

OVERVIEW of the Daf

1) Immersing one vessel inside of another

The Gemara inquires why, in cases of kodesh, one may not immerse one vessel inside of another.

R' Iyla suggests that it is a concern that the inner vessel will create an interposition (חציצה).

This explanation is challenged on the basis that one of the later cases in the Mishnah deals with interpositions.

The Gemara answers that both cases deal with the issue of interpositions and explains why it is necessary to have two cases deal with interpositions.

It is noted by the Gemara that R' Iyla is consistent with another statement where he explained the difference between the first five cases of the Mishnah and the last five cases, thus indicating that two of the cases are the same, i.e. the two cases that relate to interpositions.

The difference between the two halves of the Mishnah is that the first half involves possible concerns for Biblical tumah, thus it was also applied to chullin prepared according to the standards of kodesh but the second half that does not involve a concern for Biblical tumah was not extended to chullin prepared according to the standards of kodesh.

Rava, in disagreement with R' Iyla, explains that the reason one may not immerse a vessel inside of another is out of concern that someone may attempt to immerse needles inside of a utensil that does not have the requisite size opening. ■

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By Mr. and Mrs. Shimon Fink
In memory of their father
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Distinctive INSIGHT

The connection between collections of water

גזירה שלא יטביל מחטין וצינורות בכלי שאין בפיו כשפופרת הנוד. ותנן עירוב מקוואות כשפופרת הנוד

Rava explains that the reason the rabbis prohibited immersing one utensil within another is we want to ensure that no one will mistakenly immerse needles and small tubes within a narrow-necked bottle. In other words, if we would allow immersing כלי בתוך כלי in standard situations, which in and of themselves are not a problem, we are afraid that people might also immerse very small items in narrow-necked bottles, which is technically not valid. The reason this is not valid, according to Rashi, is that the water in such a bottle is not connected to the water of the mikveh. The passageway which is too narrow does not allow a legal connection to the mikveh, and the needles and tubes would be getting wet in the small amount of water in the bottle itself, and not be considered as if they were actually immersed in the larger mikveh outside.

The proof that the passageway which is too narrow isolates the water in the bottle from the rest of the mikveh is from a Mishnah in Massechta Mikvaos (6:7). There, the Mishnah states that an opening must be the size of a bottle stopper (שפופרת הנוד) in order to blend two bodies of water so that they be considered as one mikveh.

Rashi explains that the dimensions of a שפופרת הנוד is the diameter of two fingers, which can be inserted and turned with ease within the opening. Rashi (here, and in Yevamos 15a) explains that the case is where one collection of water has 20 se'ah of water (less than a kosher mikveh), and the one next to it has 40 or more se'ah of water (a kosher mikveh). If they are connected by an opening the size of a bottle stopper, even the smaller body of water is a kosher mikveh. This seems to suggest that we need one pool of water to already be kosher, and the smaller one can be upgraded with this connection.

However, all other Rishonim learn that the case can even be where neither pool has 40 se'ah of water (i.e., each has 20 se'ah), and only with the combination do we achieve a status of a kosher mikveh. The wide connection allows the combined volume of water to be a kosher mikveh. ■

HALACHAH Highlight

Immersing while dressed

בקדש מאי טעמא לא א"ר אילא מפני שכבידו של כלי חוצץ

Concerning *kodesh*, what is the reason [one may not immerse a vessel within another vessel?] R' Iyla answered that the weight [of the inner vessel] creates an interposition.

Rav Binyomin Aharon Solnik¹, the Masos Binyomin, was asked how to immerse a person who is unable to stand. He cites the ruling of Rabbeinu Yisroel ben Chaim, the Mahri Beruna, who also addressed this issue. Mahari Beruna maintains that the only way to immerse this handicapped person is to have him lay down on a sheet with people holding each of the corners. They must lower the person until his body is submerged and then lift him out of the water by means of the sheet. Masos Binyomin disputed this suggestion because an immersion that is done on an item that is susceptible to tumah is invalid even b'diavad. Therefore, Masos Binyomin suggests two alternative options. The first option is for people to grasp the handicapped person and immerse by hand. For the immersion to be valid one must be mindful that the hands of those who are grasped onto the handicapped person should not create an interposition. The way to avoid this issue is to have the people immerse their hands in the mikvah before they grasp the handicapped person. In doing so the water on their hands becomes attached to the mikvah water and there is no interposition between their hands and his body. The second option is to immerse the person in the method described by Mahri Beruna but instead of using a sheet, that is suscepti-

REVIEW and Remember

1. When is an onen required to immerse?
2. Why, according to R' Iyla, are two cases in the Mishna necessary to teach about interpositions?
3. What makes R' Iyla's twp statements consistent with one another?
4. What is the rationale, according to Rava, why one vessel may not be immersed inside of another?

ble to tumah, one should utilize a reed mat that is not susceptible to tumah.

Rav Elchonon Ashkenazi², the Sidrei Taharah, questions the second suggestion of Masos Binyomin and claims that any time one item is pressed tightly against another an interposition is created which invalidates the immersion. Rav Yitzchok Yaakov Weiss³, the Minchas Yitzchok cites our Gemara as proof to this principle. Our Gemara explains that the Mishnah's ruling invalidating the immersion of a vessel within another vessel for *kodesh* is due to the weight and pressure the inner utensil exerts on the outer utensil. Minchas Yitzchok proceeds to writes at length about the validity of a person immersing in clothing. ■

1. שו"ת משאת בנימין סי' פ"א.
2. סדרי טהרה סי' קצ"ח ס"ק מ"ז.
3. שו"ת מנחת יצחק ח"ד סי' ל"ה. ■

STORIES Off the Daf

The Invalid Vessel

"...בכלי שאין בפיו כשפופרת הנוד..."

Rashi explains that the reason why one can't immerse objects that are inside another vessel whose outlet is not wider than the shiur of *הנוד*, the diameter that could accommodate two fingers and enough extra room for them to rotate, is because those objects have not really been immersed in the mikveh. They have been immersed in the small amount of water inside the

body of another vessel.

Someone once asked Rav Shlomo Moshe Amar, shlit"a, "Can I manufacture ready-made leak-proof walls and attach another such wall as a floor as a kind of pre-fab mikveh?"

The Rav responded, "If I understand you correctly, you attach the walls and floor to form a sort of room and only then lower this into a cavity in the ground. It must be that then you attach it to the ground. Am I correct? If this is the case, such a structure is prohibited from being a mikveh just like any other detached vessel.

Rav Amar continued, "And even though we hold that a vessel which holds more than forty se'ah cannot become defiled, as we find in Rambam (Hilchos Keilim 3:1 based on Mishnah 15:1), Rambam himself makes clear that he is referring to a wooden vessel exclusively. So there are two possible reasons why your structure is disqualified. The first is the fact that any water placed in this is considered water drawn in a vessel. The second is that one may not immerse in a vessel." (Tosefta, Parshas Shemini beginning of #9) ■