

Chapter 1 : Laws of Religion, Judaism and Islam

General Considerations - Ritual Purity and Impurity From the Biblical Books of Moses (Torah) Among the ways a person becomes ritually impure are touching a corpse, [1] having signs of leprosy, [2] emission of semen, [3] bodily discharge, [4] menstruation or other prolonged vaginal bleeding [5] and childbirth. [6].

Maimonides says that all the rules concerning what is ritually pure and what is ritually impure apply only in relation to the Temple in Jerusalem which was destroyed in the year 70 A. Eating and drinking ordinary foods that are ritually impure are completely permissible. However, certain specific practices derived from the laws of ritual purity are still followed. For example, descendants through the male line of Aaron the priests still avoid proximity to corpses. All Jews are now considered to be ritually impure. One type of ritual impurity, namely, corpse impurity, can no longer be purified [26] since the Temple in Jerusalem is no longer standing and thus the ashes of the red heifer, essential for removing corpse impurity, cannot be obtained. The ritual to produce the ashes of the red heifer needed to lift corpse impurity has not been conducted since the destruction of the Temple in Jerusalem and, according to Maimonides, will not be conducted again until the coming of the Messiah. Certain ritually impure things are Fathers of Impurity. Impurity is transferred from any Father of Impurity in various ways, including by contact with a person, garment or useful object susceptible to impurity. Therefore, all non-Jews as well as their menstrual blood, blood resulting from childbirth, irregular genital flows, spittle, urine and objects they lie or ride upon as well as anyone who has had sexual intercourse with a female non-Jew are Fathers of Impurity and transmit impurity to other people and useful objects. However, the semen of a non-Jew is pure and does not transmit impurity. For example, a person who is touching or has touched something that transfers impurity by touching but not if it is carried will transfer impurity to food that he touches but not to his clothing or to other people. But when the person is no longer in contact or carrying the item making him impure, he transfers impurity to food but not to clothing that he touches. Such a liquid then will make any food or liquid it touches, but not other things, impure. Heave offering that is touched by unwashed hands must, therefore, be burned. Similarly, if heave offering touches the Holy Scriptures, it becomes impure. Only certain objects called "utensils" in the Moznaim and Yale translations of the Mishneh Torah can become impure. These are useful objects made of cloth, sacking, leather, bone, metal, wood, or earthenware. This is one of the laws relating to ritual purity that is still observed in our times. Earthenware vessels are different from all other useful objects in that they do not become impure by being touched by something, or someone, that is impure. They only become impure by having an impure thing in their internal space or by being moved by a person with irregular genital flows or a woman who is menstruating or has recently given birth. Vessels made of other susceptible materials become impure by contact but not through their internal space without being touched. Any person who was impure and who would make others impure was required to call out that he was impure. However, dry Hallowed Things were susceptible to becoming impure because of the reverence they deserve, so it was forbidden to touch them with unwashed hands. Depending on the circumstance of the doubt, they had to either be burned or else held in suspense "neither burned nor eaten. The most impure people, namely, the lepers, were banished from all of Jerusalem. The prohibited areas varied according to the reason for their exclusion: However, a person whose impurity was due to a creeping thing, or an uncircumcised man, could send a sacrifice to be offered for him. A priest who performed a service in the Temple while ritually impure was subject to the punishment of death at the hand of Heaven, which included a flogging. If he was intoxicated from something other than wine, then the penalty was flogging. Maimonides expresses the personal opinion that a drunk priest with long hair or torn clothing who entered or departed from the place where the altar was in the Temple would be subject to a flogging even if he had not performed a service. Maimonides discusses several types of punishment for transgressions of the law: However, refusal to acknowledge such a warning is cause for a flogging for disobedience discussed below. However, refusal to acknowledge such a warning is cause for a flogging for disobedience. Death penalty cases can only be tried when the Temple in Jerusalem, which was destroyed in the year 70 A. The death penalty [] can only be meted out by a court if witnesses testify that the transgressor was warned of the

violation and its penalty and then proceeded to perform the forbidden act in knowing disregard of the warning. Punishments prescribed for certain transgressions are extinction also translated as excision, extirpation or a soul being cut off from his people; karet in Hebrew and death at the hand of heaven, rather than flogging. Punishment by extinction karet or by death at the hand of heaven for violating a negative commandment includes flogging. However, upon a third offense of the same type, punishable by extinction, the person is to be confined to a small space in which he cannot lie down, fed only on bread and water to shrink his intestines and then given barley to eat so that his stomach will burst [] and he dies []. The flogging of a person subject to extinction karet cannot be imposed if the accused refused to explicitly acknowledge the warning before committing the prohibited act. Maimonides specifically criticizes the Arabs as foolish, lewd and decadent with their belief in a reward that includes sensual pleasure after death. It is, however, the eternal life of the pure soul that the punishment of extinction, or karet, cuts off. It is a worthy act to kill a person who commits a violation for the purpose of demonstrating his disbelief. It is preferable to do this in public using a sword. However, if that is not possible it should be done by other means, such as by removing the ladder upon seeing that the transgressor has descended into a well, claiming that you need the ladder to get your son off a roof, or by carrying out some similar plan. A person who has become ritually impure must immerse himself in water to become pure. Immersion in a pool of water mikvah following the menstrual period is one of the practices concerning ritual purity that is still followed in our time, even though the Temple in Jerusalem is not standing. Immersion is required in our time as part of the process of conversion to Judaism. However, if the person is wearing clothes, the immersion is still effective. It is also the only type of water that, when removed, is effective on lepers and can be used to make water of purification with the ashes of the red heifer, as described on the following page on Corpse Impurity. The order is, from lowest requirement to the highest: Immersion without intention is sufficient for ordinary food but specific intention is required for higher level activities. Immersion with intention concerning any activity is sufficient for those at lower levels. For example, immersion with intention to participate in actions involving water of purification part of the ritual of the red heifer discussed under Corpse Impurity renders a person pure for all the lower level activities listed. The hierarchy of activities related to intention is based on the rules laid down by the Scribes and not on the Torah; according to the Torah, immersion renders a person pure for all activities. As with total immersion, no intention is required for handwashing for eating ordinary food, but it is required for activities concerning second tithe and higher in the hierarchy listed in the previous paragraph, above. Similarly, if his hands are pure for eating heave offering and his thoughts move elsewhere, he must wash his hands again before partaking of the heave offering. Although the Torah Deuteronomy Similarly, the courts may, at least on a temporary basis, rule that certain things prohibited by the Torah or the Oral Law are, in fact, permitted. Such rulings are valid as long as they do not claim to be the actual law of the Torah or the Oral Law. The tradition of the Oral Law interprets this as meaning that it is forbidden to eat milk with meat but that it is permitted to eat milk with fowl. A court may issue a ruling prohibiting the eating of milk with fowl as long as it explains that this is not a commandment from the Torah but, rather, an extension of the law to help ensure that the prohibition against eating milk with meat is not violated â€” building a fence around the Torah.

Chapter 2 : Câ€™VI, General considerations - Guidelines for Examination

Chapter VI General Considerations Mammalian spermatozoa are small and motile and show a general uniformity in their internal and external structure.

Chapter 3 : VI. General Considerations | Norton Tooby

Full text Full text is available as a scanned copy of the original print version. Get a printable copy (PDF file) of the complete article (K), or click on a page image below to browse page by page.

Chapter 4 : Myelomeningocele. Part VI. General considerations. - Europe PMC Article - Europe PMC

Chapter GENERAL CONSIDERATIONS Epidemiology and Etiology Since the delineation of AIDS is so recent, little is yet known concerning the etiology and epidemiology of this.