

## Impure Priest or Person in *Bet Hamikdash*

Ref: *Sefer Avodah, Hilchot Bet Hamikdash, Chapters 3–4*



To send away all unclean persons from the *Mikdash*.<sup>6</sup> A ritually impure person should not enter the *Mikdash*.<sup>7</sup> An impure person shall not enter the *Har Habayit*.<sup>8</sup>

The 3 ‘camps’ of desert have equivalent in *Bet Hamikdash*.

- *Kohanim (Shechinah)* – Entrance of Courtyard of Israelites inwards
- *Levi* – Entrance of Temple Mount to Gate of Nicanor
- *Yisrael* – Entrance of *Yerushalayim* to the Temple Mount

### 🔔 Reminder:

Pack on *Bet Habechirah*



There are different levels of impurity which are sent away from different areas.

**TZARAAT**, the severest form of impurity is sent outside of Jerusalem. (i.e. outside all 3 camps because his impurity is the strictest in that he defiles a house by merely walking into it.)

Everything in the house becomes impure (*Hilchot Tumat Tzaraat* 10:12)

### 🔔 Reminder:

*Tzaraat* in Man. Ref: *Sefer Taharah, Hilchot Tumat Tzaraat*, Chapter 1.

*Tumat Tzaraat* (Person). Ref: *Sefer Taharah, Hilchot Tumat Tzaraat*, Chapter 10.

Pack on Impurity of *Tzaraat*



**EMISSIONS** from body i.e. *zav, zavah, nidah* and *yoledet* (giving birth) result in impurity which needs sending out of 2 camps i.e. outside Temple Mount.

Their impurity is even transmitted by sitting or lying on items.

### 🔔 Reminder:

Pack on Impurity of *Zav, Zavah etc*



**CORPSE IMPURITY** is permitted to enter Temple Mount, but sent away from *Chayl* (rampart).

### 🔔 Reminder:

Pack on Impurity of Human Body



There are also different levels of purification i.e.

- *Mikveh* (Some impurities need *mikveh* alone to purify.)
- *Tevul Yom* (Immersed but must still wait for nightfall.)
- *Mechusrei kippurim* (After nightfall, but not yet brought sacrifice.)
- Bringing of sacrifice

### **Reminder:**

Pack on Purification



There are also restrictive areas for each of these levels.

The various impurity levels and restrictive areas result in different penalties. If an impure person wilfully enters Temple he is punished with *karet*.

(From Israelite Court inwards)

Basically, the level of impurity which makes one liable, is where one touched a part of a corpse which requires a Nazirite to shave his head (after contact with dead); or where he has been in contact with a person or vessel which has become impure due to contact with this impurity requiring a Nazirite to shave his head; or where he has become impure due to contact with one of the other *avot hatumah* (even though it does not require a Nazirite to shave his head).

A general principle for punishment with *karet* is anyone whose requirement to immerse in a *mikveh* is explicit in Scripture.

### **Reminder:**

Impurity of Nazir. Ref: *Sefer Haflaah, Hilchot Nazir*, Chapter 7.  
Pack on Impurity – Essential Overviews



If one became impure in the Temple, he should leave very quickly by the shortest route out.



An impure Priest shall not serve<sup>9</sup>, A *Tevul Yom* should not serve.<sup>10</sup> (Someone who has immersed in a *mikveh* but has not yet waited till sunset.)

### **Reminder:**

*Mechusrei Kaparah* ((period after mikveh and sunset, before achieving atonement with Sacrifices).  
Ref: *Sefer Korbanot, Hilchot Mechusrei Kaparah*, Chapter 1.



Tarrying in *Bet Hamikdash* while *tamei* gives punishment of *karet*.

Serving in *Bet Hamikdash* while *tamei* gives punishment of Death at the hand of Heaven (and not *karet*).

Examples

- Was rushing away from *Mikdash* in correct manner but at same time turned over a limb from a sacrifice on the fire.
- A *tevul yom* who had been to *mikveh* (entered the Temple accidentally) and then started his service before nightfall (knowingly, as he rushed away from *Mikdash* in correct manner).
- *Mechusar kippurim* (He is exempt from punishment even though service is invalid.)
- Priests service when he had a known impurity but it only became known after his service – all his sacrifices become invalid.

- Priests service with unknown impurity (*tumat tehom*).

The *tzitz* (forehead plate), when on the forehead of the *Kohen Gadol*, brings about appeasement for this impurity.

- Offerings of a set time override the laws of *tumah* only in the case of *tumat met* (contact with a human corpse) i.e. other forms of *tumah* would still be liable to *karet* or Death at Hand of Heaven.



*Korban Pesach* can be eaten in state of impurity if most of the Jews were impure. *Mipi Hashmuah*.

This too only refers to impurity due to contact with dead.