



Invalid Mei Chatat

The *Mishnah* (9:8) teaches that *mei chatat* that became *pasul* (invalid), would make one who is *tahor* for *terumah*, *tameh*, but not a person that is *tahor* for *mei chatat*. If however the *mei chatat* become *tameh* then it would make someone that was *tahor* for *mei chatat tameh* only if it came into contact with their hands. We shall try to understand this *Mishnah*.

The first question that needs to be addressed is, what happened to the *mei chatat* that it became *pasul* in this *Mishnah*? The *Bartenura* explains that its colour was changed by an external cause. That change makes the *mei chatat* invalid on a biblical level. He continues that the ruling that the *mei chatat* makes one *tahor* for *terumah tameh* must be rabbinic. To explain, the *mei chatat* in general makes anyone who is not *tahor* for *mei chatat*, *tameh*. For a person that is *tahor* for *mei chatat*, it would not have that effect (according to the *Rash*). According to the *Rambam* that is only if that person was handling the *mei chatat* “*le'tzorech*” for the needs of the *mei chatat*. If the *mei chatat*'s colour had changed, it is invalid. It is no longer considered *mei chatat* or a potential source of *tumah* for a person *tahor* for *terumah*. Consequently, the *tumah* mentioned in our *Mishnah* must be rabbinic.

The *Mishnah Achrona* however has a difficulty with this understanding. He reasons that in general, rabbinic *tumah* cannot make a person *tameh*. The *Mishnah* (*Taharot* 4:11) does mention that there are rabbinic sources of *tumah*. Nevertheless, this case does not appear in the list enumerated by the *Rambam*.

The *Mishnah Achrona* also cites the opinion of the *Rambam* (*Para Aduma* 15:2) that the issue in this *Mishnah* is that an animal drank from the water or the other water was mixed in. On biblical level, that small amount of water would be considered annulled. Consequently, the *pesul* in the *Mishnah* is rabbinic, and on a biblical level the water would still be valid.

The *Chazon Ish* (*Parah* 5:13) ultimately aligns the *Rambam* with the *Bartenura*. He explains that even though it only became invalid rabbinically, since the owner will turn his

attention from it (*hesech daat*) and will no longer look after it, the *mei chatat* will be invalid on a biblical level.

The *Mishnah Achrona* however maintains that the *Rambam* understands that the issue with the water in our *Mishnah* was only rabbinic. The difficulty with this understanding is that, if on a biblical level it is still valid, then the *Mishnah* is not teaching us anything new. We already know that *mei chatat* makes someone that is *tahor* for *terumah tameh*. The *Mishnah Achrona* suggests that the perhaps the *Mishnah* was needed for the second case, where the *mei chatat* became *tameh* and it then makes a difference how it came into contact with the individual that was *tahor* for *mei chatat*.

The *Mishnah Achrona* however has a different issue with the *Rambam*. We explained above that the *Rambam* maintains that *tahor mei chatat* would make one that is *tahor* for *mei chatat tameh* if it was not handled *le'tzorech*. If, in our case, the *mei chatat* is valid (biblically) and now will not be used, why would it not make a person *tahor* for *mei chatat tameh*?

The *Mishnah Achrona* suggest a broader understanding of *le'tzorech*. He includes moving that *mei chatat* to make way for other *mei chatat*. Or if the person used the water but was unaware that it was *pasul*. Since he thought it was needed for *mei chatat* it is still considered *le'tzorech*. As proof, he cites the fact that they would sprinkle the *mei chatat* on the *kohen gadol* during the seven days prior to *Yom Kippur* is proof of this broader definition of *le'tzorech*. The *hezaya* (sprinkling) everyday was a stringency, yet we see they were not concerned for the potential *tumah* in unnecessary use.

The *Mishnah Achrona* concludes, that based on this understanding, we can answer our earlier question. We asked that if the water is still valid biblically, then the *Mishnah* appears unnecessary since we know that it would make a person *tahor* for *terumah tameh*. Now we can answer that the novelty is that it does not make one that is *tahor* for *mei chatat tameh*. We learn from this *Mishnah* that there are situations where handling *mei chatat* that is rabbinically *pasul* can still be considered *le'tzorech*.

Revision Questions

פרה ט: ח' – י"א: ו'

- How does the law change in the previous question if the *mei chatat* was *tameh*? (ט: 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? (ט: ט)
- What is *tumat madaf*? (יא: י)
- Which items that are susceptible to *tumat midras* are considered *madaf* for *chatat*? (יא: י)
- Which people are considered *madaf* for *chatat*? (יא: י)
- Explain the debate regarding which items that are susceptible to *tumat met* are considered *madaf* for *chatat*. (יא: י)
- What is the law regarding a *tahor* (for *chatat*) that touched a *madaf*? (יב: י)
- What is the law regarding a *tahor* person that touched food with his hands? With his feet? (יב: י)
- Explain the debate regarding a *tahor* that was *meisit* food. (יב: י)
- What is the law regarding a *kalal* that touched a dead *sheretz*? (יג: י)
- Explain the debate where the *kalal* was placed on top of the *sheretz*. (יג: י)
- What other case is debated in a similar manner? (יג: י)
- Explain the debate regarding a case where one who was carrying *lugin* was standing on a *tanur*. (יד: י)
- What other case is debated in a similar manner to the previous question? (יה: י)
- What is the law regarding a case where *lugin* of *mei chatat* came into contact with *lugin* of *kodesh*? (יז: י)
- What is the law regarding a case where a *tahor* held the two *lugin*, one in each hand? (Provide all four cases.) (יז: י)
- What is the law if one touched both *lugin* that were resting on the floor? (יז: י)
- 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? (יח: יא)
- Does the law of *tzamid patil* apply to *mei chatat*? Does it apply to water collected for *mei chatat*? (יא: יא)
- In what two ways are doubtful cases by *tumah* for *trumah* similar for *chatat*? (יב: יא)
- What is the law regarding *refafot*? (יב: יא)
- What is the law regarding one who eats *trumah* onto which *mei chatat* fell? (Provide both cases.) (יב: יא)
- How could one that is *tahor* for *mei chatat* cause the *mei chatat* to become *tameh*? (יב: יא)
- What is the difference for one that is required to immerse in the *mikveh*, before and after immersing and what remain prohibited? (יד: יא)
- If one requires immersion in *mikveh* by rabbinic decree, to what can he transfer *tumah*? (יה: יא)
- Which case is debated regarding the previous question? (יה: יא)
- What is law regarding such a person after immersion in the *mikveh*? (יה: יא)
- If one requires immersion, in what manners can they transfer *tumah* to *eifer chatat*? (What else can be made *tameh* in the same manner?) (יז: יא)
- Explain the debate how such people can transfer *tumah* to the other three components of *mei chatat*. (What are they?) (יז: יא)

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Parah 11:7-8	Parah 11:9-12:1	Parah 12:2-3	Parah 12:4-5	Parah 12:6-7	Parah 12:8-9	Parah 12:10-11

