



## Mutual Agreements in Mei Chatat

We have learnt that if any activity is performed between drawing the spring water and the placement of the ashes, the *mei chatat* would be invalid. We have also learnt that even if one fills the water for the *mei chatat* for someone else, it would be considered an intervening activity (a *melacha*). The *Mishnah* (7:11) teaches that if two people were filling water and assisted one another is lifting the water on to each other's shoulders or helps the other remove a thorn that was preventing them from continuing, then if they were each preparing their own *mei chatat* their water would be invalid. *R' Yossi* however maintains that if they stipulated at the outset, it would be valid. Exactly what was agreed up is the subject of debate.

The *Tifferet Yisrael* explains that they agreed to assist on another from the outset. The advantage of such a condition, is that assisting the other person is then considered an activity necessary for the drawing of his own water. He continues that this is the position of the *Gra*.

The *Tifferet Yisrael* addresses a few questions raised on this position. We learnt (7:5) that if one draws water for the *mei chatat* and water for their own needs, he must ensure that his own water is drawn first, otherwise drawing his own water would be considered an intervening activity. It is required even though his own water will be used as a counterweight for the water for the *mei chatat* when transporting them on each end of a carrying pole. One would think that this case should be no different. It should be considered a condition from the outset, such that drawing his own water would be considered part of the process of drawing the water for the *mei chatat*. The *Tifferet Yisrael* answers that that *Mishnah* is different. Since drawing his own water could have been done first, it is not considered a necessary activity as part of the drawing of the water for the *mei chatat*. In our case however, it is not clear when his help will be required.

A further difficulty is found in another *Mishnah* we learnt (7:4). If one said, "draw my water and I will [place the ashes on your spring water (*kiddush*)] – both [waters] are invalid". The reason why both are invalid, is that drawing water or performing *kiddush* for someone else after drawing his own water, but prior to *kiddush*, is considered an intervening activity. Note that in that *Mishnah*, the waters are invalid despite forming a reciprocal agreement.

The *Tifferet Yisrael* suggest that the difference between the two *Mishnayot* is that in the other *Mishnah*, drawing the water and performing the *kiddush* are fundamental activities. Consequently, it is difficult to say that when performing them for someone else, they can still be considered secondary to one's own preparations. Raising the water on another's shoulder and removing a thorn however can.

The *Rash* and *Rosh* however avoid these questions by providing a different explanation. The two parties stipulate that when one performs something that would be considered a *melacha*, then their water is in the care of the other. That way there is always a valid *shomer* (custodian) of the water.

The *Tifferet Yisrael* however finds this explanation difficult. Firstly, the critical point that it is placed in the care of the other, is not mentioned in this *Mishnah*. Furthermore, if that is the condition, then why would the *Chachamim* disagree with *R' Yossi*? Everyone agrees that if there is a valid *shomer* the water should remain valid. Finally, why are the activities of raising the water and removing a thorn brought in this *Mishnah*? The principle of *shemira* performed by another would work to ensure the validity of the water even if the owner performed an unrelated *melacha*.

## Revision Questions

פרה ז' ג' – ח' ד'

- In what situation would one not invalidate the water if at the time of filling he did another *melacha* with his other hand? (ז':ג')
- What is the law if one performs *kiddush* for himself and for someone else at the same time? (ז':ג')
- What is the law regarding a case where one says to another: (ד':ז')
  - “You perform *kiddush* on mine and I will perform *kiddush* on yours”?
  - “You perform *kiddush* on mine and I will collect water for yours”?
  - “I will collect water for yours and you perform *kiddush* on mine”?
- How should one collect water if they wish to collect water for *mei chatat* and for their own personal use? (ז':ה')
- Regarding the previous question, how should they then carry the water? (ז':ה')
- Can one return a rope he borrowed to fill water for *mei chatat* when returning from the task? (ז':ו')
- How should one wind the rope tied to the bucket when drawing the water for *mei chatat*? (ז':ז')
- In what case would hiding away the rope after filling not invalidate the water? (ז':ח')
- In what case would clearing potshard from the *shoket* prior to *kiddush* not invalidate the water? (ז':ח')
- What would the law be if one gave direction to another whilst carrying the water for *mei chatat*? (ז':ט')
- Can one eat while carrying the water? (ז':ט')
- What is the general rule given by *R' Yehuda* regarding activities that invalidate water if performed whilst carrying it? (ז':ט')
- Explain the debate regarding who can be entrusted with guarding the water collected for *mei chatat*. (ז':י')
- Explain the debate about a case where one assisted another person when both people were filling water for *mei chatat*, regarding whether the water is invalid. What specific case is debated? (ז':י"א)
- What is the law regarding one that makes a breach in a fence on the way to filling the water for *mei chatat* and did so with the intention that he would rebuild it? (ז':י"ב)
- What are the two other cases brought similar to the one in the previous question? (ז':י"ב)
- What is the law regarding a case where two *shomrim* are guarding the water and one does *melacha*? (ז':י"א)
- Why should one perform *kiddush* barefooted? (ז':י"ב)
- What is the difference if the *mei chatat* falls on the person's skin or clothes? (ז':י"ב)
- Explain how the phrase “מְטַמְּאֵיךָ לֹא טַמְּאוּנִי, וְאַתָּה טַמְּאֵתָנִי” applies to the following:
  - *Parah aduma*? (ז':י"ג)
  - *Neveilat ohf tahor*? (ז':י"ד)

## Local Shiurim

### Melbourne, Australia

#### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

#### Friday & Shabbat

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

### Efrat, Israel

*Shiur in English*

#### Sunday -Thursday

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

### ONLINE SHIURIM

*Yisrael Bankier*  
mishnahyomit.com/shiurim

*Rabbi Chaim Brown*  
www.shemayisrael.com/mishna/

*Rabbi E. Kornfeld*  
*Rabbi C. Brown*  
http://www.dafyomi.co.il/calend  
ars/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            | שבת קודש           |
|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|--------------------|
| 16 May<br>ה' סיון | 17 May<br>ו' סיון | 18 May<br>ז' סיון | 19 May<br>ח' סיון | 20 May<br>ט' סיון | 21 May<br>י' סיון | 22 May<br>י"א סיון |
| Parah 8:5-6       | Parah 8:7-8       | Parah 8:9-10      | Parah 8:11-9:1    | Parah 9:2-3       | Parah 9:4-5       | Parah 9:6-7        |

