



## Wrong Usage of Mei Chatat

The *Mishnah* (12:3) teaches that if one intended to sprinkle the *mei chatat* on something that is susceptible to *tumah* (e.g. a human) but instead directed it at something that is not susceptible to *tumah* (e.g. an animal), then if there is still enough *mei chatat* on the *ezov* (hyssop branch), he need not repeat. Exactly when he does not need to repeat is the subject of debate.

The *Bartenura* explains that he does not need to dip the *ezov* in the *mei chatat* again and can use the remaining water in the *ezov* for purification. If however it was dipped in the *mei chatat* for the purpose of sprinkling on something that is not susceptible to *tumah*, then the water drawn cannot be used for purification. This is the position of the *Rambam*.

The *Rash* and *Rosh* however present a different understanding. The *Mishnah* is teaching that he cannot repeat the *hezaya* (sprinkling). In other words, since the water was directed at something that is not susceptible to *tumah*, the water remaining in the *ezov* is invalid and cannot be used. If however the drawn water was used on something that is susceptible to *tumah*, then any extra water left in the *ezov* can be used to purify something else.

The *Mishnah Achrona* summarise the debate. According to the *Rambam* intention at the time of immersion is critical, whereas according to the *Rash* and *Rosh* it is the intention at the time of the *hezaya*. He continues, that the latter position makes sense, since the *pasuk* states, “the *tahor* sprinkled on the *tameh*”. The *Mishnah Achrona* however is unsure of the source of the *Rambam*'s position, that intention at the time of immersion is important.

Even according to the *Rash* and *Rosh* there are questions. Granted that the *pasuk* suggests that if the water was directed at something that was not susceptible to *tumah*,

that that water is invalid. Nevertheless, why should the remaining water in the *ezov* become invalid?

*Rashi* (*Yoma* 14a) explains that the water is invalid because since it was used another purpose, it is invalid due to *melacha*. The *Tosfot Yeshanim* however asks that even though *melacha*, an intervening activity, is indeed an issue when drawing the water for the *mei chatat*, we have learnt that *avodah* (other activities) do not invalidate the already made *mei chatat*, after the ashes have been placed on the *mei chatat*.

The *Aruch HaShulchan* (*Para* 71:18) suggest that *Rashi* meant that this case is similar to where one performs *melacha* with spring water prior to *kidush* (placement of the ashes). In that case, because the owner engaged in another activity, the water becomes considered regular water. In this case, where the water was used in a way that it was not meant to be, it should be considered as if the *mei chatat* had been actively annulled and considered like regular water.

The *Rash* however explains that the reason the remaining water cannot be used is because the water would become *tameh* since it was carried (and used) not for the purpose of the *mei chatat*.

The *Tosfot Yeshanim* however disagrees. Since it was immersed and initially taken for use on something that is susceptible to *tumah*, for the purpose of *mei chatat*, it was not considered carried for a foreign purpose and would not be *tameh*. The *Tosfot Yeshanim* therefore suggest that law in our *Mishnah*, that the remaining water is invalid, is rabbinic. The *Mishnah Achrona* suggests that it was the strength of this question that perhaps led the *Rambam* to maintain that the key issue was the intention at immersion and not sprinkling.

*Yisrael Bankier*

### Revision Questions

פרה י"א – י"ב: י"א

- Which types of *eizov* are invalid to use for *tahara*? (י"א: י"א)
- Can a *trumah eizov* be used? (י"א: י"א)
- Can *yonkot* and *temarot* be used? (What are they?) (י"א: י"א)
- Can an *eizov* that was used for *mei chatat* be use for purifying a *metzorah*? (י"א: י"א)
- In what case would an *eizov* that was collected for purposes other than *mei chatat* onto which invalid water fell, be suitable for *mei chatat*? (י"א: י"א)
- Explain the debate regarding the previous question if the wood was collected for *mei chatat*. (י"א: י"א)
- Describe the different opinions regarding the requirement of the *eizov* from the *mitzvah* of the *eizov*. (י"א: י"א)
- What should one do if the *eizov* is too short to reach the *mei chatat* when dipping? (י"א: י"א)
- What are the three cases of doubt regarding *hazaya* and what is the law in each of those cases? (י"א: י"א)
- Explain the debate regarding a case where the *tzluchit* mouth is very narrow. (י"א: י"א)
- What is the law regarding a case where one performed *hazaya* in a direction different to what he intended? (Provide both cases.) (י"א: י"א)
- What is the law if one intended to performed *hazaya* on an item that is susceptible to *tumah* but performed it on an item that is not susceptible to *tumah*? (י"א: י"א)
- List the other cases that have a similar law to the previous question. (י"א: י"א)
- What is the law regarding the water that remains on the *eizov*? (י"א: י"א)
- What is the law regarding one that had *mei chatat* sprinkled on them, entered the *Beit Ha'Mikdash* and it was then found that the *mei chatat* was invalid? (Provide both cases.) (י"א: י"א)
- How does the answer differ if the person in question was the *kohen gadol*? (י"א: י"א)
- Why could one walk on the wet floor where the *hazaya* was performed? (י"א: י"א)
- How would one hold an axe when performing *hazaya* on it? (י"א: י"א)
- How much water is required of *hazaya*? (י"א: י"א)
- What is the difference if one performs *hazaya* with a small or large *tameh eizov*? (Define "small" and "large".) (י"א: י"א)
- What is different about one whose hands become *tameh* when concerning *mei chatat*? (י"א: י"א)
- What is the law regarding a *lugin* of *mei chatat* that came into contact with *tameh* water? (י"א: י"א)
- Are the parts of the bell considered *chibur* for *tahara*? (Which items listed are?) (י"א: י"א)
- List some items that are *chibur* for *tumah* but not *hazaya*. (י"א: י"א)
- What are the two opinions regarding whether a cover of a *meicham* connected with a chain is considered *chibur*? (י"א: י"א)
- Which people may not perform *hazaya*? (י"א: י"א)
- What is the law if the *eizov* was dipped in the *mei chatat* during the night and *hazaya* was performed during the day? (י"א: י"א)
- What is the law if the *tameh* person immersed in the *mikveh* during the night and then had *hazaya* performed on him during the day? (י"א: י"א)
- When is the earliest time *hazaya* can be performed (*lechatchila* and *bedi'eved*)? (י"א: י"א)

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10 minutes before *Mincha*  
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##### Shiur in English

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Rabbi Mordechai Scharf  
9:00am  
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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
6 June כ"ו סיון	7 June כ"ז סיון	8 June כ"ח סיון	9 June כ"ט סיון	10 June ל' סיון	11 June א' תמוז	12 June ב' תמוז
Taharot 1:1-2	Taharot 1:3-4	Taharot 1:5-6	Taharot 1:7-8	Taharot 1:9-2:1	Taharot 2:2-3	Taharot 2:4-5

