

Resumé

This diplom work is devoted to the ritual purification of the Hebrew in *mikva*. *Mikva* is a Hebrew ritual bath which must fulfill certain religious regulations to be understood as properly religious. All the regulations and order regarding the functioning, construction and water, which is allowed to be used, are stated in *Misna* in the tractate *Mikwa'ot*. The basis for the ritual adequacy of *mikva* is water which should have inflow and outflow. *Mikva* serves to renew ritual cleanliness of a person who became ritually unclean. This ritual dates back to the times when Desater made a commandment to Sinaji. The first people who practiced the ritual were supposedly priests. Those were impurified after the contact with a dead body, carrion of an animal or a snake; after emission of semen or spermatorrhoea. During the times of the first Church the whole population including children cleaned themselves from different impurities. After the deconstruction of the Church the law regulating cleanliness and impurities changed. Today *mikva* is visited by women firstly before wedding, then after each menstruation period and after giving birth. Men are no longer obliged to practise the ritual after the deconstruction of the Church however even today orthodox Hebrew and chasids clean themselves before important Hebrew holidays (Roš hašana and Jom Kipur) and some after a sexual intercourse. An exception is made for writers of the Tory bundle and *mezuz*, who are obliged to clean themselves in *mikva* before working at the sacred text. Taking *mikva* is also an obligation for converts to Hebraism, this event being actually a closing part of the ceremony. Before taking *mikva* it is necessary to conduct a physical preparation which means to properly clean the body. The attitude towards what is „clean“ and what is „unclean“ is in this case only spiritual. This ritual is being practiced by the Jews in a very similar way for three thousand years. This thesis describes the development of the ritual across the world. The chapter „*mikva* in Diaspora“ reveals to the reader first discovered *mikvas* in Israel and in Diaspora in Italy or Germany which has some examples of *mikva* from ancient Rome and the Middle Ages. The Askhenazi Jews had their specific form of *mikva* in Middle Ages and it's described separately. Finally is to the reader presented the current *mikva* of the modern era.

Another part of the work is a field research. This includes interviews with orthodox Jews which are practicing this ritual and also records about extant or historical *mikvas* in the Czech Republic. These records are shown in tables accordingly to the relevant chapters. Also for better understanding of *mikva's* spacing within the historical area of Czech Lands is there described the history of local Jewish population.