



Volume 12. Issue 55

## Chatzitza

The ninth *perek* opens by listing things that constitute a *chatzitza*. In other words, the *Mishnah* discusses objects on one's body that are problematic separations between the body and the *mikveh* water.

The *Mishnah Achrona* notes that at the end of the *perek*, the *Mishnah* provides a legal definition of a *chatzitza*. Since it appears that the critical factor is *kepeida* – whether it bothers the individual – the *Mishnah's* listing here appears unnecessary.

The *Mishnah Achrona* answer that there are two different considerations at play. Later in the *perek* the *Mishnah* is dealing with things that prevent the water from coming into contact with the body. Consequently there, if the obstruction does not fit the legal definition, it is considered like the flesh of the individual. Here however, we are dealing with items that are considered foreign. Yet the *Mishnah* is teaching that if they don't prevent the water from coming into contact with the body, then they are not problematic.

We shall now try and understand the relationship between *kepeida* and *chatzitza*.

The *Mishnah Achrona* explains that when determining *kepeida*, if people in general are particular, even if the individual is not, it constitutes a *chatzitza*. If people however are not particular, yet the individual is, he cites the *Beit Yosef* who explains that there is a debate amongst the *Rishonim* whether it is a *chatzitzah*.

The *Gemara* (*Eirvuin* 4b) explains that law of *chatzitza* of derived from a *pasuk*, while its details are *halacha le'moshe mi'sinai*. The *pasuk* (*Devarim* 8:8), "and he shall wash his entire flesh in water" teaches that there cannot be something separating between his body and the *mikveh* water. The *halacha le'moshe mi'sinai*

teaches that only if the object covers most of his body and he is particular about it, does it constitute a *chatzitza*. The *Chachamim* expanded the scope of *chatzitza* to if it *either* covers most of his body *or* it bothers him (even if it is a small amount). The *gezeira* is in case one confuses those scenarios with that which is *halacha le'moshe mi'sinai*.

To explain, according to *Torah* law, if the item covers a majority of the body and the person is not particular about it, it does not constitute a *chatzitza*. *Rashi* explains that the reason is because it is then considered like his body. This explains why that even though one must be fully immersed in the water, and in this case the water is not physically in contact with his entire body, the immersion is nonetheless still valid.

How then do we understand the case where it is a small amount and the person is particular about it? Recall, on a biblical level it does not pose a problem. Why? The *Chazon Ish* (YD 95:3) explains that the reason is *not* because of the broader principle that the minority is considered annulled against the majority. Rather he explains that the reason is that the small amount is not considered significant to (legally) separate between the body and water. Since the person is completely immersed and most of his body is in contact with the water it is considered a valid *tevillah* on a biblical level. We find therefore that on a biblical level, one's entire body must be immersed in the water. Yet even if water does not come into contact with the entire body, provided that there are no obstructions that are defined as a *chatzitza*, the immersion is valid. Nevertheless, as we have seen above, by way of rabbinic *gezeira*, the scope of what constitutes a *chatzitza* is increased.

*Yisrael Bankier*

## Revision Questions

מקואות ח' ד' י' ה'

- In what case would a woman that immerses be considered as if she did not immerse? (ד': ח')
- In what case would a *ba'al keri* share the same law? (ד': ח')
- What is the law regarding a *nidah* that immerses with a coin in her mouth? (ח': ה')
- What is the law regarding a *nidah* that immerses with her hair in her mouth? With clenched fists? (ח': ה')
- What is the law regarding one that immerses utensils while holding onto them? (ח': ה')
- Which threads are a *chatzitza* for a person? (Include both opinions.) (א': ט')
- Is dough under one's finger nails considered a *chatzitza*? (ב': ט')
- What is the concern with immersing with dust on one's feet? (ט': ב')
- What is *R' Eliezer's* rule regarding what qualifies as a *chatzitza*? (ט': ג')
- Is a hang nail considered a *chatzitza*? (ד': ט')
- What law is common to all the items listed in the previous few *Mishnayot*? (ט': ד')
- What is the exception? (ד': ט')
- For what items listed in the *Mishnah* are *zefet* and *mor* a *chatzitza*? (List some.) (ט': ה')
- For which of those items is there a difference between a wealthy and poor person and why? (ט': ה')
- Concerning a saddle, for which people does *zefet* not constitute a *chatzitza*? (ט': ה')
- What are three opinions regarding when *zefet* is a *chatzitza* on clothing? (ו': ט')
- For which aprons does the law of *chatzitza* not apply? (ו': ט')
- What is the general rule regarding when something constitutes a *chatzitza*? (ו': ט')
- Provide three cases when a handle is a *chatzitza* for a utensil? (א': י')
- What is the law regarding a utensil that was immersed face down? (א': י')
- Which utensil needs to be immersed on its side? (א': י')
- Which utensil needs to be perforated before it can be immersed in a *mikveh*? (א': י')
- Does a pillow need to be opened prior to immersion? (ב': י')
- Do *tefillin* need to be opened prior to immersion? (ב': י')
- What are some of the items listed in the *Mishnah* that do not require opening prior to immersion? (ג': י')
- What are some of the items that do? (ד': י')
- For how long must folded clothing be immersed in the *mikveh*? (List both cases.) (ד': י')
- Explain the debate regarding immersing *keilim* whose handles are too long. (ה': י')
- How much of a chain that is connected to a *tameh* bucket must be immersed in a *mikveh*? (ה': י')

## Melbourne, Australia

### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

### Friday & Shabbat

10 minutes before *Mincha*  
Beit Ha'Roeh  
Melbourne, Australia

## Efrat, Israel

*Shiur in English*

### Sunday -Thursday

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

## ONLINE SHIURIM

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[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rabbi E. Kornfeld*  
*Rabbi C. Brown*  
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

## SHIUR ON KOL HALOSHON

*Rabbi Moshe Meir Weiss*  
In US dial: 718 906 6400  
Then select: 1 – 2 – 4

## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
29 November כסלו ז"י	30 November כסלו ח"י	1 December כסלו ט"י	2 December כסלו כ'	3 December כסלו א"כ	4 December כסלו ב"כ	5 December כסלו ג"כ
Mikvaot 10:6-7	Mikvaot 10:8 - Nidah 1:1	Nidah 1:2-3	Nidah 1:4-5	Nidah 1:6-7	Nidah 2:1-2	Nidah 2:3-4

