



Volume 12. Issue 53

Immersing Keilim Inside a Kli

The *Mishnah* (6:2) taught that if one immerses a bucket that is full of *keilim* in a *mikveh*, those *keilim* become *tahor*. If however he does not immerse the bucket, then the *keilim* are not *tahor* until the water inside the bucket connects with the water in the *mikveh* via a hole that is *ke'shfoferet ha'nod* (two fingers width circumference). This *Mishnah* requires further explanation.

The *Gemara* in *Chagiga* (22a) explains that when the *Mishnah* states that "if it was not immersed" it means if the bucket did not require immersion, i.e. it is *tahor*. The beginning of the *Mishnah* therefore refers to a *kli* that required immersion, i.e. a *tameh kli*. The *Gemara* explains that when the containing *kli* is *tameh*, the opening does not need to be *ke'shfoferet ha'nod* because since the *tevillah* is effective for the outer *kli* (making it *tahor*) it is effective for all the *keilim* contained inside it.

The *Tosfot HaRid* explains that ordinarily for the water inside the bucket to be considered part of the *mikveh* water and not drawn water, it must be connected to the *mikveh* water by an opening *ke'shfoferet ha'nod*. Regarding a *kli* that is *tameh* however, immersing the *kli* even with a small opening, is effective to afford it *tahara*. Consequently, the water inside must not be considered drawn water when immersing the *tameh kli*. That being the case, it must also be effective for the *keilim* inside the *kli*.

Till now the determining factor of whether the hole in the *kli* must be larger than *shefoferet ha'nod* is whether the *kli* is *tameh*. The *Mishnah Achrona* however cites a *Tosefta* that differentiates based on the location of the hole. If it is on the side then it must

be *ke'shfoferet ha'nod*, but if it is at the top it can be smaller than that.

While it may appear that the *tahara* of the outer *kli* does not appear to be a factor in the *Tosefta*, he however cites the *Rambam* that rules according to both our *Mishnah* and the *Tosefta*, suggesting that the *Tosefta* was dealing with a *tameh kli*. Indeed, this is also the position presented in the *Shulchan Aruch* (YD 201:15) In other words, the scope of when the hole can be less than *ke'shfoferet ha'nod* is only if the *kli* is *tameh* and the opening is at the top. What difference does the location of the opening make?

The *Mishnah Achrona* suggest that the location is important to the extent that it indicates that the *tameh kli* has been fully immersed. If it is on the side, then it is possible for the water of inside the *kli* (in which the inner *keilim* are full immersed) to be in contact with the *mikveh* water without the outer *kli* being fully immersed. There is therefore reason to make a *gezeira* out of concern that it will not be fully immersed. The immersion will not be effective to purify the outer *kli* and no longer afford us the leniency of having a smaller opening (as described above).¹

The *Shach* (YD 201:28) however explains the importance of the location of the hole differently. Citing *R' Shimshon*, he explains that when the hole at the top of the *kli* and the *mikveh* water is above the hole then the water inside connects with the *mikveh* water and the water inside is considered *mikveh* water. If however the hole is in the side and it is smaller than *ke'shfoferet ha'nod*, then only the water in line with the hole is considered *mikveh* water.

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¹ It appears that the *Tosfot HaRid* provides the same explanation.

Revision Questions

מקואות ד': ה' – ו' ז'

- What is the difference if a *shoket* was present in an existing rock or if it was originally a separate *kli* and connected to the ground? (Five different laws.) (ד': ה')
- In the later case, how large must a hole be in its base such that water that passes over it is valid for use in a *mikveh*? (Include all opinions.) (ד': ה')
- Is water in a *shoket* flowing from a *maayan* valid? (ה': א')
- Regarding the previous question, when could the water that collects further down stream be valid? (ה': א')
- What is the law regarding water that collected in a *breicha* from a *maayan* that was divided then reconnected with the stream from the *maayan*? (ה': א')
- Explain the debate regarding water from a *maayan* that passed over *keilim*. (ה': ב')
- Regarding water that spread from a *maayan* into multiple streams, when would adding drawn water to it change its status? (ה': ג')
- Explain the debate regarding the status of the oceans. (ה': ד')
- What is the law regarding "*zochalin*"? (ה': ה')
- What is the law regarding "*notfin*"? (ה': ה')
- Explain the debate regarding immersing in *notfin* that became *zochalin*. (ה': ה')
- When can a wave detached from the ocean purify? (ה': ו')
- When can the foot-holes created by donkeys qualify as a *mikveh*? (ה': ו')
- What is the case of the *chardelit* that is the subject of debate between *Beit Shammai* and *Beit Hillel*? When do they agree? (ה': ו')
- Can one immerse items in the cracks of a *mikveh*? (ה': ז')
- Explain the debate regarding when one can immerse items in the *Ukat HaMe'arah*? (ה': ז')
- Can one immerse a bucket full of utensils at the same time? (ה': ז')
- What is the law regarding a case where three *mikvaot* each had twenty *seah* of water and three *temei'im* immersed in each of them causing the waters to mix where: (ה': ז')
- The end *mikveh* consisted of drawn water?
- The middle *mikveh* contained drawn water?
- What is the law regarding a case where a sponge containing three *lugin* of drawn water fell into a *mikveh* containing less than forty *seah*? (ה': ז')
- Explain the debate regarding the manner in which one would be allowed to immerse in chest that is immersed in the ocean. (ה': ז')
- Regarding the previous question, how does the law change if one wished to immerse inside a large basket? (ה': ז')
- What other two laws are mentioned regarding baskets in the same *Mishnah*? (ה': ז')
- What is the law regarding utensils that are immersed in a partially submerged *tameh gistra*? (ה': ז')
- What other case is brought that is similar to the one in the previous question? (ה': ז')
- What are the dimensions described as *k'shfoferet ha'nod* and for what are these dimensions important? (ה': ז')
- What is the law if there is a doubt whether these dimensions are satisfied? (ה': ז')
- Explain the debate regarding what items would reduce a hole that size. (ה': ז')

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
15 November ג' שלו	16 November ד' שלו	17 November ה' שלו	18 November ו' שלו	19 November ז' שלו	20 November ח' שלו	21 November ט' שלו
Mikvaot 6:8-9	Mikvaot 6:10-11	Mikvaot 7:1-2	Mikvaot 7:3-4	Mikvaot 7:5-6	Mikvaot 7:7-8:1	Mikvaot 8:2-3

