

Parah Adumah Rationale

Ref: *Sefer Taharah, Hilchot Parah Adumah, Chapter 5*

All who engage with the *Parah Adumah* procedures, from start to finish, become impure and render garments impure. But after they part from the job, they no longer convey impurity to their own garments. Nor to other objects.

They remain impure as a *rishon* (and must immerse in *mikveh* and wait until nightfall to become pure) but they do not impart impurity to other objects or their clothes once their involvement with *Parah Adumah* is complete.

Reminder

Mechusrei Kaparah. Ref: *Sefer Korbanot, Mechusrei Kaparah, Chapter 1*
Pack on Impurity of Clothes



It is not the *Parah Adumah* itself which imparts impurity. It is the involvement with the sacrifice which causes the impurity.

- If *Parah Adumah* was disqualified all those involved with it are pure. This is if the disqualification takes place before sprinkling of blood. At or after sprinkling, those who were involved before the sprinkling do become impure.
- Once the ashes have been gathered, any further involvement, including dividing it up and hiding it, does not cause the person to become impure.



Mipi Hashmuah, these principles apply to other instances when animals are burnt i.e. the *Chatat* Offerings of bulls and goats which are burnt on *Yom Kippur*. Here, the period of impurity ends after the Offering has been reduced to ashes.

When carrying these bulls and goats out from outside the *Azarah* to the Ash heap, the bearers become impure and convey impurity until Offerings are reduced to ashes, and they convey impurity to their garments.

All people involved with the burning become impure.

Similarly, the one who takes the Goat of *Azazel*, from after *Yerushalayim* until he pushes it off the cliff, becomes impure and conveys impurity.

Again, these bulls and goats are pure if touched. Only those involved with the procedures become impure.