



Reusing Fallen Ashes

The preparation of the *mei chatat* (the water used to purify a person that was *tameh met*) involved placing the ashes from the *para aduma* on natural spring water. This act is referred to as *kidush mei chatat*. The *Mishnah* (6:1) teaches that the water had to be placed directly and intentionally. If the ashes fell into the water, it would not have been valid. Furthermore, if he intended to place the ashes directly in the water, but it landed and rested on the wall of the vessel before falling in the water it would also be invalid.

The *Mishnah Achrona* understands that in this case the ashes that fell could be recovered and used again for preparing the *mei chatat*. He reasons that nothing occurred to the water or ashes that would have rendered them invalid *per se*; the issue was the placement of the ashes. Recall that if one engaged in another activity between filling the water and placing the ashes, the water will be invalid. The *Mishnah Achrona* explains that even though the placement of the ashes in this case was invalid, it is not considered an intervening activity, since when the individual placed the ashes, he was intending to do so properly.

The *Mishnah Achrona* cites the *Tosefta* as a support for this conclusion. The *Tosefta* teaches that if wind blew the ashes into the water, one can dry the ashes and still use them for *kiddush*. If however the ashes had already been used for a valid *kiddush*, then *R' Shimon* and *R' Meir* maintain that it could still be dried and reused while the *Chachamim* disagree. Since the debate seems to only be when the ashes were used properly, it appears that everyone agrees that if they fell in, they can be reused. The *Chasdei David* explains that this is how the *Rash* understands the *Tosefta*.

What would be the reason to differentiate between the two cases? When explaining the position of the *Chachamim*

that the ashes cannot be reused, the *Tifferet Yisrael* explains that they cannot be used for *kiddush* of other water. He explains that this is because the *mitzvah* was already performed with these ashes. He continues that this is no different to the *mei chatat*. Once some of that water was used to purify someone, it cannot be collected and reused to purify someone else. It would follow that in our case, since the *mitzvah* of *kiddush* was not fulfilled with the ashes, nothing should prevent them from being reused.

The *Rambam* (*hilchot Para Aduma* 9:3) however rules that in our case the ashes cannot be dried and reused. The *Mishnah Achrona* suggests that the *Rambam* simply had a different version of the *Tosefta* on which he based his ruling.

The *Chasdei David* maintains that the *Rambam* disagreed with the *Rash*'s understanding of the *Tosefta*. In other words, when the *Tosefta* presents the position of the *Chachamim*, they argue in both cases. He explains that even though the ashes were not able to affect a valid *kiddush*, their landing in the water is considered enough of an act of *kiddush* to prevent them from being dried and reused.

The *Aruch HaShulchan* (*Parah* 68:11) presents another explanation. The next *Mishnah* (6:2) records the debate between *R' Meir*, *R' Shimon* and the *Chachamim* differently. The *Mishnah* opens and presents the case as follows: "if the *kiddush* (i.e. the ashes) were floating on the surface of the water...". The *Aruch HaShulchan* notes that the *Mishnah* does not differentiate whether the ashes were placed there intentionally, or blown in. The *Chachamim* argue there that any of the ashes that got wet cannot be reused. The *Aruch HaShulchan* therefore suggests that the *Rambam* ruled according to the *Mishnah* in favour of the *Tosefta*.

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Revision Questions

פרה ה' ג' – ז' ב'

- Explain the debate regarding when a hollowed-out pumpkin can be used to contain the water for *mei chatat*. (ה' ג')
- Explain the debate in detail regarding a *shfoferet* that was made into a *kli* for the purpose of contain the *eifer chatat*. (ה' ד')
- Explain the debate regarding which three people cannot place the *eifer* in the water. (ה' ז')
- Are there any *keilim* in which *mei chatat* cannot be *mekadesh*? (ה' ה')
- Can the *kiddush* be performed if the water is on one's hands? (ה' ה')
- Which two laws regarding *tumah* and *tahara* apply only to *klei cheres*? (ה' ה')
- Can a clay shell be used for *kiddush mei chatat*? (ה' ו')
- Can an egg shell be used for *kiddush mei chatat*? (ה' ו')
- List five legal differences if a trough was carved in stone or formed from stone and then attached to the ground with plaster. (ה' ו')
- What difference does it make if a *shoket* was perforated at its base or side and in both cases were plugged with rags? (ה' ו')
- When does a clay rim invalidate a utensil for use in collecting water for *mei chatat*? (ה' ו')
- In which two cases where two troughs were carved in a detached stone, would *kiddush* in one affect the other? (ה' ח')
- Can two stones, that one brought together to make a trough, be used to contain the water for *kiddush mei chatat*? (ה' ט')
- What is the law if the *eifer* fell into the *shoket*? (ה' י')
- 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? (ה' י')
- When does standing the *shfoferet* upright prior to placing the *eifer* in the *shoket* not invalidate the *kiddush*? (ה' י')
- 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? (ה' יב')
- 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*? (ה' יג')
- What is the law regarding a case where a sponge was found in the base of the *shoket*? (ה' יג')
- What substances can be used to guide water from a *maayan* into a *kli* for it to be used for *mei chatat*? (ה' יד')
- Can water from a spring channelled into a cistern be use for *mei chatat*? (ה' ה')
- For what other cases does this law apply? (ה' ה')
- Can five people separately collect water for the purpose of one *kiddush mei chatat*? (ה' ז')
- If those five people collected them for five *kidushin* can they be combined for one? (ה' ז')
- Would the law be different in the previous case if they were all collected by one person? (ה' ז')
- 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? (ה' ז')
- Can one fill water for two *kidushin* at the same time? (ה' ז')
- Does the law change if the second is for someone else? (ה' ז')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
9 May כ"ז אייר	10 May כ"ח אייר	11 May כ"ט אייר	12 May א' סיון	13 May ב' סיון	14 May ג' סיון	15 May ד' סיון
Parah 7:3-4	Parah 7:5-6	Parah 7:7-8	Parah 7:9-10	Parah 7:11-12	Parah 8:1-2	Parah 8:3-4

