



Volume 12. Issue 42

Changing One's Mind Regarding *Mei Chatat*

The *Mishnah* (9:4) records a debate regarding one who changes his mind and intends to drink the *mei chatat*. *R' Eliezer* renders the water invalid, while *R' Yehoshua* maintains that it is only invalid once the container is tilted or moved that the water is invalid; an action is necessary. *R' Yosi* has a different understanding of the debate. He explains that the above positions are true when considering water that has been drawn for the purpose of *mei chatat* but has not yet had *kiddush*. Regarding *mei chatat* however, he understands that *R' Eliezer* would understand that the water is invalid only once it is tilted (for the purpose of drinking) while *R' Yehoshua* would understand that it is invalid only if one actually drank the water.

The *Bartenura* explains that according to the *Tana Kama's* reading, the debate is simply regarding whether *machshava* alone will render the water *pasul* or whether a physical action is required as well. According to *R' Yossi* however, *mei chatat* is different. Since the water is already *kedoshim* *R' Eliezer* understands that an action is required since otherwise he can "simply change his mind again", whereas *R' Yehoshua* maintains that intention to repurpose the water is no longer an issue. There is however an issue if one drank from the water since some saliva will inevitably become mixed with the remaining *mei chatat* and any amount of foreign liquid will invalidate the *mei chatat*.

The *Mishnah Achrona* finds it difficult to understand the *Bartenura's* explanation of *R' Yossi's* understanding of *R' Eliezer's* position when it comes

to *mei chatat*. Why when it is *mei chatat*, in the absence of a physical action, can the person simply change his mind again leaving the water unaffected? If *hesech daat* is the issue, what has changed once the water has had *kiddush*? This question is further sharpened when considering the position of *R' Yehoshua* where it appears *hesech da'at* is initially a problem, but once they are *mukdashim* it is not.

The *Mishnah Achrona* suggest that the debate is about what constitutes a *hesech da'at*. When the water is first drawn, *R' Eliezer* maintains that there has not been an obvious outward show demonstrating its purpose. Consequently, thought alone is enough to render the water *pasul*. *Machshava* alone can undo the original *machshava*. *R' Yehoshua* however understands that drawing of water for the purpose of *mei chatat* constitutes an action, consequently an action, even just tilting the pail, is required to undo the original action.

Once however *kiddush* is performed and the water is considered *mei chatat*, everyone agrees that an act has been performed. Therefore *R' Eliezer* agrees that an action is required to cause the *mei chatat* to become *pasul*. *R' Yehoshua* however understands that since a substantial act has been performed – *kiddush* – simply tilting the container is insignificant in comparison. An act that is the counter-equivalent to *kiddush* is required. Consequently, it is only once someone drinks from the *mei chatat* and demonstrates he is not concerned with mixing in other liquids that the *mei chatat* becomes *pasul*.¹

Yisrael Bankier

¹ Based on this explanation that the debate is about the limits of *hesech data*, the *Mishnah Achrona* maintains that,

unlike the *Ravaad*, *hesech data* can still constitute a problem for *mei chatat* according to *R' Yehoshua*.

Revision Questions

הרפ א"י: ח-ד י"י

- Is water whose appearance changed valid? (א"י: יח)
- What is the law regarding using water from a well into which earth fell? (א"י: יח)
- Explain the debate regarding the case where valid water fell into *mei chatat*. (א"י: ט)
- What is the law if dew fell into *mei chatat*? (א"י: ט)
- What is the law if juice fell into *mei chatat*? (א"י: ט)
- What is the law if ink fell into *mei chatat*? (א"י: ט)
- What is the law if the following creatures fell into *mei chatat*: (א"י: ט)
 - *Shekatzim*?
 - *Chipushit*?
 - A louse?
- What is the law if an animal drunk from the *mei chatat*? (א"י: ט)
- What is the law if a bird drunk from the *mei chatat*? (א"י: ט)
- Which of the *sheratzim* that drink from *mei chatat* would invalidate it? (א"י: ט)
- At what point from when one thinks to drink *mei chatat* and finally drinks it does it invalidate the *mei chatat*? (Include all opinions.) (א"י: ט)
- Explain the debate regarding whether one can use invalid *mei chatat* to mix cement. (א"י: ט)
- What other debate is similar to the one in the previous question? (א"י: ט)
- What restrictions are applied on transporting *mei chatat* across water (and why)? (א"י: ט)
- Do these restrictions also apply to water to be used for *mei chatat*? (א"י: ט)
- What is the law regarding *eifer* for *mei chatat* that got mixed with regular ashes with respect to *tumah*? (א"י: ט)
- Explain the debate regarding whether the mixture can be used for *kiddush mei chatat*. (א"י: ט)
- What is the law regarding a case where invalid *mei chatat* came into contact with one's skin? With one's hand? (א"י: ט)
- How does the law change in the previous question if the *mei chatat* was *tameh*? (א"י: ט)
- What is the law regarding a case where *eifer chatat* was placed on regular water and then came into contact with one's skin? One's hand? (א"י: ט)
- What is *tumat madaf*? (א"י: ט)
- Which items that are susceptible to *tumat midras* are considered *madaf* for *chatat*? (א"י: ט)
- Which people are considered *madaf* for *chatat*? (א"י: ט)
- Explain the debate regarding which items that are susceptible to *tumat met* are considered *madaf* for *chatat*. (א"י: ט)
- What is the law regarding a *tahor* (for *chatat*) that touched a *madaf*? (א"י: ט)
- What is the law regarding a *tahor* person that touched food with his hands? With his feet? (א"י: ט)
- Explain the debate regarding a *tahor* that was *meisit* food. (א"י: ט)
- What is the law regarding a *kalal* that touched a dead *sheretz*? (א"י: ט)
- Explain the debate where the *kalal* was placed on top of the *sheretz*. (א"י: ט)
- What other case is debated in a similar manner? (א"י: ט)
- Explain the debate regarding a case where one who was carrying *lagin* was standing on a *tanur*. (א"י: ט)

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
 Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
30 th August ג"ט לולא	31 st August ד"ט לולא	1 st September ה"ט לולא	2 nd September ו"ט לולא	3 rd September ז"ט לולא	4 th September ח"ט לולא	5 th September ט"ט לולא
Parah 10:5-6	Parah 11:1-2	Parah 11:3-4	Parah 11:5-6	Parah 11:7-8	Parah 11:9-12:1	Parah 12:2-3

