



Uncovered Tzulchit

The *Mishnah* (11:1) teaches that if left a *tzluchit* (container) of *mei chatat* uncovered and then subsequently found it covered, the water is invalid. The *Bartenura* explains that this is because we assume that a person came and covered the *tzluchit* and most people are not *tahor* for the purposes of *mei chatat*.

The *Gemara* (*Eiruv* 9b) cites a *Beraita* that sounds very similar to our *Mishnah*. One critical difference is that the *Beraita* states that the water is *tameh* (impure) unlike our *Mishnah* that states it is *pasul* (invalid). For *Rashi*, the change in wording is very important. He understands that *Beraita* must be deal with water that has been drawn for *mei chatat* but has not yet had *kiddush*. The reason is that if we were dealing with *mei chatat*, stating that the water is *tameh* would be unnecessary since we *mei chatat* in general is *metameh*. If it were discussing *mei chatat* it should have stated that it was *pasul* (like our *Mishnah*).

The *Tosfot* (s.v. *temeah*) however justify the usage of the term *tameh* even for *mei chatat*. The *Beraita* is teaching us that the *mei chatat* is *metameh* the *tzluchit* – which was clearly not the case prior to the discovery. If that is the case, why did the *Gemara* cite the *Beraita* and not our *Mishnah*?

The *Tosfot* (s.v. *Oh Yarad*) poses this question and suggests that the *Beraita* was preferred since it contains that reason why the *mei chatat* is *tameh* – “we say that a *tameh* person found it and uncovered it”.

The *Tosfot* however continues explaining that the fact that the *Beraita* states that the water is *tameh* as opposed to *pasul* has further significance. Firstly, there is an opinion (*Zevachim* 93a) that *mei chatat* that become *tameh* can still be used to purify someone from *tumat met*. Had the *Beraita* used the word *pasul* it would have implicitly rejected that opinion.

Secondly, the choice of the word *tameh* is important to differentiate between this case and the latter one in both the *Mishnah* and *Beraita*. In that case, if one left the *mei chatat* covered and then found it uncovered, the water is *pasul* out of concern that either an animal drank some or dew fell into it. The concern there is not *tumah*, but the mixing in of other liquids. Furthermore, since the nature of the latter case is not *tumah*, the *tzluchit* remains *tahor* unlike our case. This difference between whether the water is *pasul* or *tameh* is amongst others (see *Parah* 9:8). Consequently, the choice of words is necessary to highlight the legal differences between these two sections of the *Mishnah* and *Beraita*.

The *Shita Mekubetzet* however understand that the text brought in the *Gemara* as proof is not a *Beraita* but our *Mishnah*. He explains that it is common for the *Gemara* to either abridge or elaborate *Mishnayot* from *Zerayim* or *Tahorot* and sometimes alter the wording as needed.

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Revision Questions

הרפ'ה: יג: בי"י

- What other case is debated in a similar manner to the previous question? י"י: ה'א'
- What is the law regarding a case where *lugin* of *mei chatat* came into contact with *lugin* of *kodesh*? י"י: ה'א'
- What is the law regarding a case where a *tahor* held the two *lugin*, one in each hand? (Provide all four cases.) י"י: ה'א'
- What is the law if one touched both *lugin* that were resting on the floor? י"י: ה'א'
- What is the law regarding a case where one leaves a *tzluchit* of *mei chatat* uncovered and finds it covered? What if it was the other way round? י"י: ה'א'
- Does the law of *tzamid patil* apply to *mei chatat*? Does it apply to water collected for *mei chatat*? י"י: ה'א'
- In what two ways are doubtful cases by *tumah* for *trumah* similar for *chatat*? י"י: ה'א'
- What is the law regarding *refafot*? י"י: ה'א'
- What is the law regarding one who eats *trumah* onto which *mei chatat* fell? (Provide both cases.) י"י: ה'א'
- How could one that is *tahor* for *mei chatat* cause the *mei chatat* to become *tameh*? י"י: ה'א'
- What is the difference for one that is required to immerse in the *mikveh*, before and after immersing and what remain prohibited? י"י: ה'א'
- If one requires immersion in *mikveh* by rabbinic decree, to what can he transfer *tumah*? י"י: ה'א'
- Which case is debated regarding the previous question? י"י: ה'א'
- What is law regarding such a person after immersion in the *mikveh*? י"י: ה'א'
- If one requires immersion, in what manners can they transfer *tumah* to *eifer chatat*? (What else can be made *tameh* in the same manner?) י"י: ה'א'
- Explain the debate how such people can transfer *tumah* to the other three components of *mei chatat*. (What are they?) י"י: ה'א'
- Which types of *eizov* are invalid to use for *tahara*? י"י: ה'א'
- Can a *trumah eizov* be used? י"י: ה'א'
- Can *yonkot* and *temarot* be used? (What are they?) י"י: ה'א'
- Can an *eizov* that was used for *mei chatat* be use for purifying a *metzora*? י"י: ה'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"י: ה'א'
- Explain the debate regarding the previous question if the wood was collected for *mei chatat*. י"י: ה'א'
- Describe the different opinions regarding the requirement of the *eizov* from the *mitzvah* of the *eizov*. י"י: ה'א'
- What should one do if the *eizov* is too short to reach the *mei chatat* when dipping? י"י: ה'א'
- What are the three cases of doubt regarding *hazaya* and what is the law in each of those cases? י"י: ה'א'
- Explain the debate regarding a case where the *tzluchit* mouth is very narrow. י"י: ה'א'
- What is the law regarding a case where one performed *hazaya* in a direction different to what he intended? (Provide both cases.) י"י: ה'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"י: ה'א'

Local Shiurim

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Sunday -Thursday
10 minutes before *Mincha*
Mizrachi Shul
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Friday & Shabbat
10 minutes before *Mincha*
Beit Ha'Roeh
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Efrat, Israel *Shiur in English*

Sunday -Thursday
Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
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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/calendar/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
6 th September ב"יכלולא	7 th September ג"יכלולא	8 th September ד"יכלולא	9 th September ה"יכלולא	10 th September ו"יכלולא	11 th September ז"י לולא	12 th September ח"י חלולא
Parah 12:4-5	Parah 12:6-7	Parah 12:8-9	Parah 12:10-11	Taharot 1:1-2	Taharot 1:3-4	Parah 1:5-6

