

## Introduction

”והזרתם את בני ישראל מטומאתם”

‘You should separate the Jewish People from their impurities.’ (Vayikra 15:31)

**T**he literal meaning of this *pasuk* refers to the *halakhot* concerning purity and impurity that pertain to the *Mishkan*. One must be exceedingly careful not to defile the sanctity of the *Mishkan* by entering in a state of impurity. Nevertheless, Chazal saw in this *pasuk* an additional meaning. We are taught (*Niddah* 63b) that this *pasuk* serves as the source for certain additional safeguards the *halakhah* requires in the realm of *Hilkhot Niddah* to prevent violations of the *halakhah* proper. Although there is a halakhic dispute concerning the status of the *halakhot* derived from this *pasuk*, as to whether they are actually *MiD’Orayta* or *MiD’Rabanan* (see Chapter 31 in the *sefer*), Chazal saw some connection between the literal interpretation of this *pasuk* concerning the *Mishkan* and the additional level referring to *Hilkhot Niddah*. What is the connection between these two seemingly unrelated areas of *halakhah*?

Chazal teach us that “*Ish ve-ishah, zakhu, Shekhinah beineihem*”. If

a man and woman merit it, the Divine Presence dwells in their midst. The term *Shekhinah* is an obvious reference to the *Mishkan* and the area in which Hashem's Presence dwells. If a couple has the ability to create a place for the dwelling of the *Shekhinah*, then, in a certain sense, the *halakhot* of the *Mishkan* apply to that couple. Halakhic standards of purity are absolutely essential in maintaining the sanctity of the actual *Mishkan*. Similarly, the *halakhot* of *Taharat HaMishpachah* are indispensable to the creation of a dwelling place for Hashem in each Jewish home. Purity necessary for the Presence of Hashem must be preserved with the utmost care. We are granted the awesome responsibility and privilege of hosting Hashem's Presence in our midst both in the actual *Mishkan* and in our homes. An absolute commitment to and knowledge of the *halakhot* of *taharah* are necessary to enable the *Shekhinah* to be present.

It is with these thoughts that I thank *HaKadosh Barukh Hu* for enabling me to publish this *sefer*, *Taharat HaKodesh*, about *Hilkhos Niddah*. As the title indicates, the subject matter focuses on the preservation of purity within the household. I can only hope and pray that this *sefer* will help others in their study and observance of these *halakhot*, thereby enhancing the Presence of *HaKadosh Barukh Hu* in all of our homes. This *sefer* endeavors to present these *halakhot*, beginning with the *sugyot* in the *Gemara* through the *Rishonim*, the *Shulchan Arukh* and the later *poskim*. Modern day applications and new issues are raised, quoting the opinions of the *Gedolei HaPoskim* of our generation. As in all areas of *halakhah*, there are many issues that have different valid halakhic opinions. One should consult one's own *rav* for guidance in these areas.

For the past twenty-eight years I have had the privilege to learn and teach Torah in Yeshivat Rabbenu Yitzchak Elchanan. I originally learned many of the *sugyot* covered in this *sefer* as a *talmid* in the Yeshiva. I want to express a personal *hakarat ha-tov* to President Richard Joel for his tireless work on behalf of the Yeshiva. His vision to spread Torah in so many ways has enabled me to teach Torah through the publishing of this *sefer* by the Yeshiva under the auspices of RIETS Press, through the generosity of the Michael Scharf Publication Trust. I also want to thank Rabbi Dr. Norman Lamm, *Rosh Yeshiva* and Chancellor of our Yeshiva, who has guided us and continues to guide us as our Yeshiva spreads Torah throughout the world. Rabbi Zevulun Charlop, dean emeritus of