

Purifying Person or Vessels (with Corpse Impurity) by means of Ashes of Parah Adumah

Ref: *Sefer Taharah, Hilchot Parah Adumah, Chapters 11–15*

Hyssop (*ezov*) is dipped in sanctified waters and sprinkled onto impure person


- Person dipping must be pure.
- 3 stalks of hyssop, each stalk having at least one bud, are tied together.
- Top of buds dipped into the water while it is in a container and then sprinkled with intention on impure person or utensil.
- Sprinkled on 3rd and 7th days after contact with corpse. If person is trusted and says this is the 3rd day, we can sprinkle, but if not, he must count 3 days in front of the authorities. Also, the 7th day sprinkling can be delayed and would still be valid.
- After 7th day sprinkling, person immerses in *mikveh* during day and is then pure after nightfall.
- If a person had two different impurities, he can still purify himself of one (i.e. contact with corpse).

Reminder

Pack on Purification



HYSSOP

- Ideally should be 3 stalks with 1 bud each.
- Even if only a small portion of a bud remains it is valid.
-  Underdeveloped stalks are invalid *Derabanan*.
- Same stalks used for purifying corpse impurity can be used to purify the *metzora*. (Same stalk can be used for two *mitzvot*.)
- There are many species of hyssop. Only the one which is eaten domestically and called hyssop without additional terminology, is acceptable.
- If the hyssop was reaped for purpose of food, it is invalid for sprinkling, for all liquids and foods are considered as impure for sprinkling (see chapter 13 further)
- If worshiped for *avodah zarah* it is invalid.

PURIFYING MULTI-PIECE UTENSILS

- With a whole vessel, even the slightest amount of sanctified water will purify it, as with man.

The tongue has a unique character regarding sprinkling though. If it sprinkled on tongue it has no effect. (I.e. it is regarded as an internal organ with regards to sprinkling. Conversely, it is considered an external organ with regards to contracting impurity.)

- With two vessels (or two people) if the water ran from the first vessel onto the second, the second remains impure.
- With vessels which are made up of separate parts e.g. a plane it depends if it is being used or stored.

- While being used it is considered as one vessel (*Deoraita* – Scriptural Law) for both *tumah* and sprinkling.
- At rest, each part is considered a separate piece (*Deoraita*) for both *tumah* and sprinkling.



However, the *Rabanim* went strict in both of the above:

- At rest – Should be regarded as joined to receive impurity to all its parts.
- At work – Should be regarded as separate parts for purifying i.e. each part needs to be purified separately.

I.e. article is considered as joined regarding impurity and separate about sprinkling.

In this context, every vessel must be defined whether it is regarded as an integral single piece, or multipiece vessel. A multipiece vessel is one which could be easily taken apart and each part must be considered separately regarding receiving impurity and being cleansed.

EXTRA STRINGENCIES FOR PURIFICATION

This involves people and vessels.

- Going to *mikveh* must be done for intention of Red Heifer i.e. even if he was pure for sacrificial purposes, he must go again to *mikveh* for *Parah Adumah*.
- All foods and liquids are regarded as impure, even though they are known to be pure.
- An entity that is fit to lie or sit on, even though it's pure, it is considered as if it has *zav* impurity.
- *Vlad hatumah*, (i.e. a derivative of main *tumah*) which does not normally impart impurity to people or vessels, does transmit to people and vessels involved with *Parah Adumah*.
- Similarly with primary, secondary and tertiary levels of impurity.
- When hands are impure, normally they can be purified just by washing. With *Parah Adumah* his whole body is considered unclean and he needs to go to *mikveh*.



Derabanan, a pure person who immerses himself in drawn water, contracts impurity.

Reminder

Pack on Impurity of Foods
Pack on Impurity of *Zav*, *Zavah* etc
Pack on Impurity of Human Body
Pack on Purification



Other stringencies

Reminder

Overview (Personal) of *Tuma* (Impurity). Ref: *Sefer Taharah*, *Hilchot Shear Avot Hatuma*, Chapter 1
Tumah Summary. Ref: *Sefer Taharah*, *Hilchot Shear Avot Hatumah*, Chapter 10



Because the laws of *Parah Adumah* and impurity are very stringent, we accept every one's word, even common people. Because no Jewish person will treat this purification process lightly.

Concept of 'Pure Place'.

Ashes not allowed to be placed in an impure place (includes ashes & water).

If ashes placed in an impure place, extra stringencies apply.

- Earthenware vessel.
 - Touched by a *sheretz* corpse
 - ◊ Normally contents remain pure.
 - ◊ Even if contents were ashes, remains pure.
 - Placed on top of *sheretz* corpse
 - ◊ Ashes will contract impurity due to 'impure place'.
 - Hanging within a skylight above an impure house
 - ◊ Ashes will contract impurity even if the aperture is less than 1 x 1 *tefach*.
 - Blocking an aperture (1x1 *tefach*). This allows impurity to pass through
 - ◊ Ashes will contract impurity.
- Food with very low levels of impurity would still be regarded as an impure place if ashes placed over them.
- Sealed containers
 - Normally they protect contents from impurity.
 - Ashes in sealed container found in 'Impure Place' are not protected.

If ashes pass over an impure place, this does not cause disqualification.

In all cases where there is a doubt regarding impurity, and the ruling is that he is pure regarding eating *trumah*, then he is also pure regarding the waters plus ashes.

Reminder

Overview (Personal) of *Tuma* (Impurity). Ref: *Sefer Taharah, Hilchot Shear Avot Hatuma*, Chapter 1



Food does not impart impurity unless it is the size of an egg (*betzah*)

PARADOX OF THE WATERS.

- Any person who touches the sanctified waters for a purpose other than sprinkling contracts impurity. Impurity is imparted when touched or carried.
- The person who sprinkles the water on an impure person remains pure.
- After water has been used for its *mitzvah*, it no longer can impart any impurity. (i.e. the excess water which drips off)
- An extra stringency is that if a person who is pure for *trumah* touched impure sanctified water with either his hands or his body, his whole body becomes impure (not only his hands). If however, a person who is pure for *chatat* (sprinkling water) touched impure sanctified water, he becomes impure only if he touched it with his hands.
- Sanctified water which becomes disqualified retains its impurity even when mixed with mud.
- However, if a cow drinks from it, the impurity becomes nullified.
- Effect of mixtures.