

Purifying Vessels

Ref: *Sefer Taharah, Hilchot Kelim, Chapter 12*






 When metal impure vessels are melted down and reformed, they return to their original state of impurity *Derabanan*.

This *Derabanan* is to prevent confusion regarding immersing impure vessels in a *mikveh* and waiting for final purity after sunset. If metal vessels would become pure straight away it may cause people to think that immersion causes purity straight away. Therefore, *Rabanim* decided that reformed metal vessels be regarded as impure until they have been through process of *mikveh*.

Reminder

Pack on Purification




	Vessel broken	Made new vessel from broken pieces	Broken pieces melted and new vessel made	Needs immersion in mikveh to complete purification	Needs to wait till nightfall after mikveh
Impure wood, leather or bone vessels	Becomes purified	Pure and susceptible to impurity		(understood as yes)	(understood as yes)
Impure metal vessels	Becomes purified	 Returns to previous state of impurity	 Returns to previous state of impurity	 Yes	 Yes
Impure glass vessels	Becomes purified	Pure	 Do not return to former impurity (because this impurity is originally <i>Derabanan</i>)	Cannot be purified in a <i>mikveh</i>	

Mixtures of pure and impure metals - Their status is determined either by the majority, or by which part of the implement is pure or impure i.e. the part with which work is performed is the more important and will determine the status of the implement.

Reminder

Hilchot Kelim, Chapter 1:5

Glass vessels are not impure according to Scripture.

 *Rabanan* decreed that they should be susceptible to impurity since sand is present like earthenware. However, they also decreed that they should not contract impurity from their inner space – only when touched. They cannot be purified in a *mikveh*.