


מִצְוֹת
עֲשֵׂה
#108

 This mitzvah includes all of the halachos of the Mei Nidah, and does not have a specific posuk we learn it from.

Today we learn the same *mitzvah* one last time: This *mitzvah* is about *Mei Nidah* — the water that is mixed with the ashes of the *Parah Adumah*. There are some kinds of things that it makes *tamei*, and other things that it makes *tahor*! (For example, it makes someone who gets sprinkled with it, *tahor*; but the person who sprinkles it becomes *tomei*!) The *mitzvah* is to follow all of these *halachos*.

At the end of this *mitzvah*, the Rambam tells us the source of all of the *mitzvos* of *Tumah* and *Tahara* in the Torah (*Parshas Shemini, Tazria, Metzora, and Chukas*) and where they are explained in *Mishnayos* (*Seder Taharos*), and which *mesechtos* explain which *mitzvos*.

Mesechtos Discussing Tumah and Tahara

Tumah of Food: *Mesechta Taharos, Machshirim, and Uktzin*

Tumas Niddah, Zavah, and Yoledes: *Mesechta Niddah (some halachos about a Yoledes are also in Mesechta Kerisus)*

Tzoraas: *Mesechta Negaim*

Zav, Zavah, and Tumas Zera: *Mesechta Zavim*

Tumas Meis: *Mesechta Ohalos*

Mei Niddah: *Mesechta Parah*

Tumas Neveilah and Sheretz: *mostly in Mesechta Keilim and Taharos, and many halachos in Eduyos*

מצוות
עשה
#101

📖 This *mitzvah* includes all of the *halachos* of the *Metzora*, and does not have a specific *posuk* we learn it from.

We also learn a new *mitzvah* about *Tumas Tzoraas* — the kind of *Tumah* that comes from someone who got *Tzoraas*. This *mitzvah* includes all of the *dinim* of *Tzoraas* when it is on a person, including when it is *tomei*, when it is *tahor*, when a person needs to go away for seven days, if he needs to shave the hair around the *tzoraas*, and all of the other details.

Rambam: Hilchos Parah Adumah, Hilchos Tumas Tzoraas

PEREK YUD-DALED

The Rambam explains how the container with the *Mei Nidah* can become *tomei*, and what happens if something falls into the *Mei Nidah*.

PEREK TES-VOV

We learn what happens when the *Mei Nidah* is touched or used for a different reason, not for making someone *tahor*. Usually anyone who touches or uses the *Mei Nidah* to make someone *tahor* becomes *tamei*. If it was used for a different reason, does it still make a person *tomei*?

PEREK ALEF

First the Rambam explains the colors of the different kinds of *Tzoraas*.