



Channelling Water for Mei Chatat

A person who becomes *tameh met* requires the *mei chatat* in order to become *tahor*. The *mei chatat* consists of natural spring water (*mayim chayim*) with some of the ashes of the *para aduma* sprinkled on it. The *Mishnah* (6:4) teaches that if someone channels the water from a spring into a barrel using something that is susceptible to *tumah* then the water may not be used to prepare the *mei chatat*. How do we understand this law?

The *Bartenura* explains that the reason is explained in *Gemara Zevachim* (25b). The *Torah* (*Vayikra* 11:36) state that, “only a spring (*mayan*) and a cistern (*bor*), a gathering of water (*mikveh*) shall remain *tahor*” – in other words their creation shall be *tahor*. He continues explaining that even though the *pasuk* is referring to a *mikveh* (natural collection of water) and not spring water, nevertheless it is understood that this rule applies to all water collected for purification purposes.

The *Mishnah Achrona* asks considering the derivation above, why should a *kli* that is susceptible to *tumah*, but now *tahor*, invalidate the use of the water. Perhaps the *pasuk* is to be taken literally and we should therefore only discount *tameh keilim*. He suggests that since the term *mikveh mayim* is used, and since a *mikveh* cannot be come *tameh*, it serves as the requirement for anything used to channel the water to a *kli* used to collect the water for *mei chatat*.

The *Griz* probes this requirement and asks whether this is a law that applies to spring water in general or only to spring water that is to be used for purification purposes. The practical difference between these two understandings is found in the cases of spring water collected for a *metzora*. If the water passing over the *keilim* removes its status as being *mayim chayim* then it may not be used. If however, the law only applies to

water that will be used for *tahara* then it may presumably be used for a *metzora*.

One would suspect the given the *pasuk* from which this law is derived, it appears that it applies to the definition of spring water. Yet *Rashi's* understanding that “the purifying water must be brought about through *Tahara*”, implies that the law applies to the status of the collected waters to be used for *tahara* and not the status of the spring water itself.

The *Mishnah Achrona* however asks how a person can collect the water? A person is susceptible to *tumah* and the water should therefore be invalid due to this law. The question is further strengthened when considering the position of the *Rosh* (*Mikvaot* 5:5). He understands that when our *Mishnah* rules that the water is valid if channelling with something not susceptible to *tumah*, this is only if the item was there prior to the water flowing in that location, otherwise they would be invalid since the person holding or placing the item there in order to channel the water is susceptible to *tumah*. Yet the *Torah* explicitly states that “he places the water in a utensil” which clearly permits a person to collect the water!

The *Mishnah Achrona* explains that there is a difference between adjusting the flow and collecting the water in the *kli*. The *Mishnah* in *mikvaot*, where a man's involvement invalidates the water, is where the person adjusts the flow and it is therefore invalid. In other words, the new direction is being created through something that is susceptible to *tumah*. In our case however, the water is flowing directly into the *kli*. Consequently, even if the person holds the *kli*, it is not a problem and it is not considered as having being brought about not through *tahara*.

Revision Questions

ה'רפ"ט: ה' – ה'ז"ח

- Can two stones, that one brought together to make a trough, be used to contain the water for *kiddush mei chatat*?)י: ט(
- What is the law if the *eifer* fell into the *shoket*?)י: א'(
- What is the law if the *eifer* was removed and prior to placing it in the *shoket* the person closed the door to the room?)י: א'(
- When does standing the *shfoferet* upright prior to placing the *eifer* in the *shoket* not invalidate the *kiddush*?)י: א'(
- Explain the debate regarding whether *eifer* that was used to *mekadesh* some water can be reused for other water. What are the two cases discussed?)י: ב'(
- What is a *t'fi*? What is the law regarding the water in a *t'fi* that was fully immersed in the *shoket* during *kiddush*?)י: ג'(
- What is the law regarding a case where a sponge was found in the base of the *shoket*?)י: ג'(
- What substances can be used to guide water from a *maayan* into a *kli* for it to be used for *mei chatat*?)י: ד'(
- Can water from a spring channelled into a cistern be use for *mei chatat*?)י: ה'(
- For what other cases does this law apply?)י: ה'(
- Can five people separately collect water for the purpose of one *kiddush mei chatat*?)י: א'(
- If those five people collected them for five *kidushin* can they be combined for one?)י: א'(
- Would the law be different in the previous case if they were all collected by one person?)י: א'(
- What is the law if one collected the water for one *kiddush* and then decided to use them water for five? In what case would the law change?)י: א'(
- Can one fill water for two *kidushin* at the same time?)י: ב'(
- Does the law change if the second is for someone else?)י: ב'(
- In what situation would one not invalidate the water if at the time of filling he did another *melacha* with his other hand?)י: ג'(
- What is the law if one performs *kiddush* for himself and for someone else at the same time?)י: ג'(
- What is the law regarding a case where one says to another:)י: ד'(
 - “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?)י: ה'(
- Regarding the previous question, how should they then carry the water?)י: ה'(
- Can one return a rope he borrowed to fill water for *mei chatat* when returning from the task?)ז: י'(
- How should one wind the rope tied to the bucket when drawing the water for *mei chatat*?)ז: י'(
- In what case would hiding away the rope after filling not invalidate the water?)ז: י'(
- In what case would clearing potshard from the *shoket* prior to *kiddush* not invalidate the water?)ז: י'(

Local Shiurim

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Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
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Friday & Shabbat

10 minutes before *Mincha*
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Kollel Magen Avraham
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Rabbi Chaim Brown
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Rav Meir Pogrow
613.org/mishnah.html

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Rabbi C. Brown
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
16 th August א' לולא	17 th August ב' לולא	18 th August ג' לולא	19 th August ד' לולא	20 th August ה' לולא	21 st August ו' לולא	22 nd August ז' לולא
Parah 7:9-10	Parah 7:11-12	Parah 8:1-2	Parah 8:3-4	Parah 8:5-6	Parah 8:7-8	Parah 8:9-10

