



Managing Your Mitzvos Class #12

Maintaining a Kosher Home – Part IV



Tevilas Keilim – Immersion of Utensils in a Mikveh (cont.)

THE TEVILAH PROCESS:

5. Removing Chatzitzos [intervening substances]:

1. A chatzitzah between the utensil and the water invalidates the tevilah.
2. Dirt, rust, seals, and black spots [caused by fire] that can be removed – should all be removed. Sticker Tags should be removed at home before taking them to the Mikveh, as they are difficult to remove.
3. Labels that are not usually removed [e.g. labels on crystal] need not be removed.
4. Limestone accumulated on the inside of a kettle is not considered a chatzitzah.
5. A utensil that was immersed with a chatzitzah must be immersed a second time after the chatzitzah is removed.
6. A chatzitzah that is attached to a minority of a utensil, and is a kind that neither the owner nor most people are particular to remove, does not invalidate the tevilah.
7. Handles and other parts attached to a utensil do not have to be removed before immersion.
8. A utensil that needs to be kashered, should be kashered before tevilah.
9. Dairy and meat utensils may be immersed at the same time.

6. Tevilah on Shabbos and Yom Tov:

1. Utensils may not be immersed on Shabbat and Yom Tov. Tevilah enables a utensil to be used; consequently it is a way of “repairing” the utensil, and repairing is an act forbidden on Shabbat and Yom Tov.
2. A utensil that is needed for Shabbat or Yom Tov may be immersed with a blessing during the twilight period before Shabbat and Yom Tov.
3. If a person forgot to immerse a utensil before Shabbat or Yom Tov, he has a number of options: The easiest may be to give the utensil to a non-Jew as a gift, and then borrow it from him. This should be done after consultation with your Rabbi.
4. If it was not possible to perform tevilah before Yom Tov, and the utensil is needed for enjoyment of the holiday, tevilah may be done on Yom Tov with the blessing in the normal manner.

7. WHO MAY IMMERSE A UTENSIL?

1. Anyone, Jew, non-Jew, minors- may immerse a utensil.
2. Minors and non-Jews should immerse the utensils with adult Jewish supervision.
3. A minor may recite the blessing; a non-Jew may not.
4. A Jew cannot recite a blessing over tevilah performed by a non-Jew, however, if the Jew is immersing other utensils, he may recite the blessing over those utensils with the intention that the blessing includes the utensils immersed by the non-Jew.
5. Tevilah that was performed without the owner’s knowledge is effective.
6. A Utensil purchased for a gift should not be immersed before it is presented.

8. RECITING THE BLESSING OF TEVILAH:

1. It is recited before performing the mitzvah.
2. When immersing one vessel, the blessing is “Al Tevilas Keili.” When more than one utensil is immersed, the blessing is “Al Tevilas Keilim” (plural form of the noun). If the wrong blessing was made, it is still valid and need not be repeated.
3. If you are uncertain whether you made the blessing, you should not recite it.
4. An omitted blessing may not be recited after tevilah.
5. When there is a doubt as to whether or not a utensil should be immersed, a blessing is not said.
6. It is preferable that the aforementioned doubtful utensils should be immersed with other utensils that do require a blessing (with the intent that the blessing should discharge the doubtful utensils as well.)
7. Utensils should be held in the right hand during the recitation of the blessing.
8. When there is a bath in the Mikveh room, the blessing is recited outside. The utensil is then immediately brought into the room and immersed.
9. When two people are immersing utensils, it is recommended that one of them recites the blessing.
10. One should not speak between the blessing and the tevilah.
11. When more than one Utensil is being immersed, there should be no interruption between immersions.

9. METHOD OF TEVILAH:

1. Water must reach all part of the utensil, inside and out.
2. The entire utensil must be immersed at the same time.
3. The utensil should be held loosely during tevilah.
4. If you wish to hold the utensil tightly, you must either:
 - a. Change your grasp on the utensil while it is under water.
 - b. Place your hand in the water, and then rest the utensil on it.
 - c. Moisten your hands with water from the Mikveh, and then hold the utensil with your wet hands.
5. Utensils may be placed inside a netted sack, basket, or other utensil, and then immersed. A number of utensils may be placed in the sack or basket next to one another, but not on top of one another.
6. When part of a utensil that requires tevilah is made from material that does not require tevilah, the whole utensil should be immersed.
7. Utensils which are receptacles-e.g., glasses- should be immersed sideways or face up.
8. Utensils with narrow openings-e.g., bottles- should be left in the Mikveh long enough to become filled with water.
9. It is sufficient to immerse a utensil once.
10. **It is proper to fulfill the mitzvah of tevilas keilim with one's full concentration, understanding its purpose and intending to remove the non-Jewish impurity from the utensil.**

Upon immersing in a *mikveh* metal or glass utensils (used for the preparation or serving of food or drink) that have been made by or purchased from a gentile:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל טְבִילַת כֵּלִים (—If only one utensil is immersed conclude) —בְּלִי).

Baruch atoh Adonoy Eloheinu melech ha-olam asher kidshonu b'mitzvotav ve tzivanu al tefilas keilim (keili).

Blessed are you, Hashem, our God, King of the universe, Who has sanctified us with His commandments and has commanded us regarding the immersion of vessels (of a vessel).

Please note that prayers with Hashem's name should go to “Sheimos” when one is done with it.