

Measurements that are used to determine the amount necessary for מצוות are הלכה למשה מסיני (meaning they are they were given to משה by ה', but there is no explicit פסוק in the תורה as a foundation, though there are פסוקים that allude to it). Now we will go in detail through the different based measurements.

If a person walks into a house that has צרעת, he and the things he is carrying in his hands are טמא immediately. The clothes he is wearing do not become טמא until he is in the house the amount of time it takes to eat half a loaf of wheat bread with relish, while sitting comfortably.

A human bone that is the size of a kernel of barley is מטמא a person through touching or carrying, but not through אוהל.

The amount of wine a נזיר must drink to be חייב is a רביעית.

The amount of food for which one is חייב a קרבן on שבת is a גרוגרת--a dried fig.

A hole in a utensil the size of a pomegranate causes the utensil to lose its status as a utensil.

The amount for which one is חייב for eating on יום כיפור is the size of a date (which is slightly smaller than an egg).

When a person goes to the מקוה they must make sure there are no intervening substances on their body (today this applies to

women, and perhaps men on **יום כיפור** (ערב **יום כיפור**). A small **חציצה** that people in general are not particular about is not considered a **חציצה**. Something that people are particular about, even if the person who has this **חציצה** is not particular about it, is nonetheless considered a **חציצה**. Something that covers over half of the body, even if people are not particular, is also considered a **חציצה**. The **רמ"א** notes that **לכתחילה**, one should not go into the **מקוה** with any intervening substance because perhaps that will lead to going to the **מקוה** with a real **חציצה**.

When going to the **מקוה** one must make sure their entire body is immersed in the water at once. One should not close his eyes too tight, or hold their nose etc.

Two hairs knotted together are not a **חציצה**. One hair knotted by itself is a **חציצה**, unless the person is not particular.

A **סוכה** must have three walls, two of which that are seven **טפחים**, and the third may be slightly more than a **טפח**--with the following stipulation: If the third walls is a **טפח**, it is placed next to the two adjoining walls (shaped like an L). It must be placed slightly less than three **טפחים** away from the walls in order for there to be **לבוד** (**לבוד** is the principle which states that objects placed within three **טפחים** of each other are considered connected). The **משנה ברורה** explains that this makes as if the third wall has four **טפחים** which is **רוב** of seven **טפחים**. Then, a board must be placed vertically at the end of the **סוכה**, with a lintel must be placed over the two boards thus creating a **צורת הפתח** (does the second board need to be placed so that it faces

the intersection of the L, i.e, at the end, or is it sufficient that it only be three additional טפחים, so as to make seven complete טפחים? the שער הציון writes it need only be a total of seven טפחים, and does not need to reach the end of the סוכה; the לבוש holds it must reach until the end). The ערוך השולחן asks where do we have all this לימוד from as the הלכה seems to say that the third wall needs to be a טפח, not a צורת הפתח? The רא"ש writes that this was the קבלה that רבא had מרבותינו.

Could a סוכה be made only of several צורת הפתחים? No, as only for the third wall do we allow a צורת הפתח.