

Chapter 19

Mei Chattas – Parah Adumah Water

As mentioned in [Chapter 1](#), the *taharah* from *tuma's meis* requires *mei Chattas* – water of the *Parah Adumah*. The Torah calls the *Parah Adumah* a *Chattas*, and in *Chazal*, as well as in this *sefer*, the two terms are interchangeable: *Mei Chattas* refers to the waters of the *Parah Adumah*, and *tahor L'Chattas* refers to the special *taharah* requirements for *Parah Adumah*, and so on.

It's important for all of us to know these *halachos* even though the bringing of the [פרה אדומה](#) is the job of a *kohen*, because after it is burnt to ashes anyone can take some ashes and put them in the water and be *metaher* himself and everything in his house.¹

One is not allowed to charge for being *mekadesh* the water or for doing [הזאה](#) (sprinkling), so you will need to be prepared to do it yourself. Even if you find a nice *Yid* who is willing to do it for you for free, you might not want him to go through every single article of clothing and gadget in your home.

What Necessitates Haza'ah?

Ohel Hameis

1. A person or *keli* that was in a room where there was a *meis*, or in a room that was open to a room where there was a *meis*, is *tamei tum'as meis* and needs *haza'ah*.

Chalal Cherev

2. We learned ([Chapter 1](#) #2) that there's a *din* called *chalal cherev*, which means that a *keli* that touched or was in the room of the *meis*, is an *avi avos hatum'ah* just like a *meis*. One who touches that *keli* becomes an *av hatum'ah*. According to many *Rishonim* this *din* is applicable only to metal *keilim*, and according to others this *din* is applicable to all *keilim*

¹ וברש"י ברכות (כח, א ד"ה מזה) מבואר שהיו רגילים לעשות הזאה ע"י כהן, והיינו מפני שהוא בקי בהלכות, אמנם לעתיד לבא כתיב (ישעיה סא, ו) ואתם כהני ד' תקראו, וכולם יזכו להיות בבחינת כהן.

except for *klei cheres* (see [ibid #3](#)). We have also learned ([ibid #14](#)) that there is a big *machlokes* whether or not a person or *keli* which touched a *chahal cherev* (and is *tamei* for 7 days) needs *haza'ah*. The opinion of most *Rishonim* is that they do require *haza'ah*.

If you were ever in the same room as a *meis*, or in a *beis hakvaros*, all the clothing that you were wearing, and anything else you had with you all need *haza'ah*. Then, when you came home and you put your keys on the table, desk etc., they, too, all need *haza'ah*. And, according to the *shittos* that the *halachah* of *chahal cherev* applies to other *keilim* besides metal, when you put your socks in the washing machine, every article of clothing that they touched, and the drawer that they touched, and the *shtender*, and the night table that you put your glasses on, and the chair that you put your jacket on, all need *haza'ah*.

3. According to one opinion (see [ibid #4](#)), any *keli* that is in the *ohel* of a *chahal cherev* needs *haza'ah*.

This means that if your keys² were in *an ohel* of a *meis*, and you bring those keys into any room, everything in that room needs *haza'ah*!

Afar Chutz La'aretz

4. The requirement of *ohel hameis* or a *beis hakvaros* is only necessary for those holy *Yidden* who have never stepped out of Eretz Yisrael,³ and never walked into the house of a non-Jew. However, any person or *keli* that touched or was *ma'ahil rosho ve'rubo* over the ground of *chutz la'aretz* is *tamei meis mid'Rabbanan* and needs *haza'ah* (see Chapter 6 #9).⁴

In short, basically everything will need *haza'ah* when Mashiach comes.

² ודוקא מתכת, אבל א"א לצורך שיטת הרמב"ם וסיעתו דגם בשאר כלים אמרינן חלל חרב, מקושיית התוס' (שבת יז) מהאיכר עובר ומרדע על כתיפו, למה לא טימאהו משום שהחלל חרב מאהיל עליו, ולר"ת התי' דמיירי שאין בו מתכת, ולרמב"ם וגר"א התי' הוא דאין דין דחלל חרב מטמא באהל. (והרע"ב באהלות פרק א משנה א כתב דחלל חרב שייך בכל הכלים, ובפרק יא משנה ח כתב דמטמא באהל, וכבר נתקשו בזה האחרונים.) ולא כתבתי מה שיותר מצוי: הטבעת שבתגורה, דלכאורה כיון דטומאתו רק משום דמחובר לכלי עור, אין זה כלי מתכת.
³ וסמוך לא"י ואין קרקע עבודה ביניהם ג"כ טהור, עי' כמה פרטים בחזו"א (אהלות כה, א).
⁴ כן הוא דעת תוס' (גזיר נד, ב), ודעת הרמב"ם דרק על מגע ומשא צריך הזאה, אבל מאהיל על גושה, סגי בטבילה והערב שמש, (מל"מ פרק יא מהלכות טומאת מת).

We can break up the process into four parts: Obtaining the ash of the *parah*, obtaining the water, *kiddush* (combining the two into *mei Chattas*), and performing the actual *taharah*.

Obtaining the Ash

It is beyond the purview of this discussion to detail the intricate *halachos* of the *hakravah* and burning of the *Parah Adumah*. We will begin our discussion with *asifas ha'eifer*.

Asifah

5. After the *parah* is burnt, the ashes are gathered, and placed in a *keli* which is *tahor*. This process is not limited to a *kohen*. Any man or woman who is *tahor* (see below #) can perform the *asifah*. The *asifah* can be done by day or by night. Only non-Jews⁵ or *ketanim* are excluded from this step.

Pure Ash

6. *Eifer parah* is not allowed to have any foreign ingredients mixed in. If anything gets mixed in to the *eifer*, it is *passul*.⁶

Hesech Hadaas

7. There is an opinion that *hesech hadaas* will disqualify the *eifer parah*.⁷

Obtaining the Water

Source

8. The water must be drawn from a flowing river. When Mashiach comes there will be a river flowing out of the Kodesh Hakodashim,⁸ and we will use that river for this purpose.

9. If the pail was *toiveled* in a *mikveh* which is not flowing, the pail must be dried before *milui*, so there is no non-qualified water mixed in, which

⁵ רמב"פ פרק ד' הלכה יז.

⁶ פרה פרק ט משנה ז.

⁷ ר"ש ורא"ש פ"ר מ"א.

⁸ זכריה יג, א.

would *passul* the *mei Chattas*. If the pail was *toiveled* in a source of flowing water, the pail does not need to be dried before *milui*.⁹

Milui

10. The water must be drawn by a *tahor* into a pail. Nothing that is *mekabel tum'ah* can assist in getting the water into the pail; not hands nor any *keli* that is *mekabel tum'ah*.¹⁰ This step is also *kasher* by night or by day, and only non-Jews¹¹ or *ketanim* are excluded from this step.

P'sul Tum'ah

11. The water is disqualified by way of *maga* of a *tamei* who requires *tevillah* in a *mikveh*, whether his *tum'ah* is *mid'Oraysa* (e.g., from touching a *sherez*), or *mid'Rabbanan* (e.g., he went swimming in *mayim she'uvim*).

P'sul Melachah

12. From the time *milui* begins and beyond, the water will become *pasul* if the person holding the water engages in any *melachah*. This *p'sul* is *mid'Oraysa*. Many *Rishonim*¹² say that this *p'sul* is a branch of the *p'sul* of *hesech hadaas*, and therefore the terms *melachah* and *hesech hadaas* are sometimes interchangeable. Exactly what constitutes *melachah* will be detailed in this section. We will also discuss at what point in the process is this *p'sul* no longer applicable.

Type of Melachah

- א. The *melachah* which *passuls* is only such *melachah* which is not directly related to the *milui* at the time of *milui*, or to the *kiddush* up until the time of *kiddush*.¹³

Winding the rope of the pail around your hand while drawing the water is directly related to the *milui*. Winding the rope around your hand after the

⁹ פרה פרק ה משנה ב.

¹⁰ פרק ו משנה ד.

¹¹ רמב"ם פ"ו ה"ב. ולגבי עכו"ם בודאי לאחר שגזרו שמטמא כזב לא מהני, אלא אפילו קודם שגזרו ע' טעם ודעת שם שמצדד דלא מהני.

¹² ראב"ד פ"ז ה"ג, רמב"ו חולין ט, רש"י שם לב, תוס' ישנים יומא מב. בשם הריב"א.

¹³ פרק ד משנה ד.

water has been drawn is not related to the *milui*. This unrelated act is considered a *melachah* which renders the water *passul*.¹⁴

A Different Kiddush

- ב. A different *kiddush* is considered an unrelated *melachah*, and drawing water for a different *kiddush* is considered an unrelated *melachah*. Drawing more water for the same *kiddush* is related and would not *passul*.¹⁵

If you draw two pails, and you intend to *mekadesh* them separately, the first pail becomes *passul*, because drawing the second pail to do a different *kiddush* is unrelated. But, if you are planning to pour them into a big bucket, and being *mekadesh* them together, then all of the drawing is being done for the same *kiddush* and there is no unnecessary or unrelated *melachah* being done.

If you filled up five pails intending to pour them into one big bucket and be *mekadesh* them together, and then you changed your mind and decided to be *mekadesh* each one separately, only the first pail is *kasher*. The rest of the pails had the *p'sul melachah* of the first *kiddush* which was unrelated to them.

Stopping

- ג. Stopping¹⁶ on the way to do something¹⁷ is considered a *melachah* which *passuls*.

Taking A Detour

- ד. Taking a detour to take care of something on the way from the *milui* to the *kiddush* is considered a *melachah*, even if one did not stop. However, it is not necessary to take the shortest route.¹⁸

¹⁴ פרק ז משנה ז.

¹⁵ פרק ז משנה א.

¹⁶ במשנה וברמב"ם איתא עמד, וכפשוטו משמע אפי' לרגע. אבל הר"ש, הרא"ש, והרע"ב פי' דעמד הכוונה נתעכב, ובהלכתא גברתא כתב דוקא שיהי' בו הרבה עד שהסיח דעתו ממנו. והגר"א (תוספתא) כתב שנתבטל ממלאכתו בשביל זה, ומשמע דאינו לרגע, וגם אינו לזמן הרבה, וצ"ע.

¹⁷ לאפוקי עומד לפוש, ואח"כ הורה הוראה, ורק העמידה לשם ההוראה נחשב כמלאכה, טעם ודעת פ"ח ס"ק ג'.

¹⁸ פרק ז משנה ו.

Returning the Rope

- ה. If one borrowed the rope for the pail, he can return it if he doesn't go out of his way, and doesn't stop. However, carrying along anything else that is unrelated to this *kiddush*,¹⁹ or going out of the way to return the rope, would be considered a *melachah*.

Speaking

- א. Speaking (or davening) is not considered a *melachah*; if someone asks a question, the one who is responsible for the water can answer, as long as he is alert enough the whole time that he would be aware if the water became *passul* or *tamei*. However, this is allowed only providing that one did not stop walking to answer or to point to something. As we mentioned above, stopping is a *melachah*, or *hesech hadaas*.²⁰

Eating

- א. Eating while²¹ walking is not considered a *melachah* (because it gives one strength to carry the *mei Chattas*). Putting away the leftovers is considered a *melachah*, however, throwing away garbage that is already in one's hand and does not necessitate going out of your way is not a *melachah*.²²

Closing the Door or Covering the Ashes

- ה. When entering a room for the purpose of the *kiddush* one may open the door, however he cannot close it, because that action is unnecessary for the water, and would be considered a *melachah*.²³

Likewise, after putting down the pail of water to open up the container of the *eifer chattas*, replacing the cover, or placing the

¹⁹ חזון איש (פרה ט, יג).

²⁰ פרק ז משנה ט.

²¹ כ"כ הרמב"ם פ"ח ה"א, וע' משנ"א וטעם ודעת (בה"ל ד"ה ואכלן), דאם באמת אין לו הכח ללכת בלי לאכול, אפי' ישב לאכול, ורק כשא"צ כ"כ חז"ל לא חשבוהו כהיסח הדעת כ"ז שלא עמד.

²² שם מי"ב.

²³ שם פ"ו מ"א. אע"ג דבתוספתא (הובא בר"ש שם) כתב כן לאחר שנטל את האפר, היינו באופן שהמים כבר משומרים, אבל כשבא עם המים ושמירתן מוטל עליו, הוי מלאכה (טעם ודעת פ"ח אות צב).

container of *eifer* on the floor are not necessary components of the *kiddush*, and would *passul* the water.²⁴

Shomer

13. As long as the water is in one's hands, it does not help to appoint a *shomer* to watch while one does a *melachah*.²⁵ However, if the person watching the water gave the water over to another *tahor* to watch, or be *mekadesh* it, then his *melachah* does not affect the water, because he is no longer the *shomer*.

A Tamei L'Chattas

14. One who was not careful with all of the *gezeiros* of *tahor l'Chattas* which are enumerated later in this chapter is not only *tamei l'Chattas*, but if he is the *shomer*, he is disqualified for *shmirah*. Since the *shomer* was disqualified from *shmirah*, the water becomes automatically *passul*, due to *hesech hadaas*.

Extent of P'sul Melachah

15. The *p'sul* of *melachah* applies only during the process of drawing the water transporting it, and being *mekadesh* it. Once the *kiddush* is done, *melachah* no longer *passuls* the *mei Chattas*.

Delaying the Kiddush

16. Although *melachah passuls* up until *kiddush*, it is not necessary to be *mekadesh* right away. The water can be stored in a safe place in one's home, for many years, until one is ready to use it. While the water is securely stored there is no problem of *melachah*. Then, when one decides to be *mekadesh*, from that time until *kiddush* there will be a *p'sul melachah*.²⁶

Melachah B'gufan

17. No *melachah* can be done *to the water* from the time of *milui* and onward. Using the water to measure by placing an object in the water and seeing how much the water level rises would be considered a *melachah b'gufan*. According to some, measuring against the water (by putting the water

²⁴ ש.ם.

²⁵ משנה שם פרק ח משנה א.

²⁶ רמב"ם (פרק י מהלכות פרה הלכה ב).

on one side of the scale) is only disqualified if you deliberately had *hesech hada'as*.²⁷

Kiddush

The Keli

18. For the *kiddush* one must take a *keli* which is large enough to hold the amount of water which can be *shpritzed*. As with the water before *kiddush* (above #), it becomes *tamei* by way of *maga* of a *tamei* who requires a *tevillah* in a *mikveh*, but not by *masa* from a *tamei* that is not *metamei* through *masa*. After the *kiddush* even a *tamei* which normally is not *metamei* through *masa*, for example a *tamei meis* or *sheretz*, will make the water *pasul* through *massa*.

The Kiddush

19. The *kiddush* is done by placing the water for *kiddush* in a *keli*, and sprinkling the *eifer parah* on top of the water. There must be enough ash that the ash is noticeable on the surface of the water. Then, the *mekadesh* mixes the water.

Switching the Order

20. If he places the ashes in the *keli* before pouring in the water, the *eifer* is *passul*.²⁸

Who and When

21. As by the steps of *asifah* and *milui*, *kiddush* can be performed by any adult, Jewish person who is *tahor*, and it may be done at night.²⁹

²⁷ לדעת הרמב"ם (פ"י ה"ה), וראב"ד (פ"ו ה"ג) כל הסוגיא בגיטין נג' מיירי לאחר קידוש, דקודם קידוש הרי כל מלאכה פוסל, א"כ אפילו שקל כנגדן יפסל. אבל תוס' בב"ק נו' וצח' כתבו דמיירי קודם קידוש, וכן דעת הר"ש ורא"ש (פ"ט מ"ד), ודעת רש"י בגיטין לפי החזו"א (סי' ז' אות יד'). ופירשו הר"ש ורא"ש דמיירי שאחר עשה מלאכה, דאילו הבעלים גם בשקל כנגדן יפסל. וקשה במאי מיירי אם זה תחת ידי האחר א"כ הרי הוא כמו הבעלים, וע' חזו"א שם, ובס' ט' ס"ק יא' דמיירי שהבעלים משמרים, וואעפ"כ פוסל אם השוקל הסיח דעתו. ותוס' סתמו בזה, ואולי כאן עדיף מכונן החבל וכל שאר מלאכה דחשיב כהיטח הדעת, שאינו עוסק במים עצמן, משא"כ כאן דעוסק במים לכן רק אם הסיח דעתו בפירוש, נחשב כהיטח הדעת, ודוחק.

²⁸ רמב"ם פ"ט ה"א.

²⁹ שם פ"ו ה"ב.

Kavanah and Koach Yado

22. The *eifer* must be placed in the water with express intent for *kiddush* and manually. The ashes cannot just fall in to the water.³⁰

Tubes were typically used to store and distribute the *eifer*. When pouring the *eifer* into the water, one needs to be careful. On one hand, one does not want to waste any of the precious *eifer*, and whatever touches the water cannot be used again.³¹ So we do not want to tilt the tube too much when pouring. On the other hand, if one tilts his hand only slightly, and the *eifer* rolls towards the top of the tube and then falls into the water by itself, or the wind blows it in, it's not *kasher*, because it was not placed in the water by the *koach* of the *mekadesh*.³²

Using a Glove

23. According to some *shittos* you cannot use a glove when taking the *eifer* and putting it on the water.³³

Wearing Shoes

24. While being *mekadesh* the water you don't wear shoes.³⁴

Tahor L'Chattas

The Torah says that everyone involved in the *Parah Adumah* has to be *tahor*. *Chazal* were *mekabel* that even a *tevil yom* (someone that was *tamei* and was *toivel*, but it is still the day, and therefore did not yet have *haarev shemesh*) is *tahor* for the *Parah Adumah*. Because the *Tzedukim* didn't believe in this *derashah*, the *Chachamim* made it a point to actively introduce *tum'ah*; the person would purposely become *tamei*, and then engage in the *Parah Adumah* process after he is *toivel* but before *haarev shemesh*. They enacted this procedure in order to show that we follow what *Chazal* were

³⁰ פרה פרק ו' משנה א, ורמב"ם שם ה"ב.

³¹ שם פרק ו' משנה ב.

³² שם משנה א.

³³ עי' חזו"א (יב, ט).

³⁴ שם פרק ח' משנה ב' י"א שמא יפול משקים מעלמא על הסנדל, ויטמא את הסנדל והסנדל יטמא את האדם, וי"א שמא יפול מהמי חטאת ויפסל בהיסח הדעת ומדרבנן מטמא כלים ויטמא האדם. י"א ה"ה נושא ומזה לא ינעול, וי"א דוקא מקדש (ע' תוס' יו"ט בשם הכ"מ, תפא"י וגר"א).

mekabel, and not the people who think they know better than the *Chachomim*.

However, *Chazal* were afraid that by enacting a protocol which actively introduces *tum'ah*, people will come to be lax in the required *taharah* of *Parah Adumah*. Therefore, they instituted a many *chumros*, to make sure that everyone realizes the stringency of the *taharah* required for the *mei Chattas*.³⁵ In this section we will discuss these *chumros*.

Al Taharas Chattas

25. Any person or *keli* involved in the *Parah Adumah* or *mei Chattas* has to *toivel* with the intent to be *tahor l'Chattas*, or '*al taharas Chattas*'. Even *tevillah* with the intent to be *tahor* for *kodshim* is insufficient, and a *tahor* for *kodshim* is still considered *tamei* for *Chattas*.³⁶

Zav for Chattas

26. Anyone that is not *toivel* with this intention is considered, vis-a-vis any part of the *Parah Adumah* process, to be *tamei* like a *zav*. If someone who is *tahor* for *Parah Adumah* touches or moves or lifts (without touching) one who is not *tahor* for *Parah Adumah*, that person becomes *tamei* vis-a-vis *Parah Adumah*.³⁷

Midras for Chattas

27. Any *keli* that can become *tamei midras* (chairs, beds, clothing, etc.), even if it is *tahor*, if it is not *al taharas Chattas*, it is considered a *midras*. If one who is *tahor l'chattas* touches, moves, lifts, leans, stands, sits or lays on it, he becomes *tamei vis-à-vis Chattas*.³⁸

Keilim

28. A *keli* that cannot become *tamei midras* (e.g., a key), but is *mekabel tum'ah* and was not *toiveled al taharas Chattas*, will render one as *tamei l'Chattas* via touch. Lifting or moving it (e.g., the key was in the door and you closed the door), depends on the current status of the *keli*. If the *keli*

³⁵ יומא ב, א ורש"י ד"ה כי היכי.

³⁶ תגיגה יח, ב.

³⁷ פרה פרק י משנה א.

³⁸ שם.

is *tahor*, it will not render one *tamei l'Chattas*. But, if the *keli* is *tamei meis*, then *masa* or *heset* will render one *tamei l'Chattas*.³⁹

Food and Drink

29. All foods (that are *muchshar* to be susceptible to *tum'ah*) and drinks are automatically considered *tamei l'Chattas*. Therefore, if food touched any part of a person's body other than the hands, the food is not *metamei* the person, since a person can only be *mekabel tum'ah* from an *av hatum'ah*. However, if the food touches one's hands, it is *metamei* the hands vis-à-vis *Parah Adumah*.⁴⁰

Tum'as Yadayim of Chattas

30. Another *chumrah* instituted by *Chazal* for the *taharah* of *Parah Adumah* is that if one's hands become *tamei*, his entire body is *tamei*.⁴¹ In the previous halachah, then, if one's hands comes in contact with food, he needs to *toivel* again, *al taharas Chattas*.

Perpetual Transmission of Tum'ah

31. Another *chumrah* instituted for *Parah Adumah* is that unlike *kodshim* that can only become *tamei* up to a *revi'i*, *tum'ah* vis-a-vis *Parah Adumah* continues to spread perpetually.⁴²

32. These same *halachos* apply to *keilim* as well, even if they were all *tahor l'Chattas*. If a *keli* became *tamei*, even only from the outside (e.g., water touched the outside of a *keli*), the whole *keli* becomes *tamei*, and is *metamei* the next *keli*, which can be *metamei* the next, ad infinitum.⁴³

Reuven's hands became *tamei l'Chattas* from contact with food. Now, his whole body becomes *tamei l'Chattas*, and can be *metamei* Shimon. Shimon can, in turn, be *metamei* Levi, and so on ad infinitum, even if they were all *tahor l'Chattas*.

³⁹ שם בר"ש.

⁴⁰ שם משנה ב.

⁴¹ לשון המשנה חגיגה יח, ב, 'אם נטמא ידיו, ומשמע דאם הסיח דעתו משמירת ידיו דהוי סתם ידיים לא נטמא גופו, ויתירה מזו דעת הראשון לציון (חגיגה יח) בדעת הרמב"ם דדוקא אם נטמאו ידיו בטומאה שעיקרה מן התורה אבל ע"י ספר לא נטמא גופו, דלא כדעת רש"י דגם אם נטמאו ע"י ספר נטמא גופו. אמנם דעת המאירי דלמ"ד בירושלמי גבי קדשים דסתם ידיים בעי טבילה, ה"ה גבי חטאת אם טמאים משום סתם ידיים נטמא גופו.

⁴² שם פרק יב משנה ז.

⁴³ שם משנה ח.

Taharah Process

Haza'ah Shlishi U'Shevi'i

33. A person or *keli* that became *tamei meis* can receive his first *haza'ah*⁴⁴ on the third day of his *tum'ah* (e.g., if he became *tamei* on Monday, he can receive his first *haza'ah* on Wednesday), and the second *haza'ah* on the seventh day of his *tum'ah*.

Tevillah

34. On the seventh day, after the *haza'ah*, he (or the *keli*) must *toivel*, and then, after *haarev shemesh*, is fully *tahor*. He can now enter the *Beis Hamikdash* and eat *korbanos*. According to one opinion, he must also *toivel* on the third and seventh day of his *tum'ah*, before each *haza'ah*.⁴⁵

The Eizov

35. An *eizov*, which is a kind of grass, is used for the *haza'ah*. *Lechatchilah* one takes three *eizov* sprigs, each one a *tefach* in length, with the roots attached and the flowers already blossomed, and ties them together.⁴⁶

Tevillas Ha'eizov and Haza'ah

36. The *haza'ah* is done by dipping the *eizov* into the *mei Chattas* and *shpritzing* the person or *keli* which requires *haza'ah*. These two steps (*tevillas ha'eizov* and *haza'ah*) can only be done by day, and only by a *tahor* man or a *kotton* that has *daas*.

Koach Yado

37. The *eizov* must be dipped into the *mei Chattas* manually, with the *koach* of the *toivel ha'eizov*. One cannot simply drop the *eizov* in, or use gloves.⁴⁷

38. One is allowed to attach a string to the *eizov* to assist the dipping of the *eizov* into the *mei Chattas*. However, for the *haza'ah* itself one has to hold onto the actual *eizov* without gloves and not the string.⁴⁸

⁴⁴ ולדעת ר"ת (מגילה כ) צריך טבילה לפני כל הזאה, וזה יכול להיות בלילה.

⁴⁵ מגילה כ, א תורה ולא בשם ר"ת.

⁴⁶ שם פרק יא משנה ט.

⁴⁷ חזו"א (טו, א).

⁴⁸ שם פרק יב משנה א.

If the *keli* that the water is in has a narrow opening, or if the *eizov* is short, tie a string to the *eizov* and dip it into the *mei Chattas* while holding on to the string. Then grab on to the actual *eizov* for the *haza'ah*.

Directly From the Eizov

39. The *haza'ah* must come directly from the *eizov*. If the *mei Chattas* is *shpritzed* off of the string, or, if the *mei Chattas* hit one *keli* and bounced or rolled off and hit another *keli*, the *haza'ah* is not *kasher*. If one is not sure if the *shpritz* came from the *eizov*, or if it came from the string or another *keli*, it is *passul* because it is a *safek*.⁴⁹

Contact of One Drop

40. The *haza'ah* is *kasher* even if only one drop reaches any part of the skin with the exception of the tongue and teeth,⁵⁰ and for a *keli*, any part of the *keli*.

A Keli of Various Parts

41. A *keli* that is comprised of different parts that are attached permanently, *lechatchilah* one should do *haza'ah* on the main part.⁵¹ For a *keli* that has various parts which are not permanently attached, each part needs *haza'ah*.

A table with extra leaves which is *tamei* with *tum'as meis*; the main part of the table should receive *haza'ah*, as well as each leaf separately.

Multiple Haza'os

42. You can do *haza'ah* on a few people or *keilim*, and you don't have to dip the *eizov* in the water each time.

Haza'ah on a Davar She'eino Mekabel Tum'ah

43. If *haza'ah* was done to an object which is not *mekabel tum'ah*, the *mei Chattas* which remains on the *eizov* cannot be used anymore. A new *tevillas haeizov* is required. There is an opinion that even if the *tevillas*

⁴⁹ שם משנה ב.
⁵⁰ קידושין כה, א.
⁵¹ פרה פי"ב מ"ח.

haeizov was done with the intention of *shpritzing a davar she'eino mekabel tum'ah*, a new *tevillas haeizov* is required.⁵²

Haza'ah on a Tamei With Another Tum'ah

44. One who is *tamei tum'as meis*, and is also *tamei* with an additional *tum'ah* is allowed to receive *haza'ah* to remove the *tum'as meis*, and he will then remain with only the other *tum'ah*.⁵³

It is important to be knowledgeable about each *keli* to know if it is *mekabel tum'ah* or not. Otherwise, you may *shpritz* a number of *keilim*, thinking they are all *mekabel tum'ah*, and in truth one of them was not *mekabel tum'ah*, thereby disqualifying all subsequent *haza'os*. If you are doing *haza'ah* on a *keli* because it is a *safek* if it is *mekabel tum'ah*, you will have to dip again for any subsequent *keli*.

Mei Chattas

After *kiddush* the combined mixture of the water and ashes is referred to as *mei Chattas*. In this section we will discuss the *denim* which apply to *mei Chattas*.

P'sul Tum'ah

45. If the *mei Chattas* becomes *tamei*, it is disqualified, and it doesn't help to do *hashaka*.⁵⁴

46. If the tube of *mei Chattas* was left without a cover, and was found covered, we must assume the *mei Chattas* to be *passul*, because most people are not *tahor l'Chattas*.⁵⁵

Pure Mei Chattas

47. If any water, juice, or paint fell into the *mei Chattas* it becomes *passul*.⁵⁶ Therefore, it is important to keep it covered.

⁵² שם פרק יב משנה ג.

⁵³ רמב"ם פי"א ה"ג.

⁵⁴ פסחים לד: תוס' ד"ה ונתן, ולשיטתו וכן לשיטת הר"ש פי"ב מ"ח מיירי אפילו לפני קידוש, ובשערי דעת הערה 354 כתב בדעת תוס' זכחים עח: ד"ה הא ע"פ דברי הר"ש במקואות פי" מ"ו, דדין זה רק לאחר קידוש.

⁵⁵ פרק יא משנה א.

⁵⁶ פרק ט משנה א.

Hesech Hadaas

48. We learned that *melachah* of the one who is involved will disqualify the water before *kiddush*, and that once the water gets the status of *mei Chattas* by means of *kiddush*, such *melachah* will no longer *passul*. Still, *hesech hadaas* does *passul mei Chattas*. This means that the *mei Chattas* must be constantly be watched for *tum'ah*, or stored in a secure location, away from *tum'ah*.
49. When the *mei Chattas* is in transport, it must be carried in front of the bearer, so that he can see it, and not slung over his back.⁵⁷

A Tamei L'Chattas

50. One who was not careful with all of the *gezeiros* of *tahor l'Chattas* is not only *tamei l'Chattas*, but if he is the *shomer*, he is disqualified for *shmirah*. Since the *shomer* was disqualified from *shmirah*, the *mei Chattas* become automatically *passul*, due to *hesech hadaas*.

Melachah B'gufan

51. According to some Rishonim as with the water before the *kiddush*, *mei Chattas* is disqualified if the *mei Chattas* themselves were employed for a *melachah*. An example would be using the water to measure⁵⁸, as above #.⁵⁹

Av Hatum'ah

52. As we detailed in **Chapter 6 #5**, *mei Chattas* themselves are one of the *avos hatum'ah*, and they are *metamei* by way of *maga* and *masa* (moving without touching).

The Conundrum

53. The *Rishonim* ask a question: Since the *mei Chattas* is an *av hatum'ah*, anyone who lifts or moves it becomes *tamei* and is *metamei* any *keli* while he's lifting the *mei Chattas* (*tum'ah b'chiburin*).⁶⁰ If so, any time the

⁵⁷ רמב"ם (פרק י מהלכות פרה הלכה ד).
⁵⁸ לרמב"ם אם שקל כנגדן פסול דהוי כניתק מצותן, ואם שקל גופם לידע כמה משקלו דוקא כשהסיח דעתו, ולראב"ד אם שקל בשר כנגדן לא נפסל, אבל אם שקל בגופן כגון אם יש שנתות או נפסל משום מלאכה מדרבנן, חז"ל סי' ז' אות י'. ועצם דין זה שנפסל לאחר קידוש לראשונים אלו, ביארו האחרונים (ח"ב סי' א'), ומקדש דוד (סי' נ"א ס"ק ב'), וחז"ל סי' ט' אות י'). משום היסח הדעת דכל הקדשים.
⁵⁹ כן הוא לדעת רמב"ם (פ"י ה"ה) וראב"ד (פ"ז ה"ג), אבל לפי רש"י (גיטין נג. ד"ה מי חטאת, לפי החז"ל פרה ז, יד) ר"ש ורא"ש (פ"ט מ"ג), תוס' ב"ק נו. ד"ה העושה, ושם צח. ד"ה הא, כל הסוגיא מיייר לפני קידוש.
⁶⁰ כלים פרק א משנה ב.

mei Chattas is lifted to transport it, or to do *haza'ah*, the person is *tamei* and he should be *metamei* the *keli* that is holding the *mei Chattas*, and the *keli* should then be *metamei* the *mei Chattas*, and they should be *passul*! How can there ever be *mei Chattas* which is *kasher*?

The Solutions

54. There are three answers:

- א. Even *though mei Chattas* is *metamei* as an *av hatum'ah* for other things, but *vis-à-vis Parah Adumah* it is not considered *tum'ah*.⁶¹
- ב. The *tum'ah* of *mei Chattas* is only transmitted when moving the *mei Chattas* unnecessarily. However, if it is being transported out of necessity, to bring it out to the person or *keli*, there is no *tum'ah* transmitted.⁶²

According to this, if it is not necessary to transport the *mei Chattas*, for example, if the *tamei* can come to the water, then even if a *tahor l'Chattas* brings it over, the *keli* will become *tamei*, and be *metamei* the water!⁶³

- ג. Anyone that is *tahor l'Chattas* does not become *tamei* from the *mei Chattas*. Only one who is not *tahor l'Chattas* becomes *tamei*.⁶⁴

In short, the *tzaddik* who will be doing the *kiddush* and *haza'ah* has to go to the *mikveh*, *toivel* himself and all his clothing from *shtreimel* to shoes *al tahras Chattas*. He must be exceedingly careful not to touch, or move, or bump into, any person, clothing, or *keli*. He must watch the water that it does not do any of these either. After he is *mekadesh* the water he has to be careful not to move the water unnecessarily.⁶⁵

After learning all of these complex *halachos*, it seems like the only someone such as Moshe Rabbeinu or Eliyahu Hanavi could be trusted to do it right. However the Rambam⁶⁶ says that everyone even an *am ha'arets* is trusted

⁶¹ ר"ש (פרק ח משנה ב).

⁶² רמב"ם (פרק טו מהלכות פרה הלכה א, ובפיה"מ כלים פרק א משנה ב), תוספות (נדה ט, א ד"ה נוגע ונושא).

⁶³ תוספות (פסחים סט, א ד"ה שמא).

⁶⁴ הגר"א באליה רבה (פרק ט משנה ח), וכ"מ מדברי הרמב"ם בפיה"מ (פרק י משנה ו).

⁶⁵ לדעת התוספות פסחים ה"ל הערה 79.

⁶⁶ פרק יג מהלכות פרה הלכה יב.

that he or his *keilim* or his *mei Chattas* is *tahor*, and doesn't need any *hechsher* from the OU or the Eidah Hachareidis! Everyone is trusted with his own *heimishe hechsher*! Since there are so many *chumros*, it becomes important in his eyes, and as complex as it may be, anything is within reach of anyone who considers it important enough.

שאל נא את הכהנים תורה

1. Q. My husband is not home now to *shpritz* the *mei Chattas*. Can I *shpritz* it, or I need to wait until my husband comes home at night?
A. Both are not good options. The *haza'ah* cannot be done by a woman or at night.⁶⁷
2. Q. I'm a *tamei meis* that received *haza'ah* on Day 3. Now I touched my keys, and they are now also an *av hatum'ah*. Is it Day 1 for my keys? Or, since they became *tamei* because of me, and I'm already on Day 3, they get my *din*, and only need one *haza'ah* on my Day 7?
A. There is a three-way *machlokes Achronim*. The most lenient opinion⁶⁸ holds that the *keilim* you touch get your *din*, and in our case the keys would need one *haza'ah* on your Day 7. The stringent opinion⁶⁹ disagrees and holds that your keys start Day One from when you touched them. There is a middle approach⁷⁰, that for the keys it would be Day 1, and they would need *haza'ah* on days 3 and 7. However, the clothing and other *keilim* that became *tamei* from you on your Day 1, and you continue to touch them throughout the seven days, they don't start their seven days anew each time you touch them; the count starts from the first time you touched them.
3. Q. I received *haza'ah* on the third day, but not on the seventh. Can I do it on the eighth day?
A. Some hold that you can do the second *haza'ah* any time after Day 7, and you can even do the *tevillah* after Day 7, even before the second *haza'ah*! Many *Rishonim* disagree and hold he has to start again. They hold that you can't have more than four days between the first and second *haza'ah*, and you definitely can't *toivel* before the second *haza'ah*.⁷¹
4. Q. I am getting ready for the *Korban Pesach*. I did *haza'as mei Chattas* on every piece of cutlery; every key, table, chair, drawer; every single item in the house that is

⁶⁸ רש"ש חגיגה כג.:

⁶⁹ חסדי דוד כלים בבא קמא פרק ו, יג.

⁷⁰ נצ"ב העמק דבר במדבר יט, יט. וע"ע מקד"ד ס' מט, קה"י טהרות סי' יח.

⁷¹ מקורות: רמב"ם, ראב"ד, ועוד ראשונים.

mekabel tum'ah. Do I have to do *haza'ah* on the cover of the salt shaker, or is it enough that I did *haza'ah* on the salt shaker itself?

A. The Gemara says that if you have two parts of a *keli* that are used as one (for example, scissors with detachable blades), then *min haTorah*, while you are using it, the two parts are considered attached, and if you do *haza'ah* on one part of the *keli*, the other part becomes *tahor*. However, *mid'Rabbanan* there is a *gezeirah*, “בשעת מלאכה אטו שלא בשעת מלאכה,” which means you might mistakenly treat it as one *keli* even when not in use. (Following the example of the scissors, when you are done using it and are ready to take it apart, and you just didn't get around to it.) Therefore, *mid'Rabbanan*, both parts of the *keli* require *haza'ah*. Now, the Mishnah says that for an urn and its cover which is attached with a chain, if you do *haza'ah* on the urn, you don't have to do *haza'ah* on the cover (even *mid'Rabbanan*). We have to understand, what is the difference between the scissors and the urn? The difference seems to be that the urn's cover is clearly a *tafeil* to the urn, as opposed to the scissors where neither one is subordinate to the other. The cover of a salt shaker, *lechoirah* is not like the cover of an urn. It serves an *ikar* function of the *keli*, i.e., to sprinkle the salt. Therefore, it would be more comparable to scissors, and *mid'Rabbanan* you have to do *haza'ah* on both parts.⁷²

5. Q. I did *haza'ah* on a child's coat which had gloves clipped on. Do I need to do *haza'ah* on the gloves also?

A. Yes. Only if the gloves are sown on would it be considered as one.⁷³

6. Q. I did *haza'ah* on the handle of a pot, does it work for the pot?

A. The Mishnah discusses different types of handles. The main criterion is that if they don't come apart, it is considered one *keli*. Therefore a pot which is made manufactured would probably not come apart, and it seems that it would be considered one *keli*.⁷⁴

7. Q. Can I do *haza'ah* and be *toivel* my keys that are on a key ring, each key separately?

A. Yes, however the first key that you are *toivel*, while attached on the key chain to the other keys that are still *tamei*, is also *tamei mid'Rabbanan*, because it is attached to a key that is *tamei*. If you remove the key that you *toiveled*, or *toivel* the other ones, then they all are *tahor*.⁷⁵

8. Q. Eretz Yisrael was divided into *shevatim* again! I am from Shevet Gad, far out along the Yam Hagadol. I can't shlep everything from my house to get *haza'as mei Chattas*.

⁷² ועי"ל דהתם משום דמחובר ע"י שלשלת, ע' חזו"א [פרה טו' יח'], וגם לפי חילוק זה במלחיה יצטרך הזיה על המכסה.

⁷³ ע' רמב"ם בפיה"מ פרק יב' משנה ט' כל אלו החבורים החלושים אינם חיבור להזיה.

⁷⁴ ולכאורה זהו הכוונה בתוספתא הובא בר"ש פרק יב' משנה ח', דכלים הבאים מבית האומן הוי חיבור להזיה, אמנם הגר"א פ"י דוקא כגון מגל דא"א להשתמש בלי היד ולהכי הוי חיבור, וצ"ע למה לא פ"י הגר"א כפשוטו, אמנם נראה דגם הגר"א מודה לדינא, דזיל בתר טעמא.

⁷⁵ פרה פ"ב מ"ט, וחזו"א כלים ס' לד' ס"ק ב'.

How can the *mei Chattas* be brought over? Every car is an *av hatum'ah* (because a *tamei meis* touched the car). Is by horse the only way to transport it?

A. There are two *p'sulim* of *tum'ah*: One, when the *mei Chattas* themselves become *tamei*, and two, when the *mei Chattas* or the *eifer Chattas* are on a *makom tamei*. Therefore, there is no way to bring it in a car that is *tamei*. Even a *tzamid passil* won't help for the *eifer Chattas* because it is still on a *makom tamei*.⁷⁶ Even if you put a board that is not *mekabel tum'ah* in the car, and put the *mei Chattas* on top of it, it is still considered a *makom tamei*. So, a car is not an option. If you have a drone that is *tahor* you can use it to bring the *eifer Chattas*, as long as it doesn't fly over a *beis hakevaros*. See footnote.⁷⁷

9. Q. I was on the way to the Beis Hamikdash to hear Mordechai Hatzaddik *lein* the Megillah, and by mistake my foot touched *mei Chattas* that became *passul*. Did I become *tamei*? I really want to hear Mordechai Hatzaddik *lein*! Is there any way I can go to the Beis Hamikdash?

A. If the *p'sul* is *mid'Oraysa* (for example: the color of the water changed due to smoke, or paint got mixed in, or even if it happened originally because of a *p'sul d'Rabbanan*, but the one who was dealing with it was *meisi'ach daas*, which makes it *passul mid'Oraysa*), then *min haTorah* it is not *metamei* anymore, because it is then regarded as regular water. However, Chazal made a *tum'ah d'Rabbanan* for those who are not *tahor l'Chattas*.

If it is kosher *min haTorah* (for example: a little water got mixed in the *mei Chattas*; *min haTorah* it is *bateil b'rov*, but *mid'Rabbanan* it is *passul*), and you weren't *meisi'ach daas*, because you are still keeping it to use to take off a *tum'ah d'Oraysa* in case you run out of *mei Chattas* that is completely kosher, then it is *metamei* you *min haTorah*.

Even if the *tum'ah* is *d'Rabbanan* (when it is *passul min haTorah*), it would not help to go to the *mikveh* because you still need *haarev shemesh*.

If you would like to try to hear Mordechai Hatzaddik, you can stand in the entrance gate (אולם השער) of the צורת גשים which doesn't have the *kedushah* of the *Azarah*. There are three entrances: East, North, and South. On the platform of the Ulam

⁷⁶ והא דכתבו תוס' זבחים צג, דמי חטאת שכבר נתקדשו אין נפסלים בטומאה היינו לשיטת ר"א, אבל להלכה קיימ"ל כחכמים דנפסלו. ועוד דהאור שמח כתב דגם ר"א מודה דבעינן מקום טהור, והחזו"א (פרה ה"א) כתב דגם ר"א מודה דמדרבנן פסול.

⁷⁷ הנה מלאכה פוסלת בפרה עד שיעשה אפר, ובמים עד שיקדש, וקשה אם פסול מלאכה משום היסח הדעת, א"כ היאך מצינו פסול היסח הדעת אחר הקידוש (וכן הקשה הראב"ד על הרמב"ם פ"י מפרה ה"ד), וכן מצינו לפירוש הרא"ש פ"ו מ"א דהאפר פסול משום היסח הדעת, ותי' כמה אחרונים (אחיעזר ח"ב ס"א, מקד"ד סי' נא', חזו"א סי' ט' סק"י וסי' ז סק"ח), דלאחר קידוש או לאחר שיעשה אפר, הוא מדין היסח הדעת דתרומה וקדשים, ואין לו החומר של המשמרת של חטאת, לכן לרמב"ם שם דס"ל דאם הפשילו לאחוריו הוי היסח הדעת כיון שיכול לעשות שמירה יותר מעולה, בודאי א"א ע"י drone. אבל לראב"ד דהפשילו לאחוריו לא הוי היסח הדעת דכל הקדשים, אם רואה ע"י מצלמה כל הזמן מהני, דהרי היסח הדעת לחד מ"ד פסול טומאה, ואם יבא אליהו ויאמר שלא נטמא כשר, א"כ אם רואה ע"י מצלמה כל הזמן, לא גרע מזה, אבל אם הסיח דעתו מהמצלמה פסול.

Hashaar there are 130 square *amos*, and the stairs leading up to the Ulam Hashaar, which is called the סף השער has 60 square *amos*.⁷⁸

⁷⁸ מקורות: רע"ב פרה פרק ט משנה ח, חזו"א (יא, י), ר"ש (טהרות פרק א משנה ג), רמב"ם פרק ט מהלכות שאר אבות הטומאה הלכה א.

