



Volume 12. Issue 52

Purifying a Mikveh

Over the course of the week we have been learning about cases where drawn water is added to a *mikveh*. We have learnt (3:2) that if a *mikveh* contains water that is less than the minimum amount required (forty *seah*) and three *log* of water falls into the *mikveh*, it is invalid. The *Mishnah* teaches how one remedies the situation. The first solution is that one is required to effectively empty the *mikveh* of all its water. The second solution is that if there is a *kosher mikveh* in the same courtyard just below the first, then one is able to “*metaher*” it. How so?

The *Bartenura* explains that we connect the two *mikvaot* via a stream of water in order that their waters connect, enabling the *tahor mikveh* to *metaher* the *pasul* one. He explains that this works through the principle of *gud asik*. This requires further explanation.

Gud asik is a principle more commonly found in the laws of partitions. There, if a wall is ten *tephachim* high, the minimum height of a wall, it is considered as if it extended upward. Here, it appears that the principle of *gud asik* is being used to bring the two *mikvaot* close together.

The *Tifferet Yisrael* questions the necessity of *gud asik*. Since the solution is working by way of the principle of *hashakah* – causing the contact of the invalid water with the *kosher mikveh* – that alone should be a sufficient explanation. He answers that *hashakah* functions based on *zeriya* (*Pesachim* 34b) – literally “planting”. The *Mishnah* teaches later (6:8) that if one has a *kosher mikveh* and below it an empty pit, one can draw water and pour it into the *kosher mikveh* thereby causing water to spill over into the empty bit below resulting in a second *kosher mikveh*.

The *Bartenura* there explains that since the upper *kosher mikveh* has more than forty *seah*, adding drawn water does not invalidate it. The water that spills over is therefore valid *mikveh* water.

He explains that since *hashaka* is built on *zeriya*, for *hashaka* to work the two *mikvaot* need to be adjacent to one another. In our case they are a distance apart and only connected by way of the stream that flows between them. *Gud asik* is therefore required to *halachically* bring the two *mikvaot* together.

The *Tifferet Yisrael* however raises another question. We learnt previously (*Taharot* 8:9) that a *nitzuk* (flow) or *ketafres* (incline) is not considered a connection. Our *Mishnah* appears to go against that principle since it seems we are relying on *nitzuk* to *metaher* the bottom *mikveh*.

He first brings an answer on the name of his father who differentiates between the two *Mishnayot*. In the *Mishnah* in *Taharot*, *nitzuk* does not combine two bodies of water because there they are both less than the minimum size and we need them to combine to make a *kosher mikveh*. In our case however, we are trying to achieve something different; we already have a *kosher mikveh*. In our case we are trying to *metaher* a *mikveh* and *nitzuk* works.

The *Tifferet Yisrael* however elaborates further. He explains that there is a more fundamental difference between the two cases. The minimum size of a *mikveh* is biblical in origin. Consequently, we are stricter in that case and discount the use of *nitzuk*. In our case however the issue of drawn water is rabbinic. This fact affords is the leniency of using *nitzuk*.

Yisrael Bankier

Revision Questions

מקואות ב' ה' - ד' ד'

- Explain the debate regarding a *mikveh* that filled naturally in an area that contained three small pockets (*log*) of drawn water. (ב' ה')
- In what case could one that scrapes mud to the side of the *mikveh* invalidate it? (ב' ו')
- Explain the debate regarding how one could use the rain water that collected in jugs on one's roof for a *mikveh*. (ב' ו')
- What other case is debated in a similar manner to the previous question? (ב' ח')
- Which further case is listed in the *Mishnah* that appears to be similar to the previous ones but does not include two opinions? (ב' ט')
- Explain the debate regarding a *mikveh* (40 *seah*) that is a mixture of mud and water. (ב' י')
- In which case do they both agree? (ב' י')
- In which case do they argue? (Include all opinions.) (ב' י')
- What is the law regarding two *mikvaot* that only had one and a half *log* of drawn water fall in each and these *mikvaot* were then combined to form one *mikveh*? (ב' יא')
- Explain the debate regarding a *pasul mikveh* as a result of containing three *lugin* of drawn water that was divided in two. (ב' יא')
- What are the ways in which one can fix a *pasul mikveh*? (Include both opinions.) (ב' יב')
- What is the law regarding a pit of drawn water through which a stream passes? (ב' יג')
- Explain the debate regarding a *mikveh* into which two people pour one and a half *lugin* of drawn water. (ב' יג')
- If the water was poured with how many utensils would the *Chachamim* agree? (ב' יד')
- In what case would the *Chachamim* disagree even if it was poured with one hundred utensils? (ב' יד')
- What is the *tzinor* that is referred to in the fourth *perek*?
- Can water in a utensil that was placed under a *tzinor* be used for a *mikveh*? (ב' יד')
- Is the material of the utensil important? (ב' יד')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding the previous questions. (ב' יד')
- When would a *tavla* placed under a *tzinor* invalidate the water that passes over it for use in a *mikveh*? (ב' יד')
- If one carved holes in the *tzinor*, when would it invalidate the water? (ב' יד')
- How could the situation be remedied naturally? (ב' יד')
- What is the law regarding a *tzinor* that widens in the middle? (ב' יד')
- What is the law regarding a case where rain water and drawn water mixes prior to entering the *mikveh*? (ב' יד')
- What if both streams entered the *mikveh* directly? (ב' יד')

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

Rabbi Chaim Brown
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
8 November ב' ו' חשון	9 November ב' ז' חשון	10 November ב' ה' חשון	11 November ב' ט' חשון	12 November ב' י' חשון	13 November ב' י"א' חשוון	14 November ב' י"ב' חשוון
Mikvaot 4:5-5:1	Mikvaot 5:2-3	Mikvaot 5:4-5	Mikvaot 5:6-6:1	Mikvaot 6:2-3	Mikvaot 6:4-5	Mikvaot 6:6-7

