



## Drawn Water Mixtures

The seventh *perek* discusses cases that involve liquids other than water falling into a *mikveh*. The fifth *Mishnah* discusses a *mikveh* that is less than forty *seah* – the minimum size of a *mikveh*. Recall that if three *log* of drawn water fall into such a *mikveh* then the *mikveh* is invalid. The *Mishnah* first explains that if three *log* of water mixed with a *kortov* of wine falls into the *mikveh*, if the mixture looks like wine then the *mikveh* would be valid. The second case involves a mixture of a *kortov* less than three *log* of water and a *log* of milk that falls into the *mikveh*. If it appears like water the *mikveh* is nevertheless valid. This is because in the mixture there is less than three *log* of drawn water. *R' Yochanan ben Nuri* however argues that we “always go according to the appearance”. The *Bartenura* explains that according to *R' Yochanan ben Nuri*, in the second cases, since there is three *log* that appears like water the *mikveh* should be invalid.

The *Tifferet Yisrael* presents the question that according to the *Chachamim* since the small *kortov* of milk is far outweighed by the drawn water, it should be considered annulled and the entire mixture should be considered drawn water. In other words, the *mikveh* should be considered *pasul*.

The *Tifferet Yisrael* answers that the reason that drawn water is invalid in this *mikveh* is due to a rabbinic decree. In *Gemara Shabbat* (14) it explains initially people would immerse *mikvaot*

in caves that were fetid and subsequently wash in clean, drawn waters. The *Chachamim* made a *gezeira* that the drawn water would be *tameh* since people wrongly concluded that the washing after was what caused *tahara* and not the *mikveh* waters. The *Tifferet Yisrael* understands the issue of three *log* of drawn water is part of that *gezeira*. He adds, that we see the *Rosh* explains that three *log* is a considerable amount for washing. Consequently, the *gezeira* only included cases where there was three *log* of drawn water from the outset. Furthermore, the case of milk mixing with drawn water is an edge case, and edge cases are generally not covered by *gezeirot* (*Beitzah* 18a).

Another answer suggested in the *Yalkut Biurim* is based on the following *Minchat Chinnuch* (10:6). He explains that when something is *batel* in the majority, it is effective inasmuch as removing an *issur* (assuming the *issur* is in the minority). However the *bitul* is not effective in the sense that the minority can take on all the laws of the majority. One example the *Minchat Chinnuch* brings is that if *chametz* was *batel* amongst *matzah*, if one ate a *kezayit* of that mixture on the first night of *Pesach* he would not have fulfilled his obligation. Similarly in our case, even if we say that the milk was *batel* in the water, it does not mean that we now have three *log* of drawn water to invalidate the *mikveh*.

*Yisrael Bankier*

## Revision Questions

מקראות ו' ח' ח' ג'

- Explain how one can “*metaher*” one *mikveh* with another. (ח' ט')
- What would be the solution to the previous question if the source *mikveh* was on forty *seah* and the other empty? (ח' ט')
- Explain the debate regarding the direction of a crack in a wall between two *mikvaot* such that they combine without a whole *k'shfoferet ha'nod*. (ט' ט')
- If the dividing wall broke at the top, how much water must pass between the two such that the *mikvaot* combine? (ט' ט')
- What is an *avik* and when would it invalidate a *mikveh*? (י' ט')
- Explain the debate regarding the *metaheret* in a *merchatz*. (י' ט')
- Can snow be used to fill a *mikveh*? (יא' ט')
- Can hail be used to fill a *mikveh*? (יא' ט')
- What is the law if cooking water was used to fill the *mikveh*? (יב' ט')
- When would the volume of fruit juice that was added to a *mikveh* be considered and when would it be ignored? (יב' ט')
- What is the law if one washed a grape basket inside a *mikveh* and it changes its colour? (יג' ט')
- What is the law if wine falls into a *mikveh* and changes its colour? (יג' ט')
- What is the law if wine falls into a *mikveh* and only partially changes the colour? (יד' ט')
- What is the law regarding three *login* of water amongst which is a *kurtov* of wine which gives it the appearance of wine and then falls into a *mikveh* of less than forty *seah*? (יד' ט')
- What is the law regarding the previous question if instead there were three *login* of water that contained an additional *kurtov* of milk? (יד' ט')
- What is *R' Yochanan ben Nuri's* opinion regarding the previous two questions? (טו' ט')
- Explain the debate regarding a *mikveh* that has exactly forty *seah* and two people immersed in it one after the other. (טו' ט')
- What are the problems one can face when immersing a leather pillow and what is the solution? (טז' ט')
- Can one immerse a bed in a *mikveh* if the legs sink into the mud below? (טז' ט')
- What solution is given to the problem of a shallow *mikveh*? (טז' ט')
- What is the law regarding a needle that is placed on the step of a *mikveh* and water only covers it when someone unsettles the water? (טז' ט')
- What is the difference between a *stam mikveh* found in Israel and other countries? (יז' ט')
- What are the two opinions regarding which *mikvaot* are *tahor* if found in *Eretz Yisrael*? (יז' ט')
- Which people are considered *Ba'al Kerayin* based on assumption? (Include all opinions.) (יח' ט')
- Explain the debate regarding within how many *onot a poletet* is *tahor*. (יח' ט')

## Melbourne, Australia

### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

### Friday & Shabbat

10 minutes before *Mincha*  
Beit Ha'Roeh  
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## Efrat, Israel

*Shiur in English*

### Sunday -Thursday

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

## ONLINE SHIURIM

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## SHIUR ON KOL HALOSHON

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
22 November י' כסלו	23 November יא' כסלו	24 November יב' כסלו	25 November יג' כסלו	26 November יד' כסלו	27 November ט"ו כסלו	28 November ט"ז כסלו
Mikvaot 8:4-5	Mikvaot 9:1-2	Mikvaot 9:3-4	Mikvaot 9:5-6	Mikvaot 9:7-10:1	Mikvaot 10:2-3	Mikvaot 10:4-5

