



HILCHOS MIKVAOS

VISUALIZATIONS





SE'IFIM 1-5

Introduction to *Hilchos Mikvaos*

Main principles

Shiur – quantity of water

Karka – ground

Haveyuso Biydei Shamayim –
created by natural means

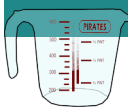
Mayim – water

Ashboren – standing water

Haveyuso B'Tahara –
created without impurity

Introduction to *Hilchos Mikvaos*

1. *Shiur* – amount of water



How much water is required for a Mikvah and a Maayan?

When is the full quantity of water necessary?

How is the quantity calculated?

Which combinations can be used to fill up
a Mikvah to its required quantity?



These topics will be discussed in Se'ifim 1, 62–65

Introduction to *Hilchos Mikvaos*



2. *Haveyuso Biydei Shamayim* – created by natural means

The water may not be brought/drawn by hand.

The water may not be collected in a vessel.

How does one reverse the invalid status of water
brought/drawn by hand or collected in a vessel?

How much water brought by hand
or collected in a vessel invalidates a Mikvah?



These topics will be discussed in Se'ifim 3, 8, 15–24, 34–38, 40–46, 52–60, 67–74



Introduction to *Hilchos Mikvaos*

3. *Ashboren* – standing water

Which types of water must be standing and which may be running?

What is the criteria of “running” water?

How much of a body of water needs to be running in order for it to be invalidated?

For which purposes are running waters acceptable?



These topics will be discussed in Se'ifim 2, 5, 10–14, 47, 50–51, 60



Introduction to *Hilchos Mikvaos*

4. *Karka* – in the ground

The water must be in or on the ground.

What constitutes “not in the ground”?

How does one connect a vessel to the ground to form a Kosher Mikvah?



These topics will be discussed in Se'ifim 6–7, 9



Introduction to *Hilchos Mikvaos*

5. *Mayim* – water

How much of the Mikvah must consist of water?

Which other substances have the Halachic status of water?

What are the conditions to have the Halachic status of water?



These topics will be discussed in Se'ifim 25–33



Introduction to *Hilchos Mikvaos*

6. *Haveyuso B'Tahara* – created without impurity

When is a Mikvah considered to have been created by means that are susceptible to Tumah?

How can one reverse the invalid status of such water?



These topics will be discussed in Se'ifim 39–40, 48–49, 66

se'if
1

Se'if 1

Sources

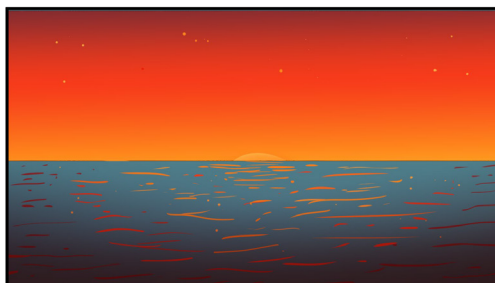
כי אם רחץ בשרו במים: וכא השמש וטהר...
(ויקרא כב, ו-ז)

"...unless he has immersed his flesh in water. And when the sun sets, he becomes pure... (*Vayikra*, 22:6–7)

Sifra, Emor, ch. 4 ספרא, אמור פ"ד אות ז

יכול יהיה מרחיץ אבר אבר?
תלמוד לומר "ובא השמש וטהר" – מה ביאת שמשו כולן כאחת, אף במים כולן כאחת.

I might think that he could bathe each limb individually?
It is therefore written, "And when the sun sets he becomes pure" – Just as the sun sets all together, so must the bathing in water be all together.



Se'if 1

Sources

גמרא עבודה זרה דף ע"ה:

"במי נדה [יתחטא] – מים שנדה טובלת בהן, הוי אומר ארבעים סאה.

Avoda Zara, 75b

"With the water of **Niddah** it should be purified." The term Niddah here is referring not to "sprinkling" but to a menstruating woman, who is also called a Niddah. Utensils must be immersed in **water in which a menstruating woman can immerse** to become pure; and **you must say** that this is referring to a Mikvah that contains **forty se'ah** of water.

גמרא חגיגה דף יא.

דתניא, "ורחץ את בשרו במים" – במי מקוה, "את כל בשרו" – מים שכל גופו עולה בהם. וכמה הם? אמה על אמה ברום ג' אמות, ושיעור חכמים מי מקוה ארבעים סאה.

Chagiga, 11a

It is taught in a *beraisa*: "And he shall bathe his flesh in **water**" (*Vayikra* 14:9). This means **in the water of a Mikvah**. And it is stated: "And he shall wash **all his flesh** in water" (*Ibid.* 15:16), which indicates that it must contain **water in which his whole body can enter**.

And how much water is this? One cubit by one cubit with a height of three cubits. And the Sages estimated that the measure for **Mikvah water is forty se'ah**.

Se'if 1

Sources

אֶךְ מַעֲיֵן וּבֹר מִקְוֶה מֵיִם יִהְיֶה טָהוֹר

(ויקרא יא, לו)

תורת כהנים, שמיני פ"ט

אילו נאמר "מקוה מים יהיה טהור" – יכול אפילו מלא בכתפו ועשה מקוה בתחלה יהא טהור, תלמוד לומר "מעין" – מה מעין בידי שמים אף מקוה בידי שמים.

אי מה מעין שאין בו תפיסת ידי אדם אף מקוה שאין בו תפיסת ידי אדם, יצא המניח קנקנים בראש הגג לנגבם ונתמלאו מים – תלמוד לומר "בור".

אי בור יכול אפילו בור שבספינה יהיה טהור, תלמוד לומר "מעין" – מה מעין שעיקרו בקרקע אף מקוה שעיקרו בקרקע.

אי מה מעין מטהר בכל שהוא אף מקוה מטהר בכל שהוא, תלמוד לומר "אך מעין" – המעין מטהר בכל שהוא והמקוה במ' סאה...

אי מה מעין מטהר בווחלין אף מקוה מטהר בווחלין, ת"ל "אך מעין" – המעין מטהר בווחלין והמקוה באשכורין.

Se'if 1

Sources

Toras Kohanim, Shemini 8

If it were written only "a gathering of waters shall be pure," I would think that even if he filled up [containers of water and carried them] on his shoulder and made a Mikvah from scratch that it would be valid; it therefore says "a spring" — Just as **a spring is made by Heaven**, so a Mikvah must be made by Heaven.

But if so, I would say: Just as **there is no involvement of man in a spring**, so there must be no involvement of man in a Mikvah — to exclude one who places his vessels on the roof to dry, their filling up with rainwater, [their breaking, and filling up a pit, in which instance I would think that the water is considered "drawn" and that the pit is invalid as a Mikvah] — it is therefore written "**a pit**."

If so, I would think that a pit in a boat (i.e., a cavity into which sea water is admitted) would be valid; it is, therefore, written "**a spring**." Just as **a spring is ground-based**, a Mikvah, too, must be ground-based.

If so, I might think that just as **a spring purifies with any amount** (that covers the object), so a Mikvah purifies with any amount. It is, therefore, written "**But a spring**" — **a spring cleanses with any amount**, but a Mikvah requires forty se'ah.

If so, I might think that just as a spring purifies with running water, so does a Mikvah — says the possuk "**But a spring**," [to teach that only] **a spring purifies with running water**, but a Mikvah requires standing water.

Se'if 1

Sources

Spring		Gathering of water		Pit
Made by Heaven	→	Man-made		
No involvement of man	×	Minimal involvement of man	←	Involvement of man
Ground-based	→	Ground-based	×	Not necessarily ground-based
Purifies with any amount	×	40 Se'ah		
Purifies with running water	×	Standing still		

Conditions to Be Kosher

Maayan

Spring water

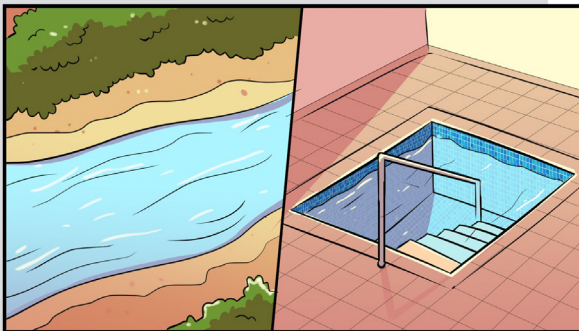
May be flowing

For *keilim* – doesn't need 40 *se'ah*

Mikvah

Rainwater or
spring waterCollected without
human intervention

Standing still

40 *se'ah*

Where May One Perform Tevila?

	Mikvah (40 <i>se'ah</i>)	Maayan (40 <i>se'ah</i>)	Maayan (enough to cover)
<i>Zav</i>	✗	✓	[<i>Machlokes</i>] ✗
<i>Niddah</i>	✓	✓	[<i>Machlokes</i>] ✗
Impure <i>Keilim</i>	✓ <i>*Mide'oraisa – reviyis is sufficient</i>	✓	✓
<i>Keilim</i> from non-Jew	✓	✓	✗ <i>*see Shach SK42</i>

How Do We Calculate Required Quantity of Water?

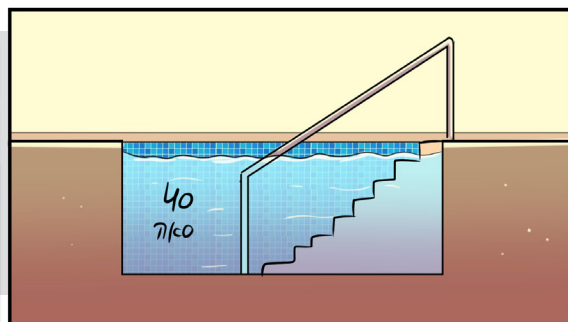
Shulchan Aruch
and AcharonimBeis Yosef:
41,472 cubic fingerbreadthsShulchan Aruch:
44,118.5 cubic fingerbreadths

Shach:

Both are same amount of water — one uses tight fingerbreadths
and the other uses loose fingerbreadths

How Do We Calculate Required Quantity of Water?

Contemporary Poskim	
Harav A. C. Noeh	Chazon Ish
331.776 liters	816.3 liters
Many Poskim	Best to have at least 1000 liters to ensure there will always be enough water

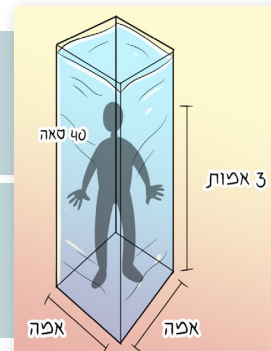


How Big Must the Bor (Pool) Be?



The water level should be high enough to immerse comfortably without having to lie down

The walls should extend above the water level so immersion doesn't cause any of the 40 se'ah to leave



se'if
2

Se'if 2

Sources

משנה מקוואות פ"א מ"ז

למעלה מהן מקוה שיש בו ארבעים סאה שבו טובלין ומטבילין.

למעלה מהן מעין שמימיו מועטין ורבו עליו מים שאובין – שוה למקוה לטהר באשבורן ולמעין להטביל בו בכל שהוא:

משנה מקוואות פ"ה מ"ג

מעין שהוא משוך כנדל, ריבה עליו והמשיכו הרי הוא כמו שהיה.

היה עומד וריבה עליו והמשיכו, שוה למקוה לטהר באשבורן, ולמעין להטביל בו כל שהוא:

Mishna, Mikvaos 1:7

Superior to such water is the water of a Mikvah containing forty se'ah, for in it people may immerse themselves and immerse other things.

Superior to such water is the water of a spring whose own water is little but has been increased by a greater quantity of drawn water. It is equivalent to the Mikvah in as much as it may render pure by standing water, and to an ordinary spring in as much as one may immerse in it whatever the quantity of its contents.

Mishna, Mikvaos 5:3

If water from a spring that flows into many channels was increased in quantity so that it was made to flow in abundance, it remains as it was before.

If it was standing and its quantity was increased so that it was made to flow, it becomes equal to a Mikvah in that it can purify in standing water, and to a spring in that one may immerse objects therein however small its quantity.

Se'if 2

Sources

מסכת מקוואות פ"ה מ"ה	Mishna, Mikvaos 5:5
הזוחלין, כמעין. והנוטפים, כמקוה.	Flowing water is considered like a spring and dripping water is considered like a Mikvah.
העיד רבי צדוק על הזוחלין שרבו על הנוטפים, שהם כשרים.	Rabbi Tzadok testified that if flowing water exceeded dripping water with which it was mixed it was valid as flowing water.
ונוטפים שעשאן זוחלין, סומך אפלו מקל, אפלו קנה, אפילו זב וזבה, יורד וטובל, דברי רבי יהודה.	If dripping water became flowing water, its flow may be blocked by a stick or by a reed or even by a zav or a zavah, and then one may go down and immerse oneself in it, these are the words of Rabbi Yehuda.
רבי יוסי אומר, כל דבר שהוא מקבל טמאה, אין מזחלין בו:	Rabbi Yosei says: one may not stop the flow of water with anything which is susceptible to impurity.

Se'if 2

Sources

תוספתא מקוואות פ"א ה"ז	Tosefta, Mikvaos 1:7
מעין שמימי מועטים וריבה עליו והרחיבו מטהר באשבורן ואינו מטהר בזוחלין אלא עד מקום שיכול להלך מתחלתו.	If a spring with a small amount of water was increased in quantity so that it flows more widely, it purifies with standing water. It only purifies with flowing water up to the point where it was able to go on its own.
תוספתא מקוואות פ"ד ה"ו	Tosefta, Mikvaos 4:6
מעין שמשוך כנדל וריבה עליו מים שאובין והרחיבו, מטהר באשבורן ואין מטהר בזוחלין אלא עד מקום שיהא יכול [להלך] מתחלתו.	If water from a spring that flows into many channels was increased in quantity with drawn water so that it flows more widely, it purifies with standing water. It only purifies with flowing water up to the point where it was able to go on its own.

Se'if 2

Sources

בכורות נה:

ולמה נקרא שמו פרת? שמימי פרים ורבים.
 מסייע ליה לשמואל, דאמר שמואל: נהרא מכיפיה מיברין;
 ופליגא דרב, דאמר רב אמי אמר רב: מיטרא במערבא - סהדא רבה פרת.
 אבוה דשמואל עביד להו לבנאתיה מקוה ביומי ניסן, ומפצי ביומי תשרי;
 מקוה ביומי ניסן - סבר לה כרב, דאמר רב אמי אמר רב: מיטרא במערבא - סהדא רבה פרת, שמו ירבו
 נוטפין על הזוחלין, והווי להו מי גשמים רובא.
 ומפצי ביומי תשרי
 ופליגא דידיה אדידיה, דאמר שמואל: אין המים נטהרים בזוחלין אלא פרת ביומי תשרי.



Gemara, *Bechoros*, 55b

Why is it named Euphrates [*Peras*]? Because its waters are fruitful [*parim*] and multiply without the need for rainfall.

This **supports** the opinion of **Shmuel**, as **Shmuel says: The river is blessed from its riverbed**; the additional water is not from rainfall but rather from subterranean sources. **And** this statement **disagrees** with the opinion of **Rav**, as **Rav Ami says** that **Rav says: When rain falls in the West**, Eretz Yisroel, **the great witness** attesting to that fact is **the Euphrates**.

Shmuel's father made a Mikvah for his daughters during the days of Nisan, and placed **mats** in the Euphrates River **during the days of Tishrei** when his daughters immersed in the river. He fashioned a **Mikvah during the days of Nisan**, because **he holds like Rav**, as **Rav Ami says** that **Rav says: When rain falls in the West**, **the great witness is the Euphrates**. Shmuel's father was concerned that **perhaps** the rainwater and snow water **that fell would exceed** the amount of naturally **flowing** spring water, **and the flowing rainwater would be the majority**. Rainwater purifies only when it is collected; not when it is flowing. Therefore, he fashioned a Mikvah for his daughters.

And he placed **mats during the days of Tishrei**, when his daughters immersed in the river itself, to give them privacy. During Tishrei the waters are from the river itself, and therefore immersion is valid even when that water is flowing.

The Gemara notes: **And** this statement of Shmuel's, that the additional water in the Euphrates is not from rainfall but from subterranean sources, **disagrees** with another ruling that he **himself** issued. **As Shmuel says: Waters purify when flowing**, i.e., when they are not collected into a ritual bath, **only** in the **Euphrates during the days of Tishrei**. Since rain does not fall in the summer, only after the summer, in Tishrei, it is clear that the water one is immersing in is in fact river water.

Se'if 2

Sources

תענית כה: Gemara, *Taanis*, 25b

אין לך טפח מלמעלה, שאין תהום יוצא לקראתו שלשה טפחים.

והא תניא טפחיים!?

לא קשיא: כאן בעבודה, כאן בשאינה עבודה.

There is no handbreadth of rain from above toward which the water of the deep does not rise three handbreadths.

Q: **But isn't it taught** in another *beraisa* that the water of the deep rises **two handbreadths**?

A: This is **not difficult**. **Here**, it is referring to **worked** land, which water penetrates faster, whereas **there**, in the second *beraisa*, it is referring to **unworked** land, which water does not penetrate as easily, and therefore the water of the deep rises only two handbreadths.

משנה פרה פ"ח מ"ט

המזכרים פסולין. אלו הם המים המזכרים?
המזכרים אחד בשבוע.

המזכרים בפולמסיות ובשני בצרון כשרים.

Mishna, *Parah* 8:9

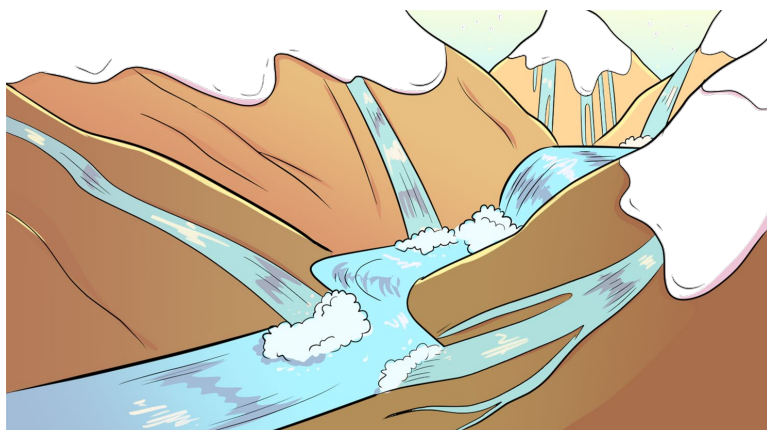
Waters that fail at certain times are unfit. The following are waters that fail: those that fail even once in a seven year cycle.

Those that fail only in times of war or in years of drought are fit.

In Which State Should Water Be to Allow For Tevilah?

	Spring water	Rainwater or melted snow
Gathered and standing still	✓	✓
Flowing (original path)	✓	✗
Flowing (diverted to a new path)	<i>Machlokes</i>	<i>Possul Min HaTorah</i>

Mixture of Spring Water and Rainwater That Is Flowing



Mixture of Spring Water and Rainwater That Is Flowing

	Majority is spring water	Half and half	Majority is rainwater
Mechaber, Rama, and most opinions	✓	✗ *Shach	✗
Taz	Only by a river do we follow majority. A naturally-flowing spring that mixes with any amount of rainwater retains status of Maayan.		
			✓

Areas of River That Were Expanded by Rainwater



Areas of River That Were Expanded by Rainwater

		Majority is spring water		Majority is rainwater	
		Original area of spring	Expanded areas	Original area of spring	Expanded areas
Rishonim	Poskim				
Ra'avad		✓	✓	✓	✗
Rambam	Mechaber, Rama Lekatchila	✓	✓	✗	✗
Maharik	Shach	✓	✗	✗	✗
Rabbeinu Tam (Shach's understanding)	Shach (when there's no Mikvah)	✓	✗	✓	✗
Rabbeinu Tam (Rama's understanding)	Rama (when there's no Mikvah)	✓	✓	✓	✓

Immersion in a River That Is Flowing

When most water is clearly NOT from rain or snow (generally determined by season or when obvious by appearance)	When not clear if this is the case	
	River flows year round	River dries up during dry season
✓	Kosher if no Mikvah available * Shach: only original area	✗ * While flowing (Zochalin state)
Most Poskim	Rama (following Rabbeinu Tam)	Rama

Se'if 3

Sources

אף מעין ובור מקוה מים יהיה טהור
(ויקרא יא, לו)

תורת כהנים, שמיני פ"ט

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אי מה מעין מטהר בכל שהוא אף מקוה מטהר בכל שהוא, תלמוד לומר "אף מעין" – המעין מטהר בכל שהוא והמקוה במ' סאה...

אי מה מעין מטהר בווחלין אף מקוה מטהר בווחלין, ת"ל "אף מעין" – המעין מטהר בווחלין והמקוה באשבורין.

se'if
3

Se'if 3

Sources

Toras Kohanim, Shemini 8

If it were written only "a gathering of waters shall be pure," I would think that even if he filled up [containers of water and carried them] on his shoulder and made a Mikvah from scratch that it would be valid; it therefore says "a spring" — Just as a spring is made by Heaven, so a Mikvah must be made by Heaven.

But if so, I would say: Just as there is no involvement of man in a spring, so there must be no involvement of man in a Mikvah — to exclude one who places his vessels on the roof to dry, their filling up with rainwater, [their breaking, and filling up a pit, in which instance I would think that the water is considered "drawn" and that the pit is invalid as a Mikvah] — it is therefore written "a pit."

If so, I would think that a pit in a boat (i.e., a cavity into which sea water is admitted) would be valid; it is, therefore, written "a spring." Just as a spring is ground-based, a Mikvah, too, must be ground-based.

If so, I might think that just as a spring purifies with any amount (that covers the object), so a Mikvah purifies with any amount. It is, therefore, written "But a spring" — a spring cleanses with any amount, but a Mikvah requires forty se'ah.

If so, I might think that just as a spring purifies with running water, so does a Mikvah — says the possuk "But a spring," [to teach that only] a spring purifies with running water, but a Mikvah requires standing water.

Se'if 3

Sources

בבא קמא סז.

ושינוי השם שאינו חוזר לברייתו מי הוי שני?

והרי צינור, דמעי'קרא קציצתא והשתא צינורא, ותניא:
צינור שחקקו ולבסוף קבעו - פוסל את המקוה, קבעו
ולבסוף חקקו - אינו פוסל את המקוה;

ואי אמרת שינוי השם מילתא היא, אפי' קבעו ולבסוף
חקקו נמי ליפסל!

שאני שאיבה, דמדרבנן היא.



Se'if 3

Sources

Gemara, Bava Kama, 67a

Q: Is a name change in which the item does not revert to its original state really considered a change? But there is the case of a water duct, where it was initially called a log [*ketzitzta*] and now it is called a duct, and it is taught in a *beraisa*: A duct that one hollowed out and afterward attached to the ground or to a building invalidates a Mikvah through the water it channels to the bath. Mikvah water may not be drawn with vessels and the hollow log is considered a vessel.

By contrast, if one attached it first and afterward hollowed it out, it does not invalidate the Mikvah. Before being hollowed out, the log was already attached to the ground, and therefore the act of hollowing it out does not turn it into a vessel.

And if you say that a name change is considered a matter of significance, i.e., a real change, then even if one attached the log first and afterward hollowed it out, the Mikvah should also be invalid. Since hollowing out the log leads to a name change, it should be considered a new vessel.

A: The disqualification of drawn water for a Mikvah is different, as it applies by rabbinic law, and the Chachomim were lenient in this case.

Is the Invalidation of She'uvim Biblical or Rabbinic?

Views of the Poskim

	Min HaTorah	Derabanan
Rabbeinu Tam, Rashbam, Rashi, Rosh	Any drawn water violates the Torah's condition of "Biydei Shamayim"	
Rif, Rambam, Ri, Rashba		She'uvim is a rabbinical decree to safeguard against immersing in water still in a vessel
Raavad	When it's brought or poured by hand	When it passes through a vessel on its own (albeit with human intention)
Rash	If the vessel in which it was drawn is susceptible to Tumah	If the vessel in which it was drawn is not susceptible to Tumah

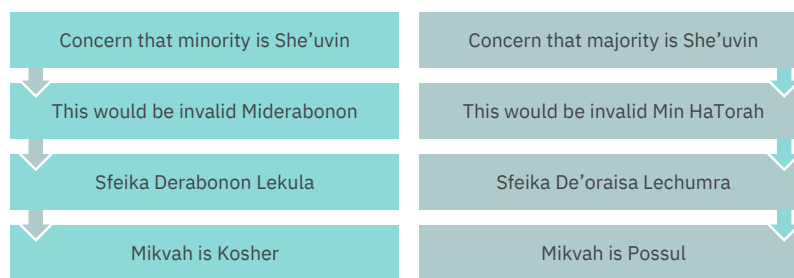
Is the Invalidation of She'uvim Biblical or Rabbinic?

Views of the Rishonim

		Min HaTorah	Derabanan
Mechaber	As understood by Taz	Never Possul Min HaTorah	Even if Mikvah is entirely She'uvim
	As understood by Shach	If more than half of the required amount of water is She'uvim	If less than half of the required amount of water is She'uvim
Rama		If more than half of the required amount of water is She'uvim	If less than half of the required amount of water is She'uvim

If There Is Doubt Whether Mikvah Has She'uvim

According to view that majority She'uvim is invalid Min HaTorah



Se'if 4

Sources

תוספתא מקוואות פ"ו ה"א

א"ר יהודה מעשה במקוה שבין אושא לשפרעם והיה ר' דוסא מושיב בו ב' תלמידי חכמים כדי שיקוו בו המים מ' סאה.

שוב מעשה ברום בתענת שקוות יתר מאלפים כור ובאו ושאלו את ר' חנניא בן תרדיון ופסל שאני אומר נכנסו עובדי כוכבים וזלפוה בלילה וחזרו ומילאו אותו בקילון.

ומעשה בר"ג ואונקלוס הגר שהיו באשקלון וטבל ר"ג במרחץ ואונקלוס בים. אמר ר' יהושע בן קופסאי עמון הייתי ולא טבל ר"ג אלא בים.

מרחץ שבלגיה עובדי כוכבים — בזמן שמטהרת שלה פתוחה לרה"י טמאה לרה"ר טהורה.

מרחץ שבלגיה עובדי כוכבים וישראל נכנס שחרית ומשיקה — אע"פ שזה נכנס וזה יוצא טהורה. נעלה או שנתחדה ברשותו — טמאה. נמצאת אומר בימים טהורה ובלילות טמאה.

se'if
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Mikvah In Non-Jew's Property

Factors that can affect reliance on a non-Jew

1

Does he have reason to change the water?

Will he earn or benefit from the water being cleaned or changed?

Does he want to bathe in cleaner water?

2

Does he have access?

Must be double-locked according to some opinions

The only way to add water should be through Hamshacha and on condition that there's 21 Se'ah of Kosher water

Mikvah In Non-Jew's Property

When non-Jew stands to gain from changing the water

Tur, Bach, Taz



If non-Jew has no direct access to Mikvah (it's locked, according to some with double lock)

And if there is any way he can add water — it would be only be through hamshacha (e.g. from the roof)

And there is certainty that at least 21 Se'ah of Kosher water remain

Mikvah is Kosher

Mechaber (according to Taz), Rama

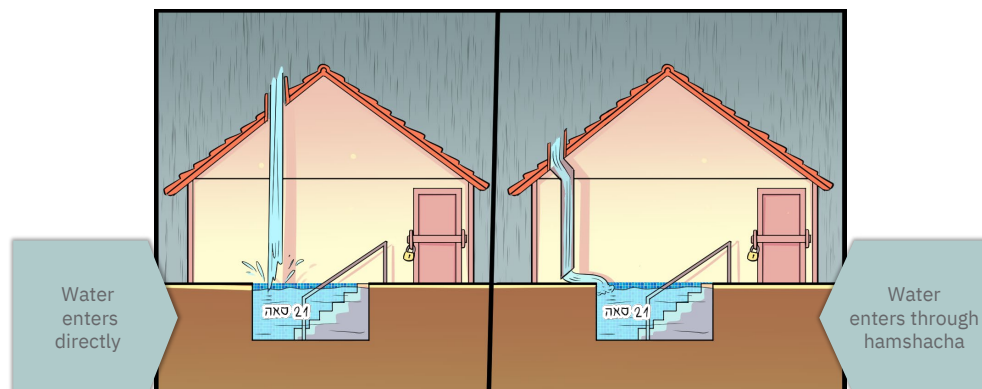
As long as at least 21 Se'ah of Kosher water remain

Sfeika Derabonon Lekula

Mikvah is Kosher

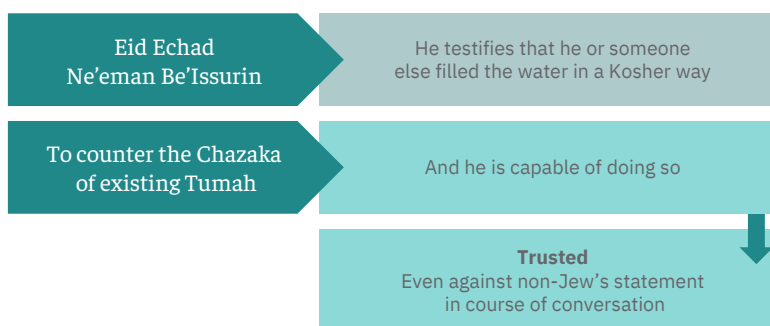
Mikvah In Non-Jew's Property

When water can only be added through the roof



Testimony of a Single Jew on Mikvah's Status

When is a Jew trusted on his own?



se'if
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Se'if 5

Sources

משנה מקוואות פ"ה מ"ד

כל הימים כמקוה שנאמר (בראשית א')
 "ולמקוה המים קרא ימים" דברי ר' מאיר.

ר' יהודה אומר הים הגדול כמקוה, לא נאמר
 "ימים" אלא שיש בו מיני ימים הרבה.

ר' יוסי אומר כל הימים מטהרים בוחלין
 ופסולין לזבין ולמצורעים ולקדש מהם מי
 חטאת:

משנה מקוואות פ"ה מ"ו

גל שנתלש ובו ארבעים סאה ונפל על האדם
 ועל הכלים טהורים.

Mishna, Mikvaos 5:4

All seas are equivalent to a Mikvah, for it is said, "And the gathering (mikveh) of the waters He called the seas" (Genesis 1:10), the words of Rabbi Meir.

Rabbi Yehuda says: only the Great Sea is equivalent to a Mikvah, for it says "seas" only because there are in it many kinds of seas.

Rabbi Yosei says: all seas purify when running, and yet they are unfit for *zavim* and *metzoraim* and for the preparation of the *chatas* waters.

Mishna, Mikvaos 5:6

If a wave containing forty *se'ah* was separated, and it fell on a man or on vessels, they become pure.

Se'if 5

Sources

תוספתא מקוואות פ"ד ה"ד-ה

היה ארבעים סאה ונפחתה ובאו לתוך הבית — כשרין ואין מטבילין בהן, שאין מטבילין באויר.

היה ראשו אחד מגיע לארץ — מטבילין בו ואין מטבילין באויר:

גל הנתלש מן הים ומן הנהר — אין מטבילין בו, שאין מטבילין באויר.

היה שני ראשין נוגעות בארץ — מטבילין בו ואין מטבילין בכיפא:

גמרא חולין דף לא:

ומנא תימרא דלא מטבילין
בכיפין?

דתנן: מטבילין בראשין ואין
מטבילין בכיפין, שאין
מטבילין באויר.

Chullin, 31b

And from where do you say that we do not immerse in the arcs of waves?

As we learned in a beraisa: One may immerse in the edges of waves, but one may not immerse in their arcs, as one may not immerse in air. Immersion may be performed only on the ground.

Se'if 5

Sources

	Ocean has status of Mikvah or Maayan?	
Rabbi Meir	Like Mikvah in all aspects	
Rabbi Yehuda	Other oceans: Like Maayan	Yam Hagadol: Like Mikvah
Rabbi Yosei	Similar to Maayan — to purify while flowing Similar to Mikvah — not valid for Mayim Chayim	

What Is Ocean's Status?

Views in the Mishnah as explained by the *Rishonim*

	Many <i>Rishonim</i>		Rambam (and Mechaber)	
	Purify while flowing	Classified as "Mayim Chayim"	Purify while flowing	Classified as "Mayim Chayim"
Rabbi Meir	✗	✗	✓	✗
Rabbi Yehuda	Besides for <i>Yam Hagadol</i> ✓	✗	✓	Besides for <i>Yam Hagadol</i> ✓
Rabbi Yosei	✓	✗	✓	Only when standing still ✓

According to Rambam (and Mechaber) — All oceans have the status of a Maayan in that they purify in a Zochlin state. The Tannaim only differ on the Mayim Chayim aspect of their Maayan status, which is necessary for a Metzora and Mei Chatas.

Wave That Disconnects From Ocean

Under what conditions does it purify in flowing state?

Must be touching the ground

Only if disconnected naturally (Shach SK 30)



Taz

40 se'ah isn't necessarily required

Like Maayan, but 40 Se'ah is practically necessary to cover a person completely

Shach

Full 40 se'ah is necessary

The water is disconnected from its source