
Bikurim	First fruits that grow, and are brought to the Bais Hamikdosh and then given to a Kohen
Pa'sul	To disqualify
Mekabel Tumah	It can <b>become</b> Tomei. It doesn't mean that it <b>is</b> Tomei
Kaili	Utensil (not raw material, rather formed into a shape)
K'lai Matchos	Metal utensils
Klai Eitz	Wooden utensils
Klai Cheres	Earthenware utensils (china, pottery)
Klai Kibul/Bais Kibul	A utensil with walls that can contain something inside (ex. a cup)
Mechubar Lakarka	Attached to the ground
Magah	physical contact between the Tomei and the Tohor
Masah	to carry lift or move
Heset	When a Tomai is carrying or lifting or moving something
Midras	something a Tomei puts weight on
Mishkav	A bed (usually referred when a Tomei lays on a bed)
Moshav	A seat (usually referred when a Tomei sat on a chair)
Mai Chattas	Waters mixed with the ashes of the Porah Adumah
Yoledes	Woman who gives birth
Zavah	A woman who is unclean after day seven
Ma'ayanos	Bodily fluids

Tumah B'Chiburin	While becoming Tomei, whatever is attached to you (touching) becomes Tomei as well
Tevul Yom	Status of one who was Toivel and is awaiting nightfall
Mechusar Kipurim	Status of one who still has to bring a Korbon to complete the Taharah process (a Yoledes)
Har Habayis	A walled area where the Bais Hamikdosh is built in. It has a higher level of Kedushah, and certain Teme'im are not allowed in.
Azarah	The area in the Bais Hamikdosh that the Mizbe'ach is in. It is also called the Chotzer Hapnimis.
Assur	forbidden
Mutar	permitted
Machlokes Rishonim	difference of opinion between the Rishonim
Hefker	the relinquishing of a property which everyone can then take

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## CHAPTER 1

Finally the great day arrived. Hashem sent Moshiach! The day that Hashem and Klal Yisroel waited for thousands of years. The entire Klal Yisroel including the ten Shevatim from the four corners of the globe, escorted by Hashem, are returning home. The Goyim are flying any Yid they can find into Eretz Yisroel, the ones who learned Torah Lishmah are returning on the Ananei Hakovod! With tears of happiness we see the Bais Hamikdosh descending from Shamayim with a fire of the Shechinah surrounding it. The mountains of Har Sinai, Har Tovor<sup>1</sup> and Har Hakarmel fly to the place off the Bais Hamikdosh. The Har Habayis is on top of a mountain, and the mountain is on top of two

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<sup>1</sup> Har Tovor and Har Hakarmel are the big mountains that wanted the Torah to be given on them. They were disqualified because Hashem wanted to show that the Torah can only be given to the humble. Nevertheless since they had the desire that the Torah be given on them, they will be Zocheh that the Bais Hamikdosh will stand on them. This can be a tremendous Chizuk for us, if a person has a desire to come close to Hashem, even if what he tried to do didn't work out, that desire does not get lost, and in the end the desire can be incorporated in the Bais Hamikdosh.

other mountains. The Bais Hamikdosh is built on the Har Habayis that is three thousand Amos by three thousand Amos. A river is flowing out of the Kodesh Hakodoshim through the eastern gate of the Bais Hamikdosh. After reaching three Thousand Amos away from the Bais Hamikdosh, it is only possible to travel across the river with a boat. That is for The Goyim, but the Yidden travel to the Bais Hamikdosh on clouds of glory. Four thousand Amos away from the Bais Hamikdosh, the river is raging and impossible to travel even by boat. On the edge of the river there are all different types of fruit trees growing. Every month it grows new fruits, and the leaves are used to heal anyone with speech or infertility problems.

The Bais Hamikdosh is 45 Mil (App. 45 Km) away from the city of Yerushalayim (not like it was previously in the middle of Yerushalayim). Around the Bais Hamikdosh is the area for Kohanim, a little further is the area for Levi'im, and after that the Holy city of Yerushalayim, thirty thousand Amos by thirty thousand Amos. There are 12 gates to Yerushalayim corresponding to the 12 Shevatim.

For Two Thousand years we mourned, cried, and yearned for the Bais Hamikdosh. We yearned to bring a Korbon Pesach, yearned to be Mekayem all 613 Mitzvos, and finally Hashem's Shechinah returned to us, and once again, Klal Yisroel is reunited with her Beloved, and can be Mekayem all 613 Mitzvos. Overwhelmed with endless gratitude to Hashem for the great Nissim that we witnessed, much much greater than the Nissim of Yetzias Mitzrayim, we want to run into the Bais Hamikdosh and bring a Korbon Todah. We want to eat Korbonos, we want to bring Terumah to Aharon Hakohen. Can we?

Not Yet. We are all assumed to be Tomei Mais. Even a Kohen that was never in a room with a dead person is assumed to be Tomei Mais, from something he touched. Besides that anyone outside of Eretz Yisroel is considered Tomei Mais, because the ground of Chutz La'aretz is considered Tomei Mais.

Our first step in order to become Tohor is to get rid of Tumas Mais. Before we continue with the Halachos of Tumas Mais, and how we will become Tohor, let's discuss first the different things that we are required to be Tohor for.

## Why do we need to be Tohor?

### 1) Entering the Bais Hamikdosh

We need to be Tohor in order to enter the Bais Hamikdosh. Not only is a person forbidden to enter the Bais Hamikdosh in a state of Tumah, it is also forbidden to bring clothing or anything else that is Tomei into the Azarah.

### 2) To eat or touch Korbonos

We need to be Tohor in order to eat or touch Korbonos.

### 3) Terumah, Terumas Ma'aser, Challah, Bikurim, and Ma'aser Shaini

**Terumah, Terumas Ma'aser** and **Bikurim** can only be eaten by the Kohen and his family when they are Tohor, and the Terumah is Tehorah. In addition, it is forbidden to make Terumah become Tomei.

**Ma'aser Shaini** is brought to Yerushalayim and eaten in Yerushalayim, and one has to be Tohor, and the Ma'aser Shaini has to be Tohor.

**Challah** is separated from every dough, and is given to a Kohen. The Kohen has to be Tohor, and the Challah has to be Tohor in order to eat it. It is forbidden to make Challah (that goes to the Kohen) Tomei.

After Moshiach comes, every Yid will have his own field and his own vineyard. The first Mitzvah that applies to the produce is Bikurim. When the first fruit from any one of the **שבעת המינים** (wheat, barley, grapes, figs, pomegranates, olives and dates) start growing, the owner takes a red string and ties it around those fruits. When the fruits are ripe, they are brought to the Bais Hamikdosh in a basket with tremendous Simcha, and are placed next to the Mizbaiach. After thanking Hashem, the fruit is given to the Kohen.

From all produce that grows, the first 2% is separated for the Kohen, which is called **Terumah**.

Another 10% of what remains is separated, and given to a Levi. It is called **Ma'aser Rishon**. The Levi then separates 10% of what he received and gives it to a Kohen. This is called **Terumas Ma'aser**. Terumah and Maaser Rishon are separated every year besides Shmitah.

There is another 10% that is separated from the remainder of the original amount, and depends on the year to what is done with it. There is a seven-year cycle of Shmita. Year one, two, four, and five, the second Ma'aser is called **Ma'aser Shaini**. Year three and six the second Ma'aser goes to the poor. It is called Ma'aser Oni. Year seven is Shmita; everything is Hefker, and no Terumah or Ma'asros are separated.

In short Bikurim, Terumah, Terumas Maser and Challah all share the same Halacha, and the person eating and dealing with it, and the Terumah itself has to be Tohor. And the same is with Ma'aser Shaini.

**4) It is forbidden to make Terumah, Challah, Ma'aser Shaini or a Korbon Tomei**

**5) Chulin B'taharah**

It is preferable to eat even Chullin (regular food that is not a Korbon or Terumah) only when the food is Tohor. Every Talmid Chochom is expected to adhere to this Chumrah, however it is not Assur if they don't.

**6) Becoming Tomei from eating food that is Tomei**

If one consumes food or drink that is Tomei, they become Tomei Midrabanan.

Everything described above applies both to men and women. A woman can go to the Bais Hamikdosh, and eat Korbonos. Women will be able to prepare and are obligated to eat the Korbon Pesach. All the Korbonos can only be eaten if one is Tohor. The wife and daughter of a Kohen can eat Terumah. Every woman will be Zocheh that her husband will be a Talmid Chochom, and would want to be Makpid to eat Chullin that is Tohor.

Q. Is Tumah going to apply after Moshiach comes? Doesn't it say in the Midrash Tanchumah (end of Parshas Metzorah) that Hashem will abolish Tumah from the world?

A. Yes, that is true, Tumah is a result of Chavah eating from the Eitz Hada'as, and when the world will come to its final Tikun, there will be no death and no Tumas Niddah (women won't become a Niddah). However, it will not all happen immediately when Moshiach appears. The Geula comes in stages, and the Novi Yechezkel clearly discusses the Halachos of Tumas Mais for the period of the third Bais Hamikdosh. Therefore, for the time immediately after Moshiach comes the Halochos of Tumah will apply. At a later stage Hashem will remove Tumah from this world.

Being Tomei prevents a person from connecting with Hashem. To achieve real Ahavas Hashem and D'veikus in Hashem, one can only do so when one is Tohor. When a person's body is Tohor, it causes his Nefesh to be Tohor, and the Shechinah can rest on him (Raishis Chochmoh Shaar Ho'ahavah 11).

## CHAPTER 2- Basic concepts of Tumah

### What can become Tomei?

- 1) A person
- 2) A Kaili (utensil)
- 3) Food and drink
- 4) A person's hands (this is a Halacha Midrabanan that hands can become Tomei even though the person's body did not become Tomei.)

### How does something that is Tomei become Tohor?

- A person and a Kaili become Tohor through being Toiveled in a Mikvah.
- After being Toiveled in a Mikvah, the person or Kaili is now Tohor for Chullin (food that is not Terumah or Kodshim). However the person or Kaili is still considered Tomei for Terumah until nightfall. The status of a person or Kaili after Tevilah, before nightfall, is called **Tevul Yom**. A Tevul Yom awaits **Ha'arev Shemesh**-nightfall, and then the Taharah for Terumah is complete.
- A Tomei that requires a Korbon to complete the Tahara process, (for example a Yoledes), is called a **Mechusar Kaparah**-missing the Kaparah until she brings her Korbon. A Mechusar Kaparah can not eat or even touch Kodshim or enter the Azarah until her Korbon is brought.
- Certain Tumah's require more. For example, Tumas Mais, as we will learn, needs to be sprinkled with the waters of the Porah Adumah, on day 3 and 7, and only then can one be Toiveled.
- Certain Kailim can not become Tohor. Earthenware (pottery and china), and according to some Rishonim glass as well.

- Food and drink can not become Tohor. Water is an exception. Water can become Tohor if the Tomei water touches the waters of a Mikva.
- Hands that are Tomei, require Netilas Yadayim. If you are going to eat or touch Korbonos, you have to Toivel (just) your hands, in a Mikvah.

When Toiveling oneself or Kailim, one recites the Bracha אשר קדשנו במצותיו וצונו על הטבילה. When Toiveling just the hands, one recites the Bracha אשר קדשנו במצותיו וצונו על טבילת ידים.

### **What are the different levels of Tumah?**

- 1) Avi Avos Hatumah
- 2) Av Hatumah
- 3) Rishon
- 4) Shaini
- 5) Shlishi
- 6) Revi'i

### **What is Avi Avos Hatumah**

Avi Avos Hatumah is the highest level of Tumah. It has the power to create an Av Hatumah. The only Tumah that is on this level is a dead body.

### **What is an Av Hatumah?**

The father of Tumah, a level of Tumah which has the power to make a person or Kaili Tomei. Examples of an Av Hatumah are: a Yoledes, Niddah, or one that has become Tomei from a Mais.

### **What can become an Av Hatumah?**

- Person
- All Kailim besides earthenware Kailim.

### **What level can an Av Hatumah create?**

Rishon.

### **What can become a Rishon?**

- Person
- Kailim
- food or drinks

### **What can a Rishon make Tomei?**

- food and drinks<sup>2</sup>.
- Drinks that are a Rishon can make a Kaili Tomei Midrabanan

**Example:** An Av Hatumah touched a spoon, which makes the spoon a Rishon. Chanie took the spoon to mix some macaroni in a pot, Chanie and the pot are Tohor, because they can't become Tomei from a Rishon, however the macaroni became Tomei.

**Example:** Water that was in a cup that was Tomei (the water became a Rishon from the cup) spilled into the sink. All the dishes and silverware that the waters spilled onto become Tomei (a Shaini Midrabanan). The dishes now have to be Toiveled.

### **Shaini**

The next level of Tumah after Rishon, is called a Shaini. When food touches a Rishon, it becomes Tomei, on the level that is called a Shaini. If a Shaini touches other **food**, it doesn't become Tomei. This is only with regular food which is called Chullin; it is not Terumah or Kodshim.

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<sup>2</sup> A Rishon can also make a person's hands Tomei, and not the rest of his body. This will be discussed later on.

**Example:** A spoon that is a Rishon, touches macaroni, and the macaroni becomes a Shaini. Comes along Rivky and puts the macaroni next to fish sticks. The fish sticks remain Tohor (because a Shaini will not make another food a Shaini).

**Exception:**

There is a Takana Mid'Rabanan that if a Rishon or Shaini touches drinks, the drinks are always a Rishon.

**Example:** Regarding the above case that Chanie was mixing macaroni with a spoon that was a Rishon, and the macaroni became a Shaini: if milk was added to the macaroni, the milk becomes a Rishon, either from the spoon that is a Rishon, or even if the milk did not touch the spoon, only the macaroni. The macaroni that is a Shaini, makes the milk into a Rishon. Now that the milk is a Rishon, the milk makes the pot Tomei! As we learned in the previous exception; drinks that are a Rishon, can even make a Kaili Tomei (Midrabanan).

**Shlishi**

Regular food can not become a Shlishi. However, Terumah and Challah can become a Shlishi.

**Example:** Leah did Hafrashas Challah, and put the Challah (that has the same Halacha of Terumah) on the counter, next to the macaroni that is a Shaini. The macaroni touched the Challah. The Challah becomes a Shlishi and it is Tomei. It can not be eaten by the Kohen, it has to be burnt.

If the Challah that is a Shlishi, touches bread that is Terumah, the bread does not become Tomei (because a Shlishi can not make a Shlishi, and Terumah can not become a Revi'i).

**Revi'i**

A Revi'i applies only to Kodshim (Korbonos). A Revi'i only becomes Tomei from a Shlishi.

Example: In the above case, the Challah that is a Shlishi touched the meat or Challos<sup>3</sup> of a Korbon Todah. The meat and Challos Todah are Tomei (Revi'i). The meat and Challos of the Korbon Todah must be burnt.

Another Example: Macaroni that is Shaini touched the meat of the Korbon. The meat is a Shlishi. The meat touched the Challos Todah, the Challos Todah became a Revi'i.

### **How is Tumah transmitted?**

There are many different ways, and it depends on which type of Tumah.

### **Ohel**

The literal translation of Ohel is a tent. This includes three different ways:

- 1) Being together with the Tumah under the same roof.
- 2) Being a roof over the Tumah (any part of your body is above the Tumah).
- 3) The Tumah being a roof over you (any part of the Tumah



is over you).

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<sup>3</sup> A Korbon Todah is brought along with forty Challos, Thirty non-Chometz, and ten Chometz. They don't have to be prepared in the Bais Hamikdosh, however there are sources that say that they were usually prepared in the Bais Hamikdosh. After the Korbon is brought in the Bais Hamikdosh, the meat and Challos are eaten in Yerushalayim.

Ohel only applies to a dead body. (Mais)

### **Maga**

Maga is physical contact between the Tomei and the Tohor. It makes no difference if the Tomei touched the Tohor or the Tohor touched the Tomei<sup>4</sup>.

If Sorah (Tomei) touches Rivka (Tohor), Rivka becomes Tomei. The same is if Rivka touches Sorah, Rivka becomes Tomei.

Maga applies to almost all Tumoh's.

### **Masa**

Masa is when a person who is Tohor lifts or moves something that is Tomei, either directly with his body, or by means of his Koach (strength).

An example of his Koach: Moishe is holding a stick and pushing a chair that is Tomei with a stick. The stick that is pushing the chair is directly Moishe's Koach. However if Moishe throws the stick at a chair, and after the stick leaves his hand, the stick moves the chair, it is not Moishe's Koach that moves the chair. It is not considered Masa.

The same is with moving through electricity. That is not considered your Koach.

**Example:** Chanie pressed the elevator button, which caused Rochel, who was Tomei, to move up or down. Chanie did not become Tomei, because it is not considered her Koach.

Masa applies to some Tumoh's. We will learn more about it in the next chapter.

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<sup>4</sup> Hair and nails are considered part of the body, and contact with them is considered Maga. So, if the hair of a Tomei lightly brushes the hair of a Tohor, he is no longer Tohor.

## **Heset**

Heset means that the Tomei holds up or moves the Tohor, directly with his body, even without touching. The Tohor who was held or moved now becomes Tomei.

Heset applies to a Zav, Zava, Nidda, or a Yoledes. It will be discussed in the next chapter.

## **Chapter 3-Avos Hatumah**

Now we are ready to learn about the different types of Tumah's.

### **Mais- a dead body**

A dead body is the highest level of Tumah, which is called אבי אבות הטומאה, *the father of the father of Tumah*. Any person or Kaili<sup>5</sup> that becomes Tomei from a *Mais* is an Av Hatumah.

Tumah from a Mais is transmitted in three ways:

- 1) Ohel- being under the same roof with the Mais
- 2) Maga- touching,
- 3) Masa-lifting or moving,

### **T'mei Mais- a person or Kaili that become Tomei from a Mais**

A T'mei Mais is an Av Hatumah. Tumah is transmitted from an Av Hatumah only through touching directly (Maga).

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<sup>5</sup> This does not include a כלי חרס, a vessel made from earthenware, because a Kli Cheres can never receive the status of an Av Hatumah, only a Rishon. Also, as we will learn about a metal Kaili, it will remain on the level of Avi Avos Hatumah, and according to some, even other types of Kailim as well.

**Example:** Rivky was in a room (Ohel) with a Mais, Rivky and her clothing<sup>6</sup> are an Av Hatumah. If Rivky or her clothing touches Chanie or a pot, they become Tomei.

### **Challal Cherev**

There is a special Halacha that applies only to the Tumah of Mais and T'mei Mais.

Whereas, all other Tumah's descend by levels; an Av Hatumah makes a Rishon, not an Av Hatumah, Mais and T'mei Mais can duplicate the Tumah to the same level. The term for this is Challal Cherev. This means:

- 1) A Kaili that became Tomei from a Mais, (either through Ohel or Maga) is an Avi Avos Hatumah.
- 2) A Kaili that became Tomei from a T'mei Mais, is an Av Hatumah.<sup>7</sup>

This Halacha is when a **Kaili** touches a **Mais**, or a **Kaili** touches a **person** that is a T'mei Mais. However when a **Kaili** touches a **Kaili**, or a **person** touches a **person**, the Tumah always descends to the next level.

**Example:** Devorah was in a room with a Mais. Devorah is now an Av Hatumah, but her car keys are Avi Avos Hatumah. Devorah comes home and puts her keys on a table or in a coat. The table or the coat become an Av Hatumah. The table and coat are Tomei for seven days.<sup>8</sup> Devorah's husband Yanky takes the keys and.... Yanky becomes an Av Hatumah, and is Tomei for seven days. Yanky goes to Shul and touches a metal Shtender. The Shtender is also an Av Hatumah, and Tomei for seven days, because it's a Kaili that touched a T'mei Mais. Then comes Moishy and uses the Shtender. Moishy

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<sup>6</sup> See next paragraph, according to some Rishonim the clothing are Avi Avos Hatumah.

<sup>7</sup> There is a Machlokes Rishonim if these Halachos apply only to metal Kailim, or all Kailim including clothing, besides earthenware Kailim.

<sup>8</sup> Most Rishonim hold that whenever a person or Kaili are Tomei for seven days, they require Haza'ah (sprinkling) from the Parah Adumah waters. However some Rishonim hold that only a person or Kaili that became Tomei directly from the Mais requires Haza'ah. However, a person or Kaili that becomes Tomei, through Challal Cherev and not directly from the Mais, although they are Tomei for seven days, they do not require Haza'ah. They just Toivel on day seven.

had a Geshmakeh Seder and was shaking back and forth. Moishy is a Rishon, as well as the tables and chairs that the Shtender touched, while Moishe was swaying back and forth.

In the above example, we described a case where the Chalal Cherev (keys) **touched** the table. The opinion of some Rishonim is that the Halacha of Chalal Cherev applies only through Maga-touching. However, other Rishonim hold that a Chalal Cherev that is an Avi Avos Hatumah, can Metamei a person or Kaili even through Ohel. The keys are a duplication of the Mais, and the keys can transmit Tumah through Ohel.

**Example:** Yanky took the keys (that are Avi Avos Hatumah) that were in the room of the Mais. Yanky goes to Shul, with the keys in his pocket! Hashem Yerachem! The entire Shul, all the Heilige Yidden, chairs, tables and Shtenders, become an Av Hatumah, and are Tomei for seven days!

### **Taharah process**

A person or Kaili that becomes Tomei from a Mais, are Tomei for 7 days, and require the sprinkling of the Parah Adumah on day 3 and 7<sup>9</sup>. After Tevilla, they are Tohor for Chullin. In order to be Tohor for Terumah they require Ha'arev Shemesh (nightfall).

After Moshiach comes Eliyahu Hanovi is going to reveal to us where the ashes that were used in the time of the Bais Hamikdosh are. Those ashes contain a little bit of the ashes of all prior Para Adumos including the first Parah Adumah made by Moshe Rabeinu. Moshiach is going to make the tenth Parah Adumah, but until Moshiach does so, we will use the ashes that were hidden from the time of the second Bais Hamikdosh.

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<sup>9</sup> There is an opinion that an additional Tevila is required on day 3 and 7, before receiving Haza'ah.

The Amoraim reached such great levels in Torah, and now the greatest Talmid Chochom even with great Prishus, doesn't come near their level. The reason is they had the ashes of the Para Adumah and were Tohor. However we have layers and layers of Tumah, and therefore it is impossible for us to attain such a level in Torah. It is clear to me that Eliyahu Hanavi Shpritzed the ashes of the Parah Adumah on the Arizal. Only after becoming Tohor from Tumas Mais, it is possible to achieve the great levels that the Arizal reached (Chida Midbar Kdeimos Alef 26).

## **Sheretz**

There are eight rodents (the exact translation in English is not clear) that are discussed in the Torah (Vayikra 11,29-30) that are Tomei when they are dead. One of them is a lizard. A Sheretz is an Av Hatumah, and Tumah is transmitted **only through touching** (Maga).



**Example:** Rivky was walking around in her house, and lo and behold, she stepped on a dead lizard. Rivky's shoe is now Tomei (the shoe is a Rishon, which cannot make a person Tomei, so Rivky is still Tohor). Rivky doesn't want to become Tomei, so she can get rid of the lizard by sweeping it away or removing it with gloves.

## **Neveilah- a dead animal**

An animal (not a bird, bug, or fish) that is dead, not through a Kosher Shechitah, is called a Neveila, and is an Av Hatumah. But there is a difference between Neveila and Sheretz. Whereas, when it comes to Sheretz, Tumah is transmitted only through Maga. However, when it comes to Neveila, Tumah is transmitted, not only through **maga** (touching), but even through **masa** (moving or lifting).

However, there is a difference between Maga, and Masa by the Tumah of Neveila. If a person touches the Neveila, only the person becomes Tomei, and not his clothing. However, through moving the Neveila, even the persons' clothing becomes Tomei.

This term is called **Tumah B'chiburin**-being attached to the source of Tumah. The halacha of Tumah B'chiburin is as follows. While you are attached (becoming Tomei) to the source of Tumah, not only do you become Tomei, but your clothing<sup>10</sup> and any Kaili that you were **touching** at that time, becomes Tomei as well.

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<sup>10</sup> There is a Machlokes if clothing that is not touching you becomes Tomei. For example, shoes (if wearing socks), tie (if wearing a shirt), a jacket if it doesn't touch your skin.

**Example:** Zelda is so happy that her uncle Isadore came to visit. Uncle Isadore is learning to be a Shochet, and to Zelda's great fortune, he decided to Shecht a sheep right in her front yard. However, Uncle Isadore muffed up the Shechitah, and the animal is now a Neveilah! Zelda asked her husband Heimmy to get rid of the Neveilah. Heimmy carried the Neveilah with a ten foot pole. Afterwards Heimmy has to go to the Mikvah and Toivel himself and all his clothing.

### **Mai Chattas**

Mai Chattas is the water that was mixed with the ashes of the Poroh Adumah. It is used to purify a person or Kaili from Tumas Mais. Mai Chattas is an Av Hatumah, and is Metamei anyone who **touches** or **moves** it, if it is **not in order** to be Metaher a Tomei.

Tumah B'chiburin applies to Masa (moving), however since through touching the water, the water inevitably moves, even by touching the waters, a person and all his clothing become Tomei (a Rishon).

**Example:** Rebbitzen Yisraeli is so excited and proud of her husband, that he came home with a tube of Mai Chattas. Finally they can get rid of Tumas Mais, and make their home a Tohor home. Rebbitzen Yisraeli moved the tube of Mai Chattas to another corner of the room. Rebbitzen Yisraeli has to Toivel herself and all her clothing.

On this Halacha Shlomo Hamelech said "I thought I can understand everything, but I see Hashem's Chochmah is too removed from me".

### **Zav, Zavah, Niddah, and Yoledes**

A woman that sees blood, is called a Niddah and is Tomei for seven days. If she continues to see blood after day seven, she is called a Zavah. If she continues to see blood after day seven for three consecutive days, she is called a Zavah Gedolah, and requires a Korbon when she becomes Tohor.

A Yoledes is a woman that has a baby or chas v'shalom a miscarriage<sup>11</sup>. A Zav applies to a man who has certain omissions. It is due to a sickness and is uncommon.

All of these are an Av Hatumah, and Tumah is transmitted in three ways:

- 1) Maga-touching,
- 2) Masa- a Tohor moving the Tomei,
- 3) Hesel- the Tomei moving a Tohor.

In all three ways the rule of Tumah B'chiburin applies.

Let's give some examples:

### **Maga**

Mama Rochel just had her 45th child!<sup>12</sup> Leah came running over to visit Mama Rochel. Leah touched Rochel the Yoledes with one hand while holding a gift in her other hand. Leah and her clothing (from her snood to her shoes) became Tomei (a Rishon), as well as the gift (*Kaili* or food) that she was **touching**<sup>13</sup>. On the way home Leah will make a stop at the Mikvah and Toivel herself and her clothing. Nothing complicated!

### **Masa**

Rivky is a Niddah, and is sitting at the far end of the table, with her fingers on the table. Chanie is sitting on the other side. All of a sudden there is a commotion outside, Miriam Haneviah is passing by with a whole crowd of women on the way to Daven in the Bais Hamikdosh. Chanie jumped and accidentally moved the table, which moved Rivky's fingers. Too bad for Chanie, as she can't join them now. Chanie and her clothing became Tomei. She has to go to the Mikvah and Toivel herself and her clothing, and tomorrow she can try again. Next time she has to be more careful!

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<sup>11</sup> This won't happen after Mashiach comes. Every single woman will bear full term healthy children.

<sup>12</sup> The Gemara Shabbos 30b says that a woman will give birth every day! Rashi and Maharsha explain that a pregnancy will last more than a day, but a woman will have multiple pregnancies at once, just like a chicken lays an egg every day. However, the Maharal (Netzach Yisroel Ch. 50) and others understand that a pregnancy will take only one day, just like it did for Adam and Chava before they sinned,

<sup>13</sup> But if it's in a bag, or was wrapped in wrapping paper, then it's called *Masa* and it does not become *Tomei* through Tumah B'chiburin.

## **Heset**

Chanie has one hand on the table while holding a basket of food. Rivky (Tomei) is very conscientiously keeping her distance, and is on the far side of the table. Suddenly, Rivky sees Aharon Hakohen walking down the street. Out of shock Rivky accidentally knocks into the table, moving Chanie's hand twelve feet away! Gevalt! Again, Chanie and all the clothing she is wearing, and the basket in her hand all became Tomei (Rishon).<sup>14</sup>

Rivky (Tomei) opened Abba's Tohor socks drawer. Bad mistake! All the socks became Tomei. Now the socks have to be Toiveled, and Abba cannot walk into the Bais Hamikdosh with those socks, until they have Ha'arev Shemesh (nightfall).

## **Ma'ayanos-body fluids**

The bodily fluids of a Zav, Zava, Niddah, and Yoledes are Av Hatumah.

### **What is included in body fluids?**

Body fluids include: saliva, phlegm, nasal mucus, urine, and Dam Niddah.<sup>15</sup>

### **What is not included in body fluids?**

Blood from a cut or nosebleed, tears, and milk.

### **How is tumah transmitted?**

- 1) Maga (touch)

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<sup>14</sup> There is a Machlokes Rishonim if moving only part of an object (other than a person) is considered Heset. For **Example:** Gitty is a Nidah and she opened the fridge door. The food in the fridge door is definitely Tomei, because the entire object was moved, however the fridge itself if it became Tomei, is a Machlokes Rishonim.

<sup>15</sup> However, there is a difference between Dam Niddah and other fluids. Whereas Dam Niddah is Tomei even if it is totally dry, the other fluids are only Tomei if they are moist. Fluids that can be reconstituted into a liquid through soaking in water for 24 hours, are still considered moist.

## 2) Masa (moving or carrying)

Both ways the rule of tumah B'chiburin applies. One who touches or moves the Ma'ayonos of these Temei'im, their clothing and any Kaili they were touching at the time becomes Tomei (a Rishon).

**Example:** A Yoledes drank from a disposable cup and threw it into the garbage. There was a little of her saliva left in the cup<sup>16</sup>. Her husband is on the way to the Bais Hamikdosh and wants to do one more Mitzvah and take out the garbage. Hashem Yerachem! He has just lifted the saliva of a Yoledes and he, and all his clothing, from his Shtreimel to his shoes, are now Tomei.

**Example:** Yankel took the day's garbage out to the dumpster. Inside the garbage bag was a used tissue that Esther (the Kimpiturin) used to wipe her nose (and the tissue was not totally dry). Yankel, his clothing and the briefcase that he was holding are Tomei.

Rochel (Tomei) has to be careful to keep a distance (or wear a face mask) when speaking with Estie (especially if Estie is wearing a garment that is dry clean only) because if a bit of Rochel's saliva lands on Estie, Estie and her clothing will become Tomei.

## Midras

If a Zav, Zava, Nidda or Yoledes, bear their weight on anything that is designated to bear weight (chair, couch, bed, clothing, shoes), it becomes an Av Hatumah.

### **Conditions of Midras**

- 1) It has to be a Kaili. A rock, or an unfinished plain piece of wood, is not a Kaili and won't become a Midras.

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<sup>16</sup> Unless the cup was rinsed out, it is assumed there is a drop of saliva in the cup.

- 2) According to many Rishonim it has to be made from a material that is Mekabel Tumah. Therefore, slippers that are made from plastic and other synthetic material, won't become a Midras. (So, Leah can wear crocks to the Mikvah, and she doesn't have Toivel them, and can wear them on the way home from the Mikvah without making everything she touches Tomei. However there is an opinion that any material can become a Midras.
- 3) It has to be **Meyuchad Lemidras**-designated for bearing weight. Included is either: **a)** its main function is meant to bear weight for example: a chair, bed, couch, shoes, **b)** or even a secondary function such as a cupboard that is opened from the side. The main function is to store items inside, but as a secondary function, it is used as a seat. Since sitting on the cupboard doesn't disturb its usage, because the opening is on the side, sitting on top can qualify as Meyuchad Lemidras. However, if the opening is on the top, and every time someone wants to open the cupboard, you have to ask the one sitting on top, to please move, you are in my way, that is not called designated for Midras.
- 4) Clothing can be a Midras, either because you lean or sit on them while wearing, or as a secondary use, since it was common to use clothing as a cushion for a chair.

### **What are the ways one can make a Midras?**

- 1) Standing
- 2) Sitting
- 3) Laying
- 4) Leaning
- 5) Being held up (A Tomei on one side of a scale, and a couch on the other side). Since the couch weighs down one side of the scale, it is considered that the Tomei's weight is on the couch).

All of these ways create a Midras even without touching or moving. Even if there are ten mattresses piled on each other, and a Yoledes sits on the top, all the mattresses are Tomei!



Merely touching or moving a chair, won't make it into a Midras, (which is an Av Hatumah), rather it will be a Rishon, due to Maga. Even leaning on something will only create a Midras when most of your weight is on it.

**Example:** Miriam (who is Tomei) was sitting on a chair with her feet stretched out on a bed. The chair became a Midras, (because most of her weight was on it) but not the bed. She was M'tamei the sheet or blanket that her feet touched, because she herself is an Av HaTumah, and is Metamei Kailim, by way of Maga (touching), but the sheet or blanket only became a Rishon L'Tumah, and only what her feet touched directly became Tomai, but not the layer underneath. All her weight was not on the bed.

We have learned that in order to become **Tomei Midras**, the Tomei has to bear most of his weight on something. However, in order to be considered **Meyuchad Lemidras**-designated for Midras, it is enough that it is meant to lean even part of one's weight (and not the full weight). Therefore, a snood or footrest can become a Midras, because while you sleep, you are bearing part of your weight on your snood. Therefore a snood can become a Midras, it has the condition of being **Meyuchad Lemidras**. However to actually become Tomei Midras, only if the Tamei would sit on the snood, and the snood is bearing most of her weight, will the snood become a Midras. Just by wearing a snood and sleeping with it, it won't become a Midras, only a Rishon because the snood is touching her.

**How does something that became a Midras transmit Tumah?**

- 1) Standing on it
- 2) Sitting on it
- 3) Laying on it

- 4) Leaning on it
- 5) By being held up (a Tohor on one side of the scale, and a couch that is a Midras on the other side. It's considered that the Tohor's weight is on the Midras.)
- 6) Touching it
- 7) Moving it

The rule of Tumah B'chiburin applies in all of the seven ways.

Let's give some examples:

### **Standing**

Leah, the Yoledes went to the Mikvah and put back on the same socks or the same shoes she wore when she was Tomei. Now she is standing on something that is Tomei Midras! Leah and all the clothing that she is wearing or touching, or any Kaili that she touches while she is still wearing those shoes or socks, become a Rishon LiTumah.

After she removes her socks or shoes, she is a regular Rishon and can only be Metamei food and drinks.

Sheindy stood on a rug that Genendi stepped on when she was a Nidda. Sheindy is going to need to make a trip to the *Mikvah*, and *Toivel* herself and all her clothing, and the *Kailim*, including the vacuum cleaner, that she touched while standing on the rug.

### **Touching**

Yossele was dressed for Shabbos, and he touched a chair, couch, bed, or clothing, that was *Tomei Midras*; Yossele must go straight to the *Mikveh* to *Toivel* himself, his hat, glasses, undergarments, shirt, dry-clean-only suit, socks, and shoes.

### **Moving**

Rochel (the *Yoledes*) sat on a chair next to the table. After she left, Yossele passed by and bumped into the other side of the table, which hit the chair and the chair moved.

Yossele and his clothing became a *Rishon L'Tum'ah*, and he has to *Toivel* himself and his clothing, and only after it is night can he eat or touch *Terumah* or enter the Bais Hamikdosh.

**In summary:** We learnt about the different Avos Hatumah, that can make a person or a Kaili Tomei (a Rishon); a Tomei Mais, Sheretz, Neveilah, Mai Chattas, Zav ,Zavah, Niddah, Yoledes, Ma'ayonos, and Midras.<sup>17</sup> In all of the above cases, one has to *Toivel* themselves or the Kaili, and besides Tomei Mais and Sheretz, one must *Toivel* their clothing as well. After *Tevilla* they are considered *Tohor* for *Chullin*, but to be considered *Tohor* for *Terumah*, they require *Ha'arev Shemesh* (waiting for nightfall).<sup>18</sup>

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All these Halochos seem almost impossible to keep. But this is only because we are not used to being careful with *Tumah* and *Taharah*. It is a process to learn them and practice them. It will take time to adjust. In the times of the Bais Hamikdosh keeping all these Halochos was simply part of life. Let's try to visualize the way of life we will be getting used to very soon, while keeping in mind that this was the way things were done in the past, so it is definitely doable to live like this again.

Every Jewish home has a room in it that looks like a hotel room. The room is set up with nice beds, chairs, maybe a small table, maybe a private bathroom, a little tiny kitchen, and, of course, a *Siddur* and a *Tehillim*. The room is for *Chaya* who just gave birth, and for anyone else in the house who is *Tomei*.

Since *Chaya* is *Tomei* ,she does not do any laundry, so as not to be *M'Tamei* any clothing, especially since *Abba* and *Chaim* go to the Bais Hamikdosh every day to

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<sup>17</sup> ע' ספר הלכתא למשיחא באנגלית עמ' 108 הערה 2 לעוד דינים נחוצים.

<sup>18</sup> Most *Temeim* are *Toivel* during the day, so if they are *Toivel* before *Shkia*, they are *Tohor* after nightfall, however a *Nidda* and *Toledes* are *Toivel* at night, and only the following night they are *Tohor* for *Terumah*.

daven. They cannot, Chas V'sholom walk into the Bais Hamikdosh with clothes that are Tomei.

Also, Chaya will not cook during the time she is Tomei, because Abba and all the kinderlach, Bli Ayin Hora, all eat Chulin B'Tahara. (food that is Tohor) So Chaya the Kimpeturin, has a real vacation and stays in her room as much as she can. Whenever she does go out, she is very careful not to touch the chairs, tables, and food in the main kitchen. If she would just open Abba's socks drawer, Chas V'sholom, all the socks would become Tomei by way of Hesel, and he wouldn't be able to walk into the Bais Hamikdosh with those socks.

If Chaya accidentally touches or lifts anything outside of the Tomei Room, it's not a big deal. The beds are designed to come apart easily, and everyone eats off of personal sized tables, like desks in a classroom. Every courtyard has a Mikvah. Abba and Sruli can easily run downstairs to the Mikvah and Toivel the items that became Tomei. In minutes they are back, and after they finish reassembling everything, they stick on a note that says "Tevul Yom, be careful that no Terumah or Challah touches this until tonight".

In every home there are 3 hampers. The Tohor hamper, the Mikvah hamper, (for clothing that became a Rishon L'Tumah) and a Midras hamper (which is for the clothing that the Yoledes wore.) The Midras hamper is kept in the Tomei Room, because if a Tohor would move that hamper, he would become Tomei from the Midras clothing by way of Masa.

When Chaya is ready to become Tohor, she takes the Midras hamper to the Mikvah and is Toivel herself and all her clothing, shoes, chairs, and beds (which she wants to be Tohor) all at once. This is the simplest method.<sup>19</sup>

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<sup>19</sup> If she were to Toivel herself first, then, when she would Toivel the clothing at a later opportunity, she would become a Rishon, because she touched clothing that are Tomei Midras. Then, if she wanted to be completely Tohor, she would have to Toivel herself again.

When she comes out of the Mikvah, she puts on Tohor clothing that she brought along with her. These clothes became Tomei (a Rishon) because she held them when she was still a Yoledes, and they are Tomei by Maga. (if she held them in her hands) or Hesel (if she carried them in a bag.) The clothing that is a Rishon L'Tumah, is not Metamei a person, so Chaya does not become Tomei from those clothing. When she gets home, she changes into other clothing, and throws these clothes into the Mikvah hamper. At a later point she can go back and Toivel her clothing that is a Rishon. Simple as that.

Alternatively, a service could be arranged, which will provide dry, Tohor clothing to the people exiting the Mikvah, for a nominal fee. This will save Chaya from needing to Toivel the clothes that she wore home from the Mikvah. Even simpler!

The Gemara says that Tahara is one of the steps on the ladder to reach Ruach Hakodesh. The Rambam writes that this includes studying Hilchos Tahara. Learning these Halachos brings us to Kedushah which leads to Ruach Hakodesh.

## Chapter 4- Tumas Yadayim

Until now, we have discussed the different Av Hatumos that are Min Hatorah. There are however other Tumoh's that Chazal decreed. Shlomo Hamelech made a Takanah, before touching Kodshim, Netilas Yadayim is required. Your hands are considered Tomei (on the level of Shaini) until you wash them, and if you touch Kodshim without Netilas Yadayim, the Kodshim become Tomei.

At a later point, in the second Bais Hamikdosh, Shamai and Hillel extended the Takana for Terumah as well. The reason for this Takanah is, that the hands easily get dirty and sweaty, and a person constantly moves his hands, and maybe he touched part of his body that is unclean, and it's not respectful to touch Terumah and Kodshim with dirty hands.

There are two parts of this Takanah.

- 1) Hands can become a Shaini. (Min Hatorah there is no such concept, because if an Av Hatumah touches any part of the body, the entire body becomes Tomei. And if a Rishon touches any part of the body, that doesn't make a person Tomei. It's impossible for just the hands to become Tomei. However because of the Takanah D'rabanan that hands can become a Shaini, if a Rishon touches one's hands the hands become a Shaini).

Let's give some examples: at this point Mama Rochel had her 75th child Bli Ayin Harah! Chanie touched Mama Rochel and became a Rishon. Chanie touched Rivky's hands, Rivky's hands are a Shaini. Rivky cannot touch Terumah or be Mafrish Challah until she does Netilas Yadayim.

Mama Rochel touched a spoon. The spoon is a Rishon. Rivky touched the spoon, she now needs Netilas Yadayim before she touches Terumah or Challah.

Rivky touched water that is Tamei (remember, liquids are always a Rishon). Rivky requires Netilas Yadayim before touching Terumah.

However, if Mama Rochel touched a pan (the pan is a Rishon), and Sarah baked Challos for Shabbos in the pan (the Challos are a Shaini), Rivky touches the Challos, her hands don't become Tamei because a Shaini cannot make a Shaini (and hands don't become a Shlishi).

**(Exception:** there is one exception to this rule. Chazal decreed that Kisvei Hakodesh, which are the 24 Seforim of Tanach that are written on Klaf, are considered a Shaini, and if Terumah touches one of the 24 Seforim and included in that is the Atzei Chaim of a Sefer Torah, and Tefillin, even the straps, the Terumah becomes Tamei. If one touches a Sefer Torah or Tefillin, his hands become a Shaini, even though a Shaini usually cannot make a Shaini).

### **One Hand**

If only one hand becomes Tamei, the other hand is not Tamei. Only the hand that became Tamei requires a Netila.

**Example:** Everyone is dancing! The Simcha is getting greater and greater every moment! Mrs. Cohen was holding Chanie's right hand with her left hand. Chanie's left hand was holding Zeesee's hand. When Mrs. Cohen came home she touched Terumah with her right hand (and Mrs. Cohen was not distracted since she washed her hands last, as will be explained in the next paragraph). Afterwards, Chanie tells Mrs. Cohen, I just found out that Zeesee was Tamei. Azo! Zees! So I (Chanie) am a Rishon, and I am on the way to the Mikvah. The Terumah is Tohor, because only Mrs. Cohen's left hand became Tamei.

2) Now that hands can become a Shaini, included in this Takana is, Stam Yadayim (literally plain hands). Plain hands means that it is not known that Tumah or any dirt touched your hands, but you have been distracted since the last time you washed your hands. Stam Yadayim are considered Tomei (a Shaini). As a result, if one touches Terumah without Netilas Yadayim, the Terumah is Tomei! Because your hands that are a Shaini touched Terumah, which makes the Terumah a Shlishi.

Now let's give an example of **Stam Yadayim**:

The sink is full of dishes. Rivky went and rinsed her hands over the dishes, without washing Netilas Yadayim first. Yikes! The water that touched her Stam Yadayim became a Rishon (we already learnt about the Takana Midrabanan that liquids always become a Rishon, so Rivky's hands which are considered a Shaini made the water into a Rishon). The water that is a Rishon is Metamei the dishes in the sink Midrabanan! It's Rivky's mistake. She will have to Toivel the dishes.

**Another example:** Now that everyone is careful with the halachos of Tahara, the fruits have an unbelievable taste<sup>20</sup>. Never have we tasted fruit that are so sweet! Chanie rinsed an apple, and touched the apple without washing Netilas Yadayim. Chaval! The apple became Tomei, because Chanie's Stam Yadayim made the water into a Rishon, and the waters made the apple into a Shaini.<sup>21</sup>

## **Kodshim**

There are two Chumros with Kodshim:

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<sup>20</sup> The Gemara says that due to the fact that we lost Taharah (either because we didn't have the opportunity, or they were negligent) the fruit lost its sweet taste, and that's one of the things that will be restored to us when Moshiach comes.

<sup>21</sup> Ma'aser Shaini (that has to be eaten when the person is Tohor and the Ma'aser Sheni is Tohor) can only become a Shaini, and not a Shlishi. Therefore if hands that are a Shaini **touch** Ma'aser Shaini, it's not a problem. However, some hold before one **eats** Ma'aser Shaini they require Netilas Yadayim (even if it is not bread).

- 1) If one hand becomes Tomei, the other hand is also Tomei.
- 2) In order to make your hands Tohor for Kodshim they require Tevilah in a Mikva, both hands at the same time.

**Example:** Mrs. Cohen tells Chanie, it's Hashgacha Pratis, you told me before I touched the Chozeh V'shok<sup>22</sup> my husband just brought home. I will rush downstairs to the Mikvah and Toivel my hands.

**Another example:** I waited for so long to bring the Korbon Todah. We are making a Se'udas Hodayah for the engagement of our 65th daughter! Hundreds of guests were invited to make sure the entire Korbon and all 40 Challos are consumed before midnight. Before the se'udah all the guests are going to the Mikvah to be Toivel their hands, with the Brocha of **Al Tevillas Yadayim!**

#### Touching someone else's hand

Since as we have learned, Kodshim can become a Revi'i, therefore another important Halacha applies here. In the case where Mrs. Cohen's right hand became a Shaini (and both of her hands require Tevilla for Kodshim), if Mrs. Cohen were to touch Genendi's hand with her right hand, Genendi's hand would be considered a Shlishi for Kodshim, and Genendi must Toivel that hand (not both), before touching Kodshim.

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<sup>22</sup> ChozehV'shok, the breast and the thigh, is the part of a Korbon Shlomim or Korbon Todah that goes to the Kohen. A Kohen's wife and unmarried daughters can eat the Chozeh V'shok.

## Chapter 5

### More Tumoh's D'rabanan

There is a group of Gezeiros Chazal decreed, that if one does any one of them, they are Tomei for Terumah on the level of a Shaini and they can Pasul<sup>23</sup> Terumah.

#### **What does it mean Tomei for Terumah?**

- 1) The person can not eat Terumah (if he or she is a Kohen).
- 2) They cannot touch Terumah, and if they touch Terumah it becomes Posul.

As we will see soon, these Halachos are not limited to Kohanim that can eat Terumah, but applies to everyone.

#### **One who consumes food that is Tomei**

**Min Hatorah a person can only become Tomei from an Av Hatumah, not lower. Food and drink can never become an Av Hatumah. Therefore, one who touches or eats food or drink that is Tomei, will remain Tohor.**

However, the Chazal made a Gezeirah that one who eats half a P'ras of food that is Tomei (whether a Rishon or Shaini) within the timespan of Achilas Pras (the amount of time it takes to eat a half a loaf of bread. Some hold 4 minutes, some hold 6 minutes, and some even hold 9 minutes), becomes Posul for Terumah (on the level of a Shaini).

#### **What is half a P'ras?**

Some hold that it is the volume of two eggs, and some hold that it is the volume of 1 ½ eggs. There is an opinion that there was a subsequent Gezeirah that even if one eats the volume of only one egg they become Tomei.

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<sup>23</sup> The term **Posul** is used when Tumah cannot be passed on; it is a Shlishi and cannot make a Revi'i. The term **Tomei** is usually used when the item that became Tomei, can transmit Tumah further; a Rishon is Tomei which means it can make a Shaini. A Tomei can **Pasul** Terumah which means he can make Terumah Posul (a Shlishi).

## **One who consumes drinks that are Tamei**

The same is with drinks. If someone consumes a Revi'is of drinks that are Tamei, he becomes Tamei for Terumah.

### **Why would it apply to me if I am not a Kohen?**

- 1) You cannot be Mafrish Challah which has the same Halacha as Terumah, until you go to the Mikvah.
- 2) As we have already learnt, there is a Takana Midrabanan that when a Shaini touches a liquid, the liquid becomes a Rishon. Therefore, even a Yisroel that eats food that's Tamei, and then touches water, the water becomes a Rishon. If the water then touches food, even Chullin, the food will become a Shaini.

**Example:** Tziporah who is Tohor ate two eggs for breakfast that were Tamei. Tziporah wants to put up a dough and be Mafrish Challah. She can put up the dough that is Chullin, let it rise, but before being Mafrish Challah, she has to go to the Mikvah.

**Another Example:** Tatty, Moishy and even Mommy have been learning Hilchesa Limeshicha for years! As soon as Moshiach came and they became Tohor with the waters of the Para Adumah, they have been eating even Chullin B'taharah. Feigy is new to this, and is not yet careful to eat Chullin B'taharah. Feigy, who is Tohor, drank a cup of wine that was Tamei. Tatty, Mommy and Moishy won't eat the vegetables that Feigy rinsed, because the water that Feigy touched while rinsing the vegetables became Tamei, and made the vegetables Tamei. Unless Feigy either went to the Mikvah before she rinsed the vegetables, or wore gloves, so that she didn't touch the water, the vegetables she washed are Tamei. Tatty Mommy and Moishy found something else to eat.

## **One who immerses their head and most of the body in Mayim She'uvim**

One who immerses the head and majority of the body that is closer to the head, at once in water that is drawn (not rain water) which is not Kosher for a Mikva, becomes Tamei

for Terumah. The reason this Gezeira was enacted, is because there was a time where the Mikvaos were smelly and dirty, and everyone after immersing in the Mikvah would then rinse in the clean water, that was not kosher for a Mikvah. There came a time where people didn't know which immersion makes you Tohor, the smelly Mikva or the clean pool, and Chazal were afraid that people would stop using the Mikvah and just use the pool. Therefore, they decreed that anyone whose head and most of the body was immersed in a pool that's not Kosher for a Mikvah, they must Toivel in a Mikvah, and until then they are Tomei for Terumah.

### **To whom does this apply?**

Some Rishonim hold, since the Gezeira was for people that had to go to the Mikvah, this Gezeira applies only to a Tevul Yom (someone who was Toivel and is awaiting nightfall), who went swimming after being Toivel. However, a Tohor that goes swimming doesn't become Tomei.

Other Rishonim hold that the Gezeira is even for someone that's Tohor.

### **Does this mean every time I go swimming, I need to go to the Mikvah after?**

Even according to the second opinion there is a simple solution. If you swim with your head out of the water, you are Tohor.

### **Three Log of water that is She'evin falls on a person**

Along with the previous Gezeira, Chazal decreed that if three Log of gathered water (not Kosher for a Mikvah) (about 60 fluid oz.) fall on someones head and most of the body closer to the head, they become Tomeil for Terumah. This Gezeira according to everyone applies even to a Tohor.

### **Does this mean after every shower I have to go to the Mikvah?**

No. The Gezeira is only if the water falls from on top of you, and not when the water comes from the side. Most showers the water comes from the side, not directly from

above. Also, there are many reasons to assume that the water from the shower is not considered gathered water for this Gezeirah.

**Anything that can make Terumah Tomei, and it touches a liquid, the liquid becomes a Rishon**

A Shaini has the power to make Terumah Posul. Therefore, if a Shaini touches a liquid, the liquid becomes a Rishon. This Halacha was mentioned a few times, and is part of this group of Gezeiros. An important point that wasn't mentioned, is that this applies only to a Rishon or Shaini. However, there is an exception. As we have learnt, a Tevul Yom (a Tomei that was Toivel today, and is waiting for nightfall to be Tohor for Terumah), even though technically he is Tohor, if he touches Terumah, the Terumah becomes Posul. Nevertheless, if he touches a liquid, it does **not** become a Rishon. And the reason is since he already Toiveled, he is not called a Tomei, so Chazal did not extend the Gezeira to someone who is called 'Tohor'. Therefore, if he touched a liquid that is Chullin the liquid is Tohor. If the liquid is Terumah (ex. wine), it becomes a Shlishi.

The same is with Kodshim. If a Tevul Yom were to touch the wine of Nesachim (that is poured on the Mizbeach), the wine is a Revi'i, not a Rishon and not even a Shlishi.

**Safek**

In any one of the Gezeiros above, since it is Midrabanan, if you are unsure, you are not Tamei.

**Examples:** Rivky was taking sips of water that is Tomei, Rivky is unsure if she had Revi'is in the timespan of Achilas Pras. Rivky then was Mafrish Challah. The Challah can be considered Tohor, and the Kohen can eat it.

Or Rivky definitely had a Revi'is in less than two minutes, but is unsure if she touched the Challah. The Challah is considered Tohor.

Mordche Gimpel went for a swim and is unsure if his head also went under water, he can consider himself Tohor.

Chayale's hands were Tomei. She did Netilas Yadayim, and was unsure if the water reached her knuckles, and then touched Terumah. The Terumah can be considered Tohor. Or Chayale is unsure if she touched a knife that is a Rishon, and then touched Terumah, the Terumah can be considered Tohor.

Lechatchila, if you are not sure, since it is very easy to wash Netilas Yadayim, a Sofek should be avoided, and one should wash his hands.

### **Gezeiras Usha**

There is another group of Gezeiros that Chazal instituted when the Sanhedrin were in Usha (one of the ten places that the Sanhedrin were wandering towards the end of the second Bais Hamikdosh).

### **Clothing of an Am Ha-aretz**

All the clothing of an Am Ha-aretz are considered Tomei Midras. This is because Mrs. Am Ha'aretz is not careful of what she sits on when she is Tomei. Mr. Am Haaretz is also considered to be Tomei and his saliva (and other Ma'ayanos) is Tomei, due to his negligence. All Kailim of an Am Haaretz that can be a Midras are considered Tamei Midras. Keilim that cannot be a Midras are considered Tomei Mais, unless the Am Ha'aretz tells you explicitly that this Kaili did not become Tomei Mais. If an Am Ha'aretz walks in your house with permission, everything in the house is Tomei, because he might have touched it (unless he was being supervised).

During Yom Tov an Am Ha-aretz is considered Tohor and if he touches food on Yom Tov you can eat the food, but after Yom Tov if anything is left (that the Am Ha'aretz touched), it is considered Tomei.

As you can see, it is not worth being an Am Ha'aretz, it's way too complicated. How lucky are the Tzadikim and Tzidkonios who are learning these Halachos. Definitely the time will come that וכל בניך למודי השם, all of Klal Yisroel will be Talmidei Chachamim, and this Halacha won't be relevant, but it is our job to make sure that we are not Amei Ha'aretz.

### **Unidentified saliva**

Another Gezeira is that any saliva that is found, must be assumed that it is from someone that their Ma'ayonos are Tomei (Yoledes or Am Ha-aretz).

**Example:** There was a used tissue on the floor. Ushi picked up the tissue or kicked it to the side. Ushi and all his clothing are now Tomei. Ushi must go to Toivel himself and all his clothing that he was wearing, and today he can't enter the Bais Hamikdosh.

### **Unsupervised Kailim**

Any Kaili that was found is assumed to be Tomei. This Gezeira does not apply in Yerushalayim, where it can be assumed that a Kaili found there is Tohor.

It is reasonable to assume that many of these Gezeiros will not apply after Moshiach comes, when everyone will be Talmidei Chachamim. Nevertheless we don't know. Maybe there are other reasons that Chazal made these Takonos. Additionally, once Chazal made a Gezeira, it cannot be removed until a greater Bais Din discusses it, and decides to remove it. We don't know if and when this will take place. Therefore as part of our job of preparing ourselves, through learning the Halachos, we have to learn all the Halachos that are Midrabanan, and when the Sanhedrin will be restored, they will tell us what will apply.

## Chapter 6

### Tumas Ochlim

We have learned that food and drinks can become Tomei. In this Chapter we will discuss B'ezras Hashem:

- What is considered a food or drink
- The Shiur (amount) in order to become Tomei or make others Tomei
- When a food or drink is considered connected

#### What is considered food?

A food that is edible and used for human consumption is considered a food that is Mekabel Tumah. Spices that are not edible plain, and only used to spice other foods, (ex. paprika, black pepper, ginger) are not considered a food, and are not Mekabel Tumah. Animal food is not Mekabel Tumah, however food that was fit for human consumption, and became moldy or spoiled, is Mekabel Tumah, until it is not even fit for animal use. Raw food is Mekabel Tumah.

#### Yad and Shomer

Tumah can be transmitted to a food even if the Tumah doesn't touch the food directly, rather it touches the Yad (handle), for example the stem, or the Shomer (protection) for example, the peel of an apple or orange.

**Example:** Rochel (Tomei) touched the leaves of a bundle of carrots, or the stem of a cluster of grapes. The carrots and grapes are Tomei.

#### What is considered a drink?

The Torah recognizes only 7 Mashkin (drinks). **Water, dew, wine, olive oil, blood, milk, and bees honey.** Any other liquid such as **pure**<sup>24</sup> apple juice, orange juice, lemon

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<sup>24</sup> However if even a drop of water is mixed into another liquid, according to some Rishonim it receives the status of water. Therefore this discussion is when no water was mixed in. If the juice was made from concentrate, then it has the status of water.

juice, canola oil, are not considered a drink. There is a Machlokes Rishonim as to what their status is. Some hold that they are not Mekabel Tumah at all! Other Rishonim hold that they are not considered a drink, rather a food.

### **What is the difference if something is considered a food or a drink?**

There are two main differences. One that is Min Hatorah, and one Midrabanan.

#### **1) Hechsher-preparation for Tumah**

Every food in order to be Mekabel Tumah (susceptible to Tumah), requires Hechsher. Hechsher means that the food became wet with any one of the seven drinks, even though it was dry at the time the Tumah touched the food. An apple that was never rinsed is not Mekabel Tumah.

**Example:** Esther is waiting for Moshiach and is preparing herself in every way possible. Is there any possibility that Esther can prepare the flour for the Korbon Todah she plans on bringing? Yes! As long as water never touched the wheat, after the wheat was detached from the ground, the wheat is not Mekabel Tumah, and Ester can grind the wheat and sift the flour, even though we are still Tomei (before Moshiach).

Drinks do not require Hechsher (to become wet with anothe liquid). That is the first difference. Since apple juice is not recognized as a drink, rather a food, apple juice is not mekabel Tumah until it has Hechsher.

### **Are the seven drinks automatically considered drinks?**

Not all. Blood and mothers milk are intrinsically considered a drink. The other five drinks require Machshava to consider them a drink. Therefore wine and olive oil are considered a drink, because they were pressed for the purpose of making them into a drink. However, rain water is not considered a drink unless someone had Ratzon (intention) to use it as a Mashkeh (drink). It is considered a Mashkeh if one had intention to either drink, or to rinse something that is not attached to the ground. Once

the rain water is considered a Mashkeh (a drink), even if it fell on food unintentionally, the food is Muchshar (susceptible) to become Tamei.

**Example:** Raizy was washing dishes, and some of the water *shpritzed* onto apples that were on the counter. The apples are *Muchshar* to be *Mekabel Tum'ah*. Even if Raizy didn't turn on the faucet, rather Hashem did; it is raining outside, and Raizy figured you can wash your dishes for cheap by placing them outside. Or, Blimi had a dirty chair in the backyard, and Blimi was happy about the rain cleaning it. The water that fell on your dishes or the chair is considered *L'rotzon*, and if a drop of that water *shpritzes* onto your apples, even without intent, they are *Muchshar*.

### **Assumed Hechsher**

The Mishna lists a few foods that are sold in the market, that have to be assumed that they had Hechsher:

- Flour (because the wheat are rinsed before they are ground. This might not be the case nowadays)
- Fish (the fisherman shakes out his net, and the water falls on the fish)
- Vegetables (the store owner usually spray them with water to look fresh)
- Chicken and meat (from the blood that came out during the Shechita)

2) The second difference between a food and drink is: as we have learnt, Midrabanan drinks that become Tomei even from a Shaini, become a Rishon. This applies only to the seven drinks. However, other juices are considered a food and will not become Tomei from a Shaini if the juice is Chullin, because a Shaini can not make a Shaini. However, if the apple juice is Terumah, it will become a Shlishi. If it is a Rishon that touches other juices, the juices would become a Shaini.

**Example:** Macaroni (*Shaini*) touched milk, and the milk touched fish sticks, and the fish sticks touched water, and the water spilled onto potato chips, and the potato chips fell into wine, and the wine dripped on *Kugel*, and the *Kugel* touched honey, and the honey

spilled onto *Latkes*, and the Latkes touched olive oil, and you fried eggs with the oil, then the eggs are *Tomei*!

However, if it was apple juice that touched the Macaroni, the whole Chad Gadyah would have stopped right there; the apple juice didn't become Tomei, and the fish sticks and everything else is Tohor. Or, if the latkes were fried in vegetable oil, the oil and the eggs are Tohor.

### **Shiurim**

The Shiur (ammount) for a food to become Tomei is even a crumb. However, in order for food to transmit Tumah, the food has to be the size of an egg (K'Beitzah).

The Shiur of drinks to become Tomei is even one drop. The same is with transmitting Tumah, even one drop of water that's Tomei can make something else Tomei.

**Example:** Mama Rochel (Tomei) touched a cheerio, and the cheerio is now Tomei. The Tomei cheerio fell into a bowl of cheerios with milk. The rest of the cheerios and the milk are still Tohor, because one cheerio is less than a K'Beitza, and cannot be Metamai anything.

**Q.** If Mama Rochel lifted a box of cheerios, all the cheerios are Tomei. Now comes Yocheved (Tohor) and fills up a bowl of cheerios with milk. Mama Rochel tells Yocheved, I don't think you want to eat the cheerios that are Tomei. Yocheved answers Avadeh! I eat Chulin B'taharah. Can Yocheved pour out the milk, and consider the milk Tohor, because each cheerio is less than a K'Beitzah, or since a K'Beitzah of Tomei cheerios is touching the milk, does the milk become Tomei?

**A.** Yes, the milk becomes Tomei. Separate pieces of food can be combined to reach the Shiur of a K'beitzah.

**Foods that are one piece, and became separated, or two foods that became attached, when is it considered one food?**

There are many different cases and the rules are a bit complicated, but we will discuss two common cases:

1) Abba is cutting the Challah Friday Night, and as usual, as Abba is cutting little Moshe reaches out for a piece while Abba is in the middle of cutting. Moshe is a Rishon (he sat on Mama Rochel's lap, and did not go to the Mikvah Lekoved Shabbos). The part of the Challah that Moshe touched becomes a Shaini. Does that mean that the whole Challah became a Shaini, (and then nobody is gonna want to eat Tomei food especially on Shabbos Kodesh<sup>25</sup>), or the rest of the Challah is considered a separate piece, and since the part that Moshe touched becomes a Shaini, it won't make the rest of the Challah Tomei?

**A.** If most of the thickness of the Challah was cut through, it is considered that it is disconnected from the Challah, and the Challah is not Tomei. However, if Abba didn't cut half way through the Challah before Moishe touched the Challah, it is considered one piece and the entire Challah is Tomei.

2) Breindy comes to the kitchen on Motzei Shabbos and wants to eat the leftover Cholent. She sat on a chair that was Tomei Midras and stuck a fork into the pot of Cholent. Suddenly she hears Berel yell, the chair is a Midras, and now the fork you touched is a Rishon, and the Cholent is a Shaini, and now I have nothing to eat for Melave Malka! Breindy tells Berel, "Calm down! I will remove the potato that I stuck the fork into, and you can eat the rest of the Cholent". Berel told Breindy, Cholent on Motzei Shabbos is one big chunk, the potato beans and meat is all one big mush, and the entire Cholent is Tomei! Who is right, Berel or Breindy?

**A.** When you lift the potato, all that comes along with the potato is considered one piece. Whatever does not come along, is not considered one with the potato. If the Cholent is dry, the rest of the Cholent is Tohor. However, if the Cholent is still watery, the water becomes Tomei from the potato (a Shaini makes drinks into a Rishon), and the water makes the rest of the Cholent Tomei.

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<sup>25</sup> The Rishonim bring from the Yerushalmi, that even one that cannot be Makpid to eat Chullin B'Taharah all the time, at least on Shabbos and Yom Tov, one should be Makpid to eat Chulin B'taharah.

Now we will list things that are **not** Mekabel Tumah, because it is not considered food.

Perfume

Besomim

Pits that are not eaten

Shells that are not attached to the nuts

Baking soda

Oregano, paprika

Cocoa beans

Plain salt (some hold that salt that is attached to bread is Mekabel Tumah)

Vitamin and medicine that have no taste

Food coloring

Flowers

Vaseline, toothpaste, lipstick

Juices such as apple juice, orange juice, prune juice, synthetic vinegar, nut oil, canola oil, avocado oil, soybean oil, are all subject to a Machlokes Rishonim, if it is considered a food or there is no Tumah at all.

## Chapter 7

### Keilim and clothing

The Torah discusses three groups of materials that a Kaili can be made from, and are Mekabel Tumah. Each group has its own special conditions. There are materials that are Mekabel Tumah Midrabanan (glass), and materials that are not Mekabel Tumah at all.

Let's start with the first group.

#### **Metal Keilim**

The Torah lists six metals that are Mekabel Tumah: **gold, silver, copper, iron, tin, and lead**. A Kaili that is formed from any one of these materials, is Mekabel Tumah. Other metals that are not mentioned in the Torah (ex. aluminum) is a Machlokes if it is Mekabel Tumah.

#### **Conditions for metal Kailim**

- 1) Metal is Mekabel Tumah even if it doesn't have a Bais Kibul (receptacle; walls that can contain something inside). Therefore forks, knives, keys, screwdrivers are all Mekabel Tumah. There is no limit to the size of the Kaili. It can be a safety pin or a 50 foot truck, or a refrigerator, it is Mekabel Tumah.
- 2) Only a finished Kaili is Mekabel Tumah. A Kaili is material that was formed into a specific shape. If metal is used, but wasn't formed into a specific shape, it is not a Kaili. Therefore, steel wool is not Mekabel Tumah, because it doesn't have the form of a Kaili at all. Even if metal is formed into a shape, and is usable as is; but it is not completely finished, for example, a Becher that you plan on etching a design on it, it is not Mekabel Tumah, because it is considered an unfinished product.
- 3) It has to be an independent Kaili, not part of another Kli. For example, a cover of a pot even if it's metal, is not Mekabel Tumah, because the cover does not have a function on its own, rather its whole function is to serve the pot. If it has its own

function as well, besides serving the pot: for example, a cover of an urn that is used to fill up water with, then the cover is Mekabel Tumah.

Another example is an extension cord. It has no usage on its own, only to assist and be part of another Kaili. Therefore an extension cord, when it is not attached to any Kaili is not Mekabel Tumah. However, while it is connected to another Kaili, it is Mekabel Tumah along with that Kaili.

4) If the metal Kaili is an accessory for something that is not Mekabel Tumah, the metal Kaili is not Mekabel Tumah. There are a number of examples of this.

A. The ground is not a Kaili, and it is not Mekabel Tumah. A house is not a Kaili and is not Mekabel Tumah. Metal items such as a drainpipes or a doorknob, and doorbells are not Mekabel Tumah, because its function is to serve the ground or house. Even if it is not yet attached to the ground or nailed into the door, it is not Mekabel Tumah. Even a Kaili that is never attached to the ground, but its usage is only to serve the ground or house, for example, a peg that is inserted in the door, to lock the door, is not Mekabel Tumah. However, a house key is Mekabel Tumah, since you carry it around with you. It is considered that it serves a person, not the ground. As opposed to a peg, which is meant to stay with the door, and you don't carry it around with you.

A swing set or bench that is designed to be attached to the ground, is not Mekabel Tumah. However if it is not designed to be attached, it can work perfectly fine detached, just that you decided you don't want anyone moving the bench around, so you fastened it to the ground, then it is Mekabel Tumah. That is not considered serving the ground.

Rivky was on her way to the Bais Hamikdosh, pushing her thirty little ones in strollers that look like limousines. On the way she sat down on a bench at the bus stop. For a second she panicked. Who knows who sat down on

this bench? Most probably a Yoledes once sat on the bench, and it is Tomei Midras, and now I am Tomei, my clothing, and the limousine strollers! No need to panic. The bench is not Mekabel Tumah, it is designed to be attached to the ground.

- B. Another case of serving something that is not Mekabel Tumah is a wooden Kaili that is not Mekabel Tumah. As we will learn there are wooden Keilim that are not Mekabel Tumah, for example a wooden ladder. Even if you would have metal handles attached to the ladder, the main Kaili is the wood, and the metal is there to serve the wood. Therefore it is not Mekabel Tumah. And the same is with plastic that is not Mekabel Tumah at all. If you have a plastic washing cup, with metal handles, it is not Mekabel Tumah, because the metal is serving the plastic.

A plastic blender with metal blades is the opposite. The main part of the blender is the metal blades, therefore the entire blender is Mekabel Tumah, even the plastic parts.

5) In order to be Makabel Tumah, it has to be a Kli Ma'aseh. A Kli Ma'aseh means a Kaili that a person uses, and does something with it. First let's explain what is not considered a Kli Ma'aseh, and then what is considered a Kli Ma'aseh.

- A. A Kaili that is meant for animals, whether as an ornament, or to protect the animal, is not considered a Kli Ma'aseh, and is not Mekabel Tumah. However if it's meant for a person, either to hit the animal, or a trough to feed the animal, that is considered a person's use (the animal doesn't need to eat from a trough, it can eat from the floor; it's the person that wants to use a trough so the hay should not spread out all over the place) .
- B. A toy that you don't do anything with, for example a toy shield. You can't protect yourself with it; it's just for little kids to play house. However a ball (metal or

leather) is Mekabel Tumah, as throwing a ball is considered a Kli you do something with it.

C. Coins. You don't do anything with money. It gets passed from person to person. That is not called Kli Ma'aseh.

### **What is considered a Kli Ma'aseh?**

Not only cutlery, machines, hammers, cars that are used to accomplish something, but even a mirror (metal) is considered a Kaili Ma'aseh. Jewelry and items that are meant to make noise (bells, whistle) are also considered a Kaili Ma'aseh.



The second group of Keilim is **wood, leather, cloth, sackcloth** (made from hair of goats) **ivory** (made from bones and other parts of an animal).

### **What is included in wood?**

Anything that grows from the ground, tree, leaves or grass, that is made into a Kaili that can last for a while, is included in wood. Cardboard is also included in wood.

Besides clothing all of these materials (wood, leather, sackcloth and ivory) are only Mekabel Tumah if:

- 1) It has a Bais Kibul (walls and a base that can contain something in it), for example a box, basket, leather Talis bag, **Tefillin** (a leather box that the Parshios are placed in).
- 2) It is made to move around to carry items inside. However, if it is too big to move around, for example a large dresser, or even a smaller Kaili but not meant to move around for example: a small Seforim shrank, it is not mekabel Tumah.

Chazal estimated that a Kaili that can contain more than the volume of 40 Se'ah (a measurement that is the equivalent of an 1x1x3 Amos. Some hold an Amah is 24 inches and some hold 21 inches), is too big to be carried around, and is not

Mekabel Tumah. However, if there are wheels attached, and it is meant to move around it is Mekabel Tumah.

The Shulchan in the Bais Hamikdosh that has on it the Lechem Haponim, is Mekabel Tumah, even though it is meant to stay in one spot, and not be moved around, because when Klal Yisroel comes up to the Bais Hamikdosh on Yom Tov, the Shulchan is lifted up to show Klal Yisroel, how beloved they are, that the Lechem Haponim, that was placed on the Shulchan a week earlier is still fresh and steaming, as if it just came out of the oven. That is enough to be considered meant to be moved around.

Midrabanan, even a wooden or leather Kaili that does not have a Bais Kibul, but functions as if it has walls, is Mekabel Tumah. For example: If you have a table or a Challah board, you can move the table or Challah board with Challos on it, without the Challos falling off. Therefore it is Mekabel Tumah. However a wooden stick or a ladder, doesn't resemble a Kaili that has a Bais Kibul at all, and is therefore not Mekabel Tumah at all.

### **Where does the Tumah have to touch in order to become Tomei?**

Metal and wooden Keilim are Mekabel Tumah whether the Tumah touched the inside or the outside of the Kaili.

### **How can metal or wooden Keilim become Tohor?**

Metal and wooden Keilim can become Tohor through being Toiveled in a Mikvah. If a Kaili breaks and is unfit to use, the Tumah goes off. However if the Kaili is fixed and put back together, then there is a difference between metal and wood; metal Keilim the Tumah comes back (Midrabanan), and wooden Keilim remain Tohor.

\* \* \*

The third category is Kli Cheres, ceramic Keilim. This includes china and pottery. The conditions for a Kli Cheres to become Tomei is:

- 1) It has to have a Toch-interier, that you are able to put something in. However, it doesn't have to have a base, if the Kli Cheres is attached to the ground, and you are using the ground as the base. For example, in the times of Chazal it was very common that the ovens were made from Cheres. The oven did not have a bottom; it was attached to the ground. Such an oven is Mekabel Tumah.
  
- 2) In order for a Kli Cheres to **become** Tomei, the Tumah has to be **inside** the airspace of the Kaili. The Tumah does not have to touch the walls of the Kaili. However, if the Tumah touches the outside of the Kaili, it does not become Tomei.

Once a Kli Cheres is Tomei, it can **transmit** Tumah even if food were to **touch** the **outside** of the Kaili. It also transmits Tumah to any food or hands that were in the airspace of the Kli Cheres, even though the food or hands didn't touch the walls of the Kaili.

A Kli Cheres can not become an Av Hatumah, even if it became Tomei from a Mais. A Kli Cheres that was in the room of a Mais, or an Av Hatumah was inside the airspace of the Kaili, the Kli Cheres becomes a Rishon. Anything that becomes Tomei from a Kaili Cheres, will become a Shaini, besides drinks which always become a Rishon.

A Kaili Cheres **can not** become Tohor through Tevilla. Only through breaking the Kaili does it become Tohor.

**Example:** The crockpot was in the sink. Malky, who just touched a spoon that was a Rishon, (and her hands are a Shaini), turned on the faucet and stuck her finger in the running water. The water is now a Rishon. The water fell in the crockpot! Gam Zu Letovah! Goodbye crockpot. The crockpot became Tomei, and cannot become Tohor.

\* \* \*

**Glass**

Glass is Mekabel Tumah Midrabanan. In order to be Mekabel Tumah, it must have a Bais Kibul (walls and a base), such as cups and bowls. A flat piece of glass is not Mekabel Tumah at all, not even Midrabanan.

### **How is glass Mekabel Tumah?**

Glass is Mekabel Tumah if Tumah touches the inside or outside of the glass. There is a Machlokes Rishonim, if Tumah falls in the airspace of the glass without touching the walls of the glass, if the glass becomes Tomei.

### **Can glass become Tohor?**

There is a Machlokes Rishonim if glass can become Tohor through Tevilla.

### **Other materials**

Any material that is not mentioned in the Torah, such as Kailim made from stone or **plastic** are not Mekabel Tumah.

It is said in the name of Harav Aharon Leib Shteiman Zatz"l that Hashem made that plastic should be invented, to make it easier for us in the time of the Bais Hamikdosh. Since plastic is not Mekabel Tumah, it makes life much easier.

\* \* \*

### **Cloth**

The Torah says a Begged is Mekabel Tumah. The definition of a Begged is not only clothing, as it is commonly translated. Rather any piece of fabric that is woven, that serves a person, is included in the word Begged. Therefore a cloth bag, and a hand towel, are Mekabel Tumah.

### **Not serving a person**

Fabrics that do not serve a person, for example, the Mantle of a Sefer Torah, cover of a grill, needlepoints or tapestries, and maybe even a Challah cover, are not Mekabel Tumah.

## **Materials**

Fabrics made from material that is found in the water (skins of fish) or from birds are not Mekabel Tumah. Any other material such as **wool, linen, cotton, silk, leather**, whether it is woven or felt (mens hats), are Mekabel Tumah.

## **Polyester**

There is a Machlokes if polyester is Mekabel Tumah (Is it similar to what comes from the water, because it doesn't grow from the ground, or since it doesn't grow from the water, it shares the same Halacha with what grows from the ground?). Real rubber from a rubber tree is Mekabel Tumah, however some Poskim hold that only material that is spun into threads can be considered a Begged. Most of today's rubber is synthetic, and has the same Halacha as polyester.

If one thread of a material that is Mekabel Tumah such as cotton, is part of a Begged that is made from material that is not Mekabel Tumah, the entire Begged is Mekabel Tumah.

**Example:** Tights that are made from polyester, but some of the lining is made from cotton, the tights are Mekabel Tumah.

Strings attached to a Begged is part of the Begged and is Mekabel Tumah. Therefore a wig, where the hair is attached to the netting, if the netting is made from material that is Mekabel Tumah the wig is Mekabel Tumah. If the netting is 100% polyester then it is subject to the Machlokes mentioned above.

The same is with a Shtreimel. In the good old days, the Shtreimel were made from fur that had leather on it, and it was a regular Begged made from leather that is Mekabel Tumah. Today, they took out the fur, in order that it shouldn't be so heavy, if it is three or four stories high. However, the feathers are all attached to the Heilige Yarmilke part of the Shtreimel, so we have to check what the Yarmilke is made from. If there is a string

that is Mekabel Tumah, the Shtreimel is Mekabel Tumah, if it is 100% polyester, it depends on the Machlokes mentioned above.

## Chapter 8

### The Chumros of Terumah and Kodshim

The Torah is very stringent regarding Terumah (which includes Challah and Bikurim), as we have already learnt:

- 1) A Kohen can not eat Terumah when he (or she) is Tomei.
- 2) A Kohen can not eat Terumah, which is Tomei.
- 3) It is forbidden to cause Terumah to become Tomei.

Chazal instituted a number of Chumros (stringencies) as well.

#### 1) Intention for Netillas Tadayim

When washing Netillas Tadayim to eat or touch Terumah, it must be done with the intent to be Tohor for Terumah.

**Example:** Rivky washed for Hamotzi, and wants to do Hafrashas Challah. She has to do Netillas Yadayim again, this time with the intent to be Tohor for Terumah (there are some Meforshim that hold that this Halacha is only regards to eating Terumah, however in the above case where Rivky is only touching, it doesn't apply, but others disagree).

#### 2) Intention for Tevilah

Any person or Kaili, that will come in contact with Terumah, must Toivel with the intention to be Tohor for Terumah.

**Example:** Devorah eats Chullin B'Taharah. Yesterday morning after visiting Mama Rochel, she went to the Mikvah (because she touched Mama Rochel the Yoledes), and already last night (after sunset) she was Tohor for Terumah. However, before eating or touching she must be Toivel again (because she only had in mind to be Tohor for Chulin, but if she had in mind when she was Toivel the first time that she wants to be Tohor for Terumah as well, then she is Tohor even for Terumah).

Rivky can not put the Challah that she was Mafrish, in any Kaili that is Tohor. The Kali has to be Toiveled with the intention to use it for Terumah.

#### 3) Clothing that are Tohor are considered Midras for Terumah!

All clothing, even if they are Tohor, are considered Tomei Midras for Terumah, unless they were Toiveled for the intention to be Tohor for Terumah. Which means when Rivky is Mafrish Challah, she has to make sure that her Tohor sleeve doesn't touch the Challah, unless Rivky Toiveled her shirt to be Tohor for Terumah.

#### **4) Bedikah**

Before eating Terumah, a woman (any girl from age 12 and up) must perform a Bedikah. Besides this Bedikah every woman that is involved with food that is meant to stay Tohor, even Chullin, must perform a Bedikah twice a day, one in the morning, and one in the evening.

#### **5) Hesech Hada'as**

Hesech Hada'as means one's intention was diverted. Someone that diverted their intention from being Tohor for Terumah, which means they made a conscious decision not to watch themselves to be Tohor for Terumah, either because they finished eating Terumah, or they finished being they were Mafrish Challah, or if a Kaili that was used to put in Challah, and now you don't plan on using the Kaili for Challah, it is considered as if the person or Kaili is Tomei for Terumah and must be Toivel again with the intent to be Tohor for Terumah.

Some Rishonim hold that a Kohen who finished eating Terumah, and doesn't intend to eat Terumah for the next while, even though he did not have He'sech Hada'as, (he is still watching himself from Tumah), he is required to be Toivel again before eating Terumah. However, after he is Toivel he does not need He'erev Shemesh (nightfall) to be Tohor, he can eat Terumah immediately.

#### **Hands**

We explained that to be considered Hesech Hada'as one has to make a conscious decision, not to watch themselves to be Tohor for Terumah. When it comes to hands, as soon as a person is finished eating Terumah, it is considered Hesech Hada'as on his

hands, and if he wants to eat Terumah or be Mafrish Challah, he must do Netilas Yadayim.

**In short:** Even one that is Tohor, in order to be Mafrish Challah or Mafrish Terumah or eat Challah or Terumah, they must Toivel themselves, and their clothing and dishes that will come in contact with the Challah or Terumah, with the specific intention to be Tohor for Terumah. If some time has elapsed from when one was Toivel, one must wash Netilas Yadayim with the intent that their hands should be Tohor for Terumah.

### **6) Chullin Al Taharas Terumah**

There was a custom among Kohanim to treat their regular Chullin as if it was Terumah. This was done in order to train themselves and families how to keep Terumah Tohor. This is called Al Taharas Terumah. It was instituted by Chazal that if one decides to accept this practice, certain Halachos apply.

#### **To what foods does this apply?**

- 1) Foods that can become Terumah. Terumah is separated from all produce. Therefore, bread, fruits and vegetables can receive the status of Al Taharas Terumah. However, meat and water that it is not possible to be Terumah, cannot gain the status of Al Taharas Haterumah.  
One can choose a specific food that should have a Din of Al Taharas HaTerumah, or one can decide that all his food should be eaten Al Taharas HaTerumah.
- 2) Foods that will be mixed with Terumah. For example, Mrs. Cohen is cooking meat, and intends to add in the pot, peppers that are Terumah. The meat and water automatically receive the status of Al Taharas Terumah.

#### **What are the Halachos of Al Taharas Terumah?**

- 1) The Chullin can become a Shlishi. So if a Shaini touches Chullin Al Taharas Terumah, the Chullin becomes a Shlishi. If Mrs. Cohen eats the Chullin that is a

Shlishi, it is considered that she ate food that is Tomei, and she has to go to the Mikvah before eating or touching Terumah.

- 2) You are not allowed to make Chullin Al Taharas Terumah become Tomei, just like you can not make Terumah become Tomei.
- 3) You **are** allowed to eat Chullin Al Taharas Terumah if it becomes Tomei. It's not like eating Terumah that is Tomei, (we are discussing someone that is not careful to eat Chullin B'Taharah, or is eating it when she is Tomei. However, one who is Tohor and is careful not to eat Chullin that is Tomei, definitely won't eat this).

\* \* \*

### Chumros of Kodshim

#### **1) Intention for Tevilah**

A person or Kaili in order to be considered Tohor for Kodshim must be Toiveled, with that in mind, to be Tohor for Kodshim. Even if one has Toiveled with the intention to be Tohor for Terumah, he is still considered Tomei for Kodshim. This means he cannot eat or touch Kodshim until he is Toivel again for Kodshim.

#### **2) Clothing that are Tohor even for Terumah are Tomei for Kodshim**

All clothing that are Tohor are considered to be Tomei Midras for Kodshim.

**Example:** Leah is getting ready to bring a Korbon Todah, while singing Hapa'am Odeh Es Hashem. Leah has a special dress that she Toiveled to be Tohor for Kodshim. Leah has to be very careful, that the dress does not touch any of the other **Tohor** dresses in her wardrobe, (if they weren't Toiveled to be Tohor for Kodshim), because they are considered Tomei for Kodshim, and they will make Leah's Korbon dress Tomei!

#### **3) Any thing that will come in contact with the Korbon requires Tevila even if it never became Tomei**

Leah wove a special table cloth to use for her Korbon Todah. It is brand new and never became Tomei. It still requires Tevilah (with the intent to be Tohor for Kodshim).

**4) You can not Toivel one Kaili in another.**

If one wants to put all the cutlery in a basket and Toivel them, even though for Chullin and Terumah it's good enough, as long as you shake it around and make sure the water touches every Kaili, for Kodshim this does not suffice. If the basket was Tomei, then since the Tevilah works for the basket, it works also for the cutlery inside. However if the basket is Tohor (or a plastic basket) then the cutlery has to be Toiveled one by one.

**5) Any garment that has a knot must be untied before Tevilah**

Even a loose knot that water can get through, had to be untied. Some hold that if one is Toiveling Tzitzis, the Tzitzis have to be untied.

**6) Tevilas Yadayim**

This was already mentioned. Before eating or touching Kodshim one requires Tevilas Yadayim in a Kosher Mikvah, both hands at once. There is a Machlokes Rishonim, if a person can eat Kodshim without Tevilas or Netilas Yadayim, if he doesn't touch the Kodshim with hands (he sticks in a toothpick).

**7) Onein and Mechusar Kipurim require Tevilah before eating Kodshim**

One who is Tohor, and is not allowed to eat Kodshim due to a different Issur, since at this point they can't eat Kodshim, it is considered a Hesech Hada'as and requires Tevilah before eating Kodshim. After Toiveling they can eat Kodshim immediately, and do not require Ha'arev Shemesh (to wait for nightfall).

An Onein is someone whose immediate family member was Niftar, before the Mais is buried. At that point he is not allowed to eat Korbonos. After the burial (if he didn't attend the Levayah), if he wants to eat Korbonos he must first Toivel.

A Mechusar Kipurim is someone that was Toivel and had Ha'arev Shemesh, but is still forbidden to eat Kodshim until they bring their Korbon. They have to go again to the Mikvah after their Korbon is brought before eating Kodshim.

**Example:** Mama Rochel had Sixuplets, three girls and three boys. Mama Rochel is Tomei for 14 days because she had a girl. After 14 days, she goes to the Mikvah. For the next 66 days she is considered a Tevulas Yom. She is Tohor for Chulin and can not touch or eat Terumah (and for sure not Kodshim) during those 66 days. After 80 full days, she is Tohor for Terumah, but not Tohor for Kodshim until she brings her Korbon. On Day 81 Mama Rochel comes to the Bais Hamikdosh with a sheep (for an Olah) and a bird (for a chattos). After her Korbon is brought she is Tohor for Kodshim, but she has to go again to the Mikvah before she **eats** Korbonos.

עוד ישמע בערי יהודה... קול אומרים הודו את ד' צבקות מביאים תודה בית ד'

הפעם אודה את השם

To my dear friends,

This is Yehudah and Leah from Shevet Yehudah. With overwhelming gratitude to Hashem, we have the Zechus to invite you to a Korbon Todah, which we will Bli Neder bring on י"ב תשרי B'ezras Hashem. The Se'udas Hoda'ah will take place in Yerushalayim on Rechov Moshiach Ben Dovid 1 on the first floor. The Seudah will start B'ezras Hashem after we leave the Bais Hamikdosh and reach the hall. The Se'udah will finish exactly at Chatzos. We are sending out this invitation two weeks before the great day, in order that there should be enough time for anyone who is Tomei, Tumas Mais or other Tumos, to become Tohor.

We would like to remind our friends that will attend about a few important points.

- 1) Please remember when you Toivel, to have in mind to be Tohor for Kodshim.
- 2) Please remember to Toivel Your clothing to be Tohor for Kodshim.
- 3) Please be careful after you Toivel, that you or your clothing do not touch anything that was not Toiveled to be Tohor for Kodshim.
- 4) Dishes will be provided. However if you wish to bring your own dishes, make sure not to be Toivel a Kaili in another Kaili.
- 5) Please make sure to untie your Tichel before Tevilah.
- 6) There will be a Mikvah on premises. Please remember not to touch or eat the meat of the Korbon or the Challos Todah before you Toivel both hands in the Mikvah, and make a Beracha of על טבילת ידיים.
- 7) Please make sure not to have Hesech Hada'as from your status of being Tohor for Kodshim until after the Se'udah.
- 8) Before eating the Korbon make a Bracha אשר קדשנו במצותיו וצונו לאכול את הזבח.

## 8) Chulin Al Taharas Hakodesh

The same Halacha that you can practice on a food as if it is Terumah, applies to Kodshim as well. One who treats his food (meat or bread) as if it was a Korbon, receives specific Halachos.

- 1) There is a Machlokes if Chulin Al Taharas Hakodesh can become a Revi'i just like Kodshim can become a Revi'i, or it can only become a Shaini like regular Chulin.
- 2) It is forbidden to make such Chullin Tomei, just like you cannot make Kodshim Tomei.
- 3) If it becomes Tomei, there is a Machlokes if you are allowed to eat it.
- 4) You cannot be Toivel a Kaili in a Kaili, if you want to use it for Chulin Al Taharas Hakodesh.
- 5) All knots have to be untied before Tevilah
- 6) All clothing are considered Midras for Chulin Al Taharas Hakodosh.

**Example:** Leah is practicing weeks before bringing her Korbon Todah. The Challos and meat in her house are being treated as if they are Kodshim. Leah has to be careful that her Tohor clothing that was not Toiveled to be Tohor Al Taharas Hakodesh, should not touch the bread or meat.

- 7) Even something that never became Tomei needs to be Toiveled before it touches Chulin Al Taharas Hakodesh.
- 8) You **do not** require Tevilas Yadayim. It is enough to do Netilas Yadayim before touching or eating Chulin Al Taharas Hakodesh.

\* \* \*

Baruch Hashem we have learnt about the different types of Tumos. We are about to enter the Bais Hamikdosh! One of the jobs of the Levi'im is to guard the Bais Hamikdosh that no Tomei should enter. When we will approach the Bais Hamikdosh, Harav Levi will go through a checklist, to make sure we are Tohor. So, let's get a headstart, and review what we have learnt until now.

- The first thing we have to make sure, is that we are Tohor from Tumas Mais. After Moshiach comes we have to all receive Haza'ah from the Parah Adumah, on the third and seventh day, then be Toivel and wait for nightfall. Even a woman that is Tomei (ex. Yoledes) can still become Tohor from Tumas Mais. It is not a contradiction.
- All Keilim that are Tomei Mais, must become Tohor from Tumas Mais.
- Any Tomei, whether an Av Hatumah, or a Rishon, after they are Toivel they require Ha'arev Shemesh (nightfall), before being Tohor for Terumah, Kodshim, and entering the Bais Hamikdosh.
- After we are Tohor from Tumas Mais, we have to be careful not to become Tomei from any of the other Tumos. Make sure not to touch someone that is Tomei, not to move a Yoledes, or a Yoledes move you, not to sit or move a Midras (clothing in the hamper, chairs, shoes, etc.), not to take out any garbage that might contain Ma'ayonos (fluids from a Tomei).
- **Do not give up** and say this is too complicated, I can't do this. I am not watching myself, not to touch this, and not to move that. This would be considered Hesech Hada'as, and you will be considered as if you became Tomei.
- In order to be Tohor to eat or touch a Korbon, we have to Toivel ourselves and all Keilim that will come in contact with the Korbon (table, chairs, cutlery, tablecloth, clothing) with the intent to be Tohor for Kodshim.
- If you eat Chulin food that is Tomei, you become Tomei for Terumah and Kodshim. You can't eat or touch Kodshim until you are Toivel (you don't require Ha'arev Shemesh).
- It's very important to make sure that the food in your house is Tohor. If you have food that is Tomei, keep it in the Tumah room. You don't want the food that is

Tomei to touch the Korbon, or by mistake eat the Tomei food, and then you will become Tomei for Terumah and Kodshim.

## Chapter 9

### The Bais Hamikdosh

Before we continue with the Halachos of bringing Korbonos, let's get acquainted with the Bais Hamikdosh, the different levels of Kedushah and their Halachos.

In the Mishkan in the Midbar there were three Machanos (areas).

- Machaneh Shechinah, which was the Mishkan area
- Machaneh Leviim, which was the area of the Leviim
- Machanah Yisroel, which was the area of the rest of Klal Yisroel

Each area had different halachos. A Tomei Mais, was not allowed in the Mishkan, but was allowed in the Machaneh Levi'im. Moshe Rabeinu who was in Machaneh Leviim carried with him the Aron of Yosef. However, a Zav, Zava, Niddah, and Yoledes were not allowed in Machaneh Leviim. A Metzorah was not allowed even in Machaneh Yisroel.

The same Halachos apply to the Bais Hamikdosh. The area that is Machaneh Shechina, is forbidden for any type of Tomei to be there. This area is known as from the Azarah and on (until 11 Amos behind the Kodesh Kodoshim). In the Third Bais Hamikdosh the Azarah is called Chotzer Hapnimis (the inner chamber). The Azarah is the area where the Mizbaich is.



Machaneh Leviim starts by the gates of the Har Habayis. A Zav, Zava, Niddah, and Yoledes are not allowed on the Har Habayis.

The gates will be 50 Amos High. The thickness of the entranceway in the Second Bais Hamikdosh did not have the Kedushah of the Har Habayis. Everyone that entered left their shoes in the entranceway, because it is forbidden to enter the Har Habayis with shoes.



After a Zav, Zava, Niddah, or Yoledes are Toiveled, before they have Ha'arev Shemesh, they have the status of a Tevul Yom. They are allowed to enter the Har Habayis past the area that is called the Cheil, until the gates of the Ezras Noshim. The Cheil is the area outside the Bais Hamikdosh before the Ezras Noshim. In The Third Bais Hamikdosh the Ezras Noshim is called the Azarah Hachitzonah (the outer chamber).



A T'mei Mais and Goyim are not allowed into the Cheil.

There is a Machlokes if the Cheil starts at the white fence, or there is a wall further back (the brown fence) which is called the Soreg.

After a Tomei that does not need to bring a Korbon (ex. a Niddah) has Ha'arev Shemesh, they are completely Tohor and can enter the Azarah. Someone that has to still bring a Korbon, for example a Yoledes cannot enter Machaneh Shechinah until their Korbon is brought. There is a Mitzvah for one that brings a Korbon to stand next to his Korbon until the Korbon is brought. So where can the Yoledes stand if she is not allowed into the Azarah? The answer is she stands right outside the Azarah.

In the second Bais Hamikdosh there was a gate called Sha'ar Nikonor, which did not have the Kedushah of the Azarah in the entranceway, however in the Third Bais Hamikdah, the entranceway has Kedushah.

In the second Bais Hamikdosh, the entrance to the Azarah was from Sha'ar Nikonor, the eastern gate. In the Third Bais Hamikdosh there will be three entrances, east, north and south. This is a picture of the northern entrance. It has the Kedushah of the Azarah, and the Korbonos will be Shechted near the tables. Therefore, a Yoledes cannot stand in the entranceway, she will stand right outside.

Before entering the Azarah one must Toivel himself even if he is Tohor. This Tevilla can be done the night before. Some hold that the Tevillah has to be with the intention to enter the Azarah, while others maintain that as long as he was Toivel the night before to become Tohor, even if he didn't have intention to enter the Azara, he can enter the Azarah.



## **Chapter 10**

### **Bringing Korbonos**

#### **The day one brings a Korbon**

The day one brings a Korbon is a Yom Tov for him, and one should wear Yom Tov clothing. It is forbidden to do Melachah, fast, or say a Hespered, from the morning (Alos Hashachar) until the night.

#### **What type of Melachah is forbidden?**

A Melachah that is forbidden on Chol Hamoed is forbidden on the day one brings a Korbon. Cooking, or doing a Melachah to prevent a loss is permitted.

#### **After eating the Korbon**

Anyone that brings any Korbon must stay in Yerushalayim overnight. The point of the Mitzvah is to show that it is difficult to leave Yeruashalayim, therefore, if you are not going home, but you have a reason to leave Yerushalayim and you will be back before the morning it is Mutar.

It is beyond the scope of this work, do discuss all the types of Korbonos. However, we will discuss Korbon Yoledes, since it is part of her Taharah process.

As we have learnt, in order to enter the Azarah or eat Korbonos, any woman that gave birth has to bring a Korbon Yoledes.

#### **Korbon Yoledes**

Any woman that gives birth either to a boy or girl, or has a miscarriage (after 40 days of conception) Chas V'Shalom, must bring a Korbon Yoledes when she becomes Tohor. A woman that had a boy is Tomei for seven days. After seven days she is Toivel, and is considered Tohor for Chullin. For the next 33 days, she is called a Tevulas Yom Oruch, a long Tevulas Yom, because she is forbidden to touch or eat Terumah until nightfall of day 40. Day 41 she brings her Korbon.

If a woman gives birth to a girl, she is Tomei for 14 days. After 14 days she is toivel, and then is Tohor for Chulin. For the next 66 days she is called a Tevulas Yom Oruch, she can't touch or eat Terumah until nightfall of day 80. On Day 81 she brings her Korbon.

### **What does a woman bring for a Korbon Yoledes?**

A Chattas and an Olah. The Chattas is a bird, and is eaten by the Kohanim. The Olah is a sheep, and burnt entirely on the Mizbe'ach. Along with the Olah, Nesachim are brought. Nesachim is flour and oil that is mixed and is called a Minchas Nesachim, and wine. The Minchas Nesachim is burnt on the Mizbe'ach, and the wine is poured on the Mizbeach. The Nesachim are purchased in the Bais Hamikdosh. If a woman is too poor to afford a sheep, she can bring a bird as an Olah (and then Nesachim are not brought). This won't apply because everyone will be rich.

### **What's my part in bringing the Korbon?**

You need to get a sheep and a bird (your husband is allowed to help). Bring the sheep to a Rov to check that there is no Mum (blemish). Bring the sheep and bird to the Bais Hamikdosh, and don't forget to bring money to buy Nesachim. You have to make the animal into a Korbon. This is called being Makdish (making holy). First you are Makdish the Chattas by saying that this bird is a Chattas (הרי זו חטאת). Then you are Makdish the Olah, by saying this sheep is an Olah (הרי זו עולה). The Kohen will first bring the bird for a Korbon, and then the sheep. It is a Mitzvah to stand and watch your Korbon being brought. While standing there, you Daven that Hashem should accept your Korbon. After that you are completely Tohor even for Kodshim (however, as we have learnt, Midrabanan one has to be Toivel again before **eating** Kodshim). Some hold only after the Kohanim eat the Chattas is the Taharah completed.

### **What if I had multiple births?**

For every birth and Chas V'Shalom a miscarriage, you have to bring a separate Korbon. However, that is only if one was able to bring a Korbon before the next baby. But if a woman had a girl, and then had a miscarriage before day 81, she wasn't able to

bring a Korbon yet. Therefore, she only brings one Korbon for the first baby and not for the miscarriage.

The same is with a woman who had twins, triplets, quads, quintuplets and sextuplets. Since there was no time for her to be able to bring a Korbon on the first birth, she brings one Korbon for all those Kinderlach.

**Q.** Why are we discussing miscarriage? Is that going to happen after Moshiach?

A. Hopefully not, but when Moshiach comes you still have to bring all the Korbonos that you owe from the previous births.

**Q.** Bli Ayin Horah I had 12 children before Moshiach, am I Tomei until I bring all my Korbonos?

A. No. After the first Korbon is brought, you are Tohor. However you still have to bring the rest of the Korbonos.

I never imagined there are so many Yidden. They are coming from all over the globe. Millions of the Aseres Hashevatom came through an underground tunnel and emerged from Har Hazeisim. Besides, Klal Yisrael is multiplying at a rapid pace. All the Niftarim from all the generations had Techiyas HaMaisim. There must be billions of Yidden. It is only seven months away from Pesach, and all the women must bring their Korbon Yoledes in order to eat from the Korbon Pesach. The Korbonos Shuk is mobbed more than the Shuk of Arba Minim. The Rabbanim are checking out the sheep tirelessly to make sure there is no Mum. The Kohanim are working with tremendous speed, to ensure that every woman can become Tohor on time for the Korbon Pesach. Finally it was decided that every woman should bring just one set of her Korbonos before Pesach, to ensure that every woman can become Tohor, and the rest will be brought after Pesach.

**What other Korbonos does a Woman have to bring?**

1) A Korbon Pesach. The men will take care of it, but every woman has to be included in a Chaburah (group), and has to eat a Kazayis from the Korbon.

- 2) If a woman was Chas V'shalom Mechallel Shabbos, being she either forgot that it was Shabbos, or was not aware that what she did was a Melachah, when Moshiach comes she will have to bring a Korbon Chattos. A Chattos is a female sheep, and is eaten by the Kohanim.
- 3) Every Yom Tov the **men** have to bring three Korbonos on the first day of Yom Tov.
  - 1) Olah Re'iyah. A Korbon Olah (male sheep, goat or cow) and is burnt on the Mizbe'ach.
  - 2) Shalmei Chagigah. A Shelamim (male or female sheep goat or cow), and is eaten partially by the Kohen, and partially by the owner.
  - 3) Shalmei Simcha. This too is a Shelamim. It is brought in order to fulfill the Mitzvah of Simchas Yom Tov. Women, even though they aren't obligated to bring the Shalmei Simchah, they are supposed to eat part of the Korbon to fulfill the Mitzvah of Simchas Yom Tov.

The Navi writes that the streets of Yerashalayim will be filled with Yidden bringing Korbonos Todah, and the Midrash says that the main Korbon that will be brought is the Korbon Todah. For a step by step process of how to prepare the Korbon Todah see Sefer Hilchesa Limeshicha Chelek 2 Chapter 6.

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**A partial list of Keilim that are Mekabel Tumah**

Metal cutlery

Fridge

Oven

Hand blender

Mixer

Pots and pans

Chairs, metal or wood. Plastic seat with metal legs, is Mekabel Tumah

Wooden Table

Shtender

Bed, pillow, blanket, towel

Tefillin

Metal bookcase

Car

Clothing

Scissors , screw driver, hammer

Keys

Envelope

**Things that are not Mekabel Tumah**

Seforim, books, paper

Tissues (according to most Poskim)

Big wooden bookcase or dresser (removable drawers are Mekabel Tumah)

Plastic Keilim

Aluminum foil

Glass Table/ Challah board

Matches

Screws and nails (that are used for something that's not Mekabel Tumah)

Coins

## שאל נא את הכהנים תורה

Before the second Bais Hamikdosh, Hashem told Chagai Hanovi שאל נא את הכהנים תורה, test the Kohanim to see if they are fluent with the Halochos of Tumah and Taharah. The Chofetz Chaim writes that if we would have Nevi'im nowadays Hashem would send Nevi'im to test our knowledge, to see if we are really ready for the Bais Hamikdosh. He adds that when Eliyohu Hanovi is going to come, we will be tested. So let's test ourselves.

- 1) Sholom took a spoon that is Tomei, and mixed a salad. What is Sholom's status, the status of the bowl, and the salad?
- 2) Mama Rochel (Tomei) could not bear not to make the Cholent Lekovod Shabbos Kodesh. So, even though she didn't go near the potatoes, beans, barley and meat, Mama Rochel lifted the cover of the pot and sprinkled the Cholent with a dash of black pepper. Is the Cholent Tohor?
- 3) Mordche Gimpel was still wearing his Moshiach Shtreimel and Bekesheh and holding a Zohar in his hand. Finally, everything is so clear. He leaned on a couch that Mama Rochel sat on. Afterwards he got up and sat on a chair. What is the status of Modche Gimpel, the Shtreimel, the Zohar and the chair?
- 4) I am Tohor. I want to be Mafrish Challah. Do I need to do anything beforehand?
- 5) Mama Rochel touched an apple. The apple touched an orange. The orange touched grapes. The grapes touched the meat of a Korbon. Is the meat Tomei?
- 6) Moishe held Mama Rochel's shoes in a bag. He is on the way to bring Terumah to Aharon Hakohen. The Terumah is also in a bag. Is the Terumah Tohor?
- 7) Shevy was rinsing dishes in the sink. Zevi dropped an egg or an olive that was Tomei in the sink. What is the status of the dishes?
- 8) After the Seder when it came time for Hallel. What a scene! Dovid Hamelech started singing Hallel in such a sweet voice, and the whole Klal Yisroel joined. Everyone heard a Bas Kol saying כי קולך ערב let Me hear your voice, because your voice is sweet! Papa took little Moishe in one hand, and was holding Zeidy Himmelstein's hand with my other hand. Zeidy was holding Mr. Genuktshoin's hand, and they were dancing with Dovid Hamelech! Suddenly,

Papa remembered that his hands are *Tomei*, because they touched Moshe's hand. What's with Zeidy and Mr. Genuktshoin's hands?

9) What could be so bad about picking up a tissue from the floor?

10) Mordechai Hatzadik is Laining the Megillah in the Bais Hamikdosh. Esther Hamalkah had a baby two and a half weeks before Purim. Where can Esther stand to listen to Mordechai Hatzadik Lain?

Answers:

- 1) It depends what level of Tumah the spoon was. If the spoon was an Av Hatumah (it was in an Ohel of a Mais, or even if a T'mei mais touched the spoon it becomes an Av Hatumah because of the Din of Challal Cherev), then Sholom and the bowl became a Rishon, and require Tevilla. The salad is also Tomei.  
If the spoon was a Rishon (Mama Rochel touched the spoon), then Sholom and the bowl are Tohor, and only the salad is Tomei. However if there was olive oil in the salad, the olive oil can make the bowl Tomei.
- 2) Yes! The cover of the pot is not Mekabel Tumah. Black pepper is not a food and is not Mekabel Tumah. The fact that the juice of the Cholent moved a bit when the black pepper fell in, is not called Mama Rochel's Koach that moved it.
- 3) Mordche Gimpel and all his clothing became Tomei because he leaned on a Midras. For the status of the Shtreimel see end of Chapter 7. A Sefer is not Mekabel Tumah. The chair is not Tomei, because Mordche Gimpel was not attached to the Tumah, when he touched the chair. His status was a Rishon, which cannot make a Kaili Tomei.
- 4) Yes. You have to Toivel yourself, your clothing and the Kaili that you are putting the Challah into, with the intent to be Tohor for Kodshim.
- 5) The apple is a Rishon, the orange is a Shaini. The orange cannot make the grapes Tomei, since the grapes are Chullin, and Chullin cannot become a Shlishi. Therefore the meat that touched the grapes is Tohor.
- 6) Yes. Even though Moshe and all his clothing are Tomei because he is moving a Midras, nevertheless only what Moishe is **touching** becomes Tomei, not what he is moving without touching.
- 7) If it was an egg, which has the Shiur to transmit Tumah, then the water becomes a Rishon, and is Metamei the dishes. If it was an olive, then there is no Shiur to transmit Tumah, the water and dishes are Tohor.

- 8) Zeidy's hand became a Shlishi for Kodshim, and has to be careful not to touch the Korbon Pesach with that hand. Mr. Genuktshoin's hands are Tohor.
- 9) If it contains bodily fluids from a Yoledes, you and all your clothing become Tomei just through moving the tissue, even without touching.
- 10) Before Esther Hamalkah goes to the Mikvah she cannot enter the Har Habayis. However, even if Esther had a girl, she can already go to the Mikvah since it is already two weeks. After she goes to the Mikvah Esther can go on the Har Habayis, past the Soreg, until the Ezras Noshim (Chotzer Hachitzonah).

### **Frequently asked questions**

#### **Q. How can I Toivel Tefillin? Won't it get ruined?**

- A. This was done during the times of the Bais Hamikdosh, and when Moshiach comes, we will be shown how to do it. The point of learning these Halochos, is to know what can be a potential problem of Tumah. Exactly how to do everything? Don't worry. We will have Moshe Rabeinu, all the Nevi'im, Sanhedrin, Tana'im and Amoraim, and every Yid that was alive in the times of the Bais Hamikdosh, and they will be eager to show us how to be Toivel in a way that the Tefillin don't get ruined.<sup>26</sup>

#### **Q. How can I possibly Toivel a fridge or a car?**

- A. The answer is the same, we are learning to know how to remain Tohor, and we will be shown the solution. However it is important to know that these questions are based on our limited understanding of the future. The time of Moshiach is not a problem, it is the solution. In the times of Moshiach there will be no worries at all. If the issue is because it is too heavy, you can ask Shimshon Hagibor, and

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<sup>26</sup> According to Halacha only if the Tefillin was sitting in water for a bit of time, you have to check to see that they are still Kosher, but if they got wet for a split second, you can still assume that they are Kosher. Alternatively, if one smears the Tefillin with fish oil, it is not a Chatziza, and that can protect the Tefillin.

he will be more than glad to help every Yid. Not only Shimshon Hagibor, but every Yid will be strong and healthy and will be able to lift very heavy objects if necessary.<sup>27</sup> Chazal say that eventually Hashem will make us very very tall<sup>28</sup>. The trees will give forth new fruit every month, and the same is with the vegetables. Fresh rolls are going to grow from the ground. Each grape will produce 30 barrels of wine. One grape will be transported on a wagon or a boat. The world will reach a state of perfection. Most probably we won't need fridges.<sup>29</sup> About traveling, Yeshayah Hanavi saw in his Nevuah the Yidden traveling to and from the Bais Hamikdosh on clouds.

**אמר רבי עקיבא אשריכם ישראל לפני מי אתם מטהרים, ומי מטהר אתכם,  
אביכם שבשמים! שנאמר וזרקתי עליכם מים טהורים וטהרתם מכל טומאותיכם  
ומכל גלוליכם אטהר אתכם**

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<sup>27</sup> There was a messenger around 300 years ago by the name of Boruch Gad that was sent to collect money, and he got lost and ended up in the area of the Aseres Hashevatim. He met a giant and very strong person. His name was Malkiel from Shevet Naftali. Malkiel told him I want to travel to tell my Shevet and the Bnei Moshe about the Yidden from Shevet Yehudah. He returned three days later, from a trip that would normally take three months.

<sup>28</sup> Some say 100 Amos, some say 200 Amos, some say 300 Amos, and some say 900 Amos. Even though this might not be meant in a physical sense, rather in a Ruchnius sense, nevertheless the physical corresponds to the spiritual, and if our spiritual level will be so high, our physical height and strength will also be.

<sup>29</sup> Even if there will be a period of time until this happens, and we will need fridges, a fridge that is Tomei can be lined with paper, and you can make sure that food doesn't touch the fridge.

