TAHARA/TUM'A

INTRODUCTION TO TAHARA/TUM'A

Introduction to Tahara/Tum'a

The *Torah* commands us to be *kedoshim* (holy, or set apart), requiring purity in what we eat, how we speak, what we wear, and how we behave. *Tum'a* is spiritual impurity generally resulting from transitions from life to death (even in a small measure; for instance—sleep or cutting nails). *Tum'a* inhibits or blocks us from achieving holiness.

Since we do not have a "red heifer" with which to make purifying water solutions, all people are considered to have some level of *tum'a* today.

Although there are three reasons to ritually wash hands--to add *kedusha*; to remove *tum'a*; and to remove dirt--*tum'a* normally has nothing to do with physical dirt. There are many types and levels of *tum'a*, with no exact progression. The following guideline is approximately in descending order from most impure to least:

Sources of the Different Levels of *Tum'a*

- Dead body (touching or being in same building with a dead body);
- Cemetery;
- Carcass of any dead animal not slaughtered by *shechita*;
- Women during and after menstruation or after childbirth (but before they immerse in a *mikva*);
- Sleep;
- Possibly a bathroom;
- Your hands' transferring *tum'a* to wet food;
- Your hands' transferring *tum'a* to bread;
- Food from under a bed on which someone slept;
- Intercourse or seminal emission;
- Having your beard, hair, or nails cut;
- Leather shoes;
- Touching body parts.

Depending on the level of *tum'a*, purifying may require:

- Washing your hands by the *Three-Times Method.*
- Washing your hands by the *One-Time Method*.
- Immersion in a *mikva*. OR
- Sprinkling with water that had been treated with ashes from a red heifer (which we do not have now).

NOTE Wearing a glove does not block your hand from receiving *tum'a* from urination or defecation. However, wearing a glove does block *tum'a* from touching your shoes or petting a dog.

NOTE Even though some *tum'a* can only be transmitted by contact (and sometimes by contact when the *tamei* item is wet), *tum'at meit* (the ritual impurity of a dead person) does get transmitted simply by being in the same covered area. Therefore, food stored under a bed will get *ruach ra'a* during sleep, since sleep is considered to be a small version of death.

TUM'A: CAUSES

TUM'A: ANIMALS

Tum'a: Animals

Wash your hands with a cup, using the *One-Time Method*, after touching any animal.

REASON Due to the dirt (which may carry *tum'a* due to feces and other impure substances) assumed to be on the animal.

TUM'A: BATHROOM

Music in the Bathroom

You should not listen to Jewish music containing lines from the *Torah* (*psukim*) while you are in the bathroom.

Reading Material in the Bathroom

You may not take a Jewish publication into the bathroom if it contains words of *Torah*. You may read a newspaper or magazine that is printed in *Hebrew* as long as there is no *Torah* content.

TUM'A: BOOKS

Tum'a: Washing Hands and Books

You do not need to wash your hands before reading a book of *hashkafa/halacha*/Jewish philosophy or even *Torah* or *Talmud* from a book, unless you have touched something impure/*tamei* before reading.

TUM'A: CEMETERY

Tum'a above Cemetery

Ritual impurity from a cemetery goes up to the sky, so a *cohen* should not fly over a cemetery.

Tum'a within Cemetery

Ritual impurity (*tum'a*) in a cemetery comes from being within 4 *amot (*7 feet) of a grave. This is horizontal distance, regardless of how deep the body is buried.

NOTE A *cohen* may be in a cemetery as long as he does not get closer than 4 *amot* (7 feet) to any grave and he does not stand under any tree which extends over a grave.

Cemetery Blessings

Once inside a cemetery, after not having been in one for at least 30 days, say:

Baruch ata *adonai* eloheinu melech ha'olam

asher yatzar etchem ba'din, v'zan v'chilkeil etchem ba'din,

v'heimit etchem ba'din, v'yodei'a mispar kulchem ba'din,

v'hu atid l'hachazir u'lhachayot etchem ba'din.

Baruch ata *adonai* mechayeh ha'meitim.

Then say Ata gibor l'olam adonai (the 2nd paragraph of the *amida*) to the end of the paragraph. Omit the blessing at the end as well as mashiv ha'ruach and morid ha'tal.

TUM'A: CONTACT WITH DEAD NON-JEW

Tum'a: Contact with Dead Non-Jew

Contact with the body of a dead non-Jew confers *tum'a,* just as does contact with the body of a dead Jew**.**

Tum'a: Cohen Touching Dead Non-Jew

A *cohen* is forbidden from touching or picking up a dead body of a non-Jew as well as the dead body of a Jew.

Tum'a: Cohen and Non-Jewish Cemetery

A cohen should not walk through a non-Jewish cemetery unless he has an urgent need to do so.

Tum'a: Cohen Flying on Plane Carrying a Body

A *cohen* should not fly on a flight that has a dead body on it, even if the body is in the hold or baggage compartment (where it normally will be).

TUM'A: FOOD

TUM'A: FOOD OVERNIGHT

Tum'a: Leaving Cut Produce Uncovered Overnight

Some foods (such as onions, garlic, and scallions/green onions) will pick up ru'ach ra'a if:

- Peeled, AND
- Cut at both ends, AND
- Left overnight in a home, AND
- Raw (OR cooked) and not mixed with other foods, spices, or salt.

NOTE Under the above conditions, the food will pick up ru'ach ra'a even if stored in a sealed container after being cooked. However, if such an onion (raw or cooked) that is peeled and cut at both ends is mixed with something else--whether other foods, oil, spices, or salt--the onion will not pick up ru'ach ra'a.

Problematic foods:

- Onions,
- Garlic,
- Eggs (hard boiled or raw once they are out of their shell).

Not a problem:

- Unpeeled onions
- Cut and open lemons or other produce(excluding onions, garlic, and eggs).
- Raw onion, garlic, or eggs that were cut or peeled in a commercial facility and remain uncovered overnight.

NOTE You may not use an onion that has been left overnight under any circumstances (even if wrapped in clear plastic wrap, put into the refrigerator, etc.):

- That has been cut at the top and bottom, and
- Whose brown layer has been removed.

NOTE Spring/ green onions also attract ru'ach ra'ah, but only if you cut off all of the green and also the roots.

NOTE If the onion or garlic had been peeled and cut at both ends but you sprinkled some salt on it, then you may use it even if it has been left out overnight.

TUM'A: WET/DRY FRUIT/FOOD

Tum'a: Wet Food Normally Eaten by Hand

Wash your hands (without saying the handwashing blessing) before eating wet food, such as a piece of fruit with water on it or simply dry off the food, if possible.

EXCEPTION Food that is normally eaten with a spoon or fork (such as cereal or canned fruit) but only if you are eating it with a spoon or fork.

Tum'a: Handwashing for Bread

See HaMotzi: Washing Hands .

TUM'A: HAIR

Tum'a: Hair Cutting: Washing Afterward

Wash your hands using the *One-Time Method* after cutting (or having someone cut) your hair (or nails).

TUM'A: HOLY ITEMS

Tum'a: Bringing Holy Items into Area of Impurity

To carry a holy item into an area that has impurity, put the item in two nested containers (*kis b'toch kis*).

EXAMPLES

- A bag inside a bag.
- A bag and a folder.

TUM'A: HOSPITALS

Tum'a: Hospitals: Cohen Visiting Wife

A *cohen* may visit his wife in the hospital even though there are often dead people in hospitals but consult a *rabbi*.

TUM'A: NAILS

TUM'A: NAIL CLIPPING

TUM'A: NAIL CLIPPING: TIMING

Fingernails and Toenails on Same Day

Don't cut fingernails and toenails on the same day.

REASON That is done for dead people.
EXCEPTION The only major exception is women before they go to the *mikva*.

TUM'A: NAIL CLIPPING: ORDER

Cutting Fingernails and Toenails in Special Order

You do not need to cut toenails or fingernails in a special order or out of order unless you have a custom to do so.

TUM'A: NAIL CLIPPING: DISPOSAL

Tum'a: Putting Nail Clippings Down Toilet or Drain

Nail clippings, even from children and non-Jews, have *ru'ach ra'a* and need to be disposed of. The simplest way is to flush them down a toilet or wash them down a drain (but don't put them into the garbage).

NOTE Hair may be disposed of by throwing it into a garbage can.

Tum'a: Burning Nail Clippings

Burning nail clippings is OK (but it has *kabbalistic* complications and is bad for the person from whom the nails were clipped).

Tum'a: Burying Nail Clippings

Burying nail clippings is OK but only if they will not become uncovered later. Clippings are particularly bad for pregnant women to step on or over.

Tum'a: Nail Clipping: Washing Afterward

Wash your hands using the *One-Time Method* after cutting (or having someone cut) your nails (or hair).

TUM'A: NON-JEWS

Tum'a: Non-Jews

Non-Jews do not have ritual impurity (*tum'a*) the way Jews do. However:

- If a Jew touches or carries a dead non-Jew, *tum'a* is passed on to the Jew.
- If a Jew walks through a non-Jewish cemetery, the Jew should wash his hands the *Three-Times Method*.

TUM'A: PATIENT REVIVAL

Retroactive Tum'a

If a patient has no pulse, is chilled, and has no brain function but can be revived, there is no *tum'a*. If the person is not revived, the *tum'a* may be retroactive.

TUM'A: PRAYER

Prayer: Blessing near Tum'a

For purposes of prayer while *tum'a* is around:

1. Feces are OK once they no longer smell.
2. Urine and impure wash water are OK once absorbed in ground.
3. Spit/saliva is no problem.

TUM'A: SHOES

Tum'a: Leather Shoes and Washing

After touching leather shoes, you must wash your hands using the *One-Time Method* before saying blessings or prayers or before learning *Torah*.

NOTE If you do not have any water with which to wash your hands, say the blessing or prayer anyway but wipe your hands off on something before saying the blessing.

Tum'a: Leather or Synthetic Shoes

Only leather shoes are considered to carry *tum'a*.

REASON Leather shoes absorb sweat.

NOTE There is no problem with cloth or synthetic material shoes (as long as they are not sweaty--even though they also absorb sweat).

NOTE

Soaking and scrubbing leather shoes to remove the absorbed sweat does not remove the requirement to wash hands after touching those shoes.

TUM'A: SLEEPING

Tum'a: Sleeping more than 30 Minutes

After waking from sleeping more than 30 minutes, don't touch your eyes, nose, mouth, ears, or other bodily orifices until you have washed your hands using the *Three-Times Method*.

Tum'a: Missing Opportunity To Say Blessing

SITUATION

You wake up after sleeping for more than 30 minutes and need to say a blessing immediately or else you might lose the opportunity to do so.

WHAT TO DO

Even though you have not washed your hands after sleep, you should say the blessing.

EXAMPLE

SITUATION

You are in bed and hear thunder.

WHAT TO DO

You should immediately say kocho u'gvurato even though you did not wash your hands (but you should quickly rub your hands on cloth or clothing first). If you then see lightning, you say oseh ma'aseh vreishit.

Tum'a: Walking before Handwashing

You should not walk 4 *amot* (6'10", or 2.1 m) before washing hands after sleeping more than 30 minutes etc., but the entire house may be considered 4 *amot* (in the sense of being your "domain" or personal space).

Tum'a: Food Under Bed When Sleeping

Do not keep food under your bed when you sleep; but if you did, you may eat or use the food

NOTE Wash the food three times, if possible, pouring with a cup as you would wash your own hands.

TUM'A: TOILET

Tum'a: Toilet

After using the toilet, you only need to wash hands if you touched the normally covered parts of your body or if your hands touched feces or urine. However, the custom is to wash hands anyway.

TUM'A: TOUCHING BODY PARTS

Tum'a: Touching with Finger

If you touch something that has transferable spiritual impurity (*tum'a*) even with just one finger, that entire hand becomes impure. In some cases, such as if you touch a dead body, your entire body will become impure (*tamei*).

Tum'a: Scratching your Head

You must wash your hands (the *One-Time Method*) if you scratch your head on a place where you have hair. You do not need to wash your hands if you:

- Touch your hair

- Scratch a bald spot.
- Rub your head instead of scratching it.

REASON Scratching your head (where there is hair) causes *tum'a* because of any impurities that may be there.

NOTE Even if you have just shampooed your hair, you must still wash your hands.

Tum'a: Touching Body Parts after Saying HaMotzi

You must wash your hands again (but without a blessing) using the *One-Time Method* if you touch a normally covered area of your body or scratch your head where you have hair after you have said *ha'motzi;* but don't say *ha'motzi* again.

TUM'A: TRANSFERRING TO ANOTHER PERSON

Tum'a: Transferring Tum'a to Another Person

After sleeping, a person cannot transfer *tum'a* from his or her hands to someone who has already washed—whether hands are wet or dry.

TUM'A: UNCOVERED WATER

Tum'a: Water Uncovered Overnight

There is no problem with leaving water uncovered overnight.

TUM'A: REMOVAL

TUM'A: REMOVAL: GENERAL CONCEPTS

WHAT REMOVES TUM'A

Minimum Amount of Water To Remove Tum'a

The minimum amount of water to remove *tum'a* (ritual impurity) is 3.3 fl. oz. (99 ml, or 1 *revi'it)* total, for both hands.

NOTE By starting with at least one *revi'it* per hand when washing, we avoid problems of transferring *tum'a* to other people or utensils. If you start with only one *revi'it* and pour enough to cover each hand from that single *revi'it*, you will remove the *tum'a* from your hands, but the water that remains on your hands will still be *tamei*. If you then touch a washing cup, the *tamei* water will remain on the cup and be transferred to the person who touches it next. It is recommended to use at least one *revi'it* per hand to avoid such problems.

Tum'a and Snow

Snow removes *tum'a* but requires 480 *se'ah* of snow. This is easily achieved by plunging your hands into a field or yard full of snow!

WHAT DOES NOT REMOVE TUM'A

Tum'a and Moist Towelette

A moist towelette (baby wipe, alcohol wipes, etc.) does not remove *tum'a*.

Tum'a and Dirt, Ashes, Sand

“Washing” hands with dirt, ashes, or sand does not remove *tum'a*.

TUM'A: REMOVAL: HOW TO WASH HANDS

HANDWASHING FOR TUM'A: GENERAL CONCEPTS

Tum'a and Drying Hands before Handwashing

To wash hands from *tum'a* or all other purposes, you do not need to dry your hands first--except before washing for bread, and then ONLY if the person who washed hands before you:

- Did not use a *revi'it* of water (per hand) to wash his/her hands, AND
- Only poured once on each hand.

In sum, you almost never need to dry your hands before washing them!

However, if the person before you had *tum'a* on his or her hands and poured only once, the *tum'a* will be transferred from his/her hands to the cup.

Tum'a and From What To Pour

When washing your hands using the *One-Time Method*, in all cases except when washing for bread, here is what to use:

- Best: Cup that holds at least a *revi'it* of water.
- Next Best: Wash hands from a spigot within 12" of the ground, turning the spigot off and on between hands.
- Third Choice: If the spigot is more than 12" above the ground, simply hold your hands under a regular faucet in the flow of water so that your hands get wet all over. No need to turn the water on and off.

  NOTE This is a *b'di'avad* case.

- Fourth Choice: If there is no water, say whatever blessings you need to say anyway (for example, *asher yatzar*) rather than not saying the blessing at all. You will still have the tum'a on your hands (but you should rub your hands on cloth of clothing first).

NOTE This does NOT apply to washing before eating bread or to any cases where you must wash using the *Three-Times Method*. Removing *tum'a* in these cases requires a cup.

NOTE If you need to wash your hands after using the toilet, there is no need to go 18 minutes to find the water, (unlike the requirement for washing for bread).

Minimum Amount of Hand Coverage

When washing to remove tum'a, the ideal is to pour water over your hand up to your wrist; the minimum is to pour up to the knuckles adjacent to the palms of your hands.

EXCEPTIONS On *Yom Kippur* and Tish'a B'*Av*, wash only up to your knuckles (but if you accidentally pour water further up on your hand, it is not a problem).

Tum'a and Which Hand To Wash First

To remove *tum'a* from hands, it is preferable to wash the right hand first.

NOTE If you washed the left first, it is OK and you do not need to rewash the left hand.

Tum'a and Pouring Backhanded

To wash hands from *tum'a*, there is no problem with pouring water backhanded.

Tum'a and Hot Water

You may wash your hands with hot water for any ritual purpose except for *mayim achronim*.

Tum'a and Where To Wash

You may wash your hands inside a bathroom for any purpose, even before eating bread.

NOTE You may not say any blessings while inside the bathroom.

HANDWASHING: ONE-TIME METHOD

ONE-TIME METHOD: WHEN TO WASH

When To Use the One-Time Handwashing Method

Use the *One-Time Method* to wash hands from *tum'a*:
Before…

- Eating bread.
- Prayer services.

After…

- Cutting fingernails or toenails.
- Getting a haircut or shaving.
- Giving blood.
- Urinating or defecating.
- Scratching the hair on your head.
- Touching leather shoes (not after touching synthetic or cloth shoes).
- Touching normally covered parts of your body.
- Touching a pet.

ONE-TIME METHOD: HOW TO WASH

How To Wash Hands the One-Time Method

To wash hands the *One-Time Method*:

- Fill the washing cup with at least 3.3 fl. oz. (99 ml) of water.
- Pour enough water (may be as little as 1.3 fl. oz.--39 ml, or 1/6 cup) from the washing cup to completely cover your entire first hand (either hand may be first but it is proper to wash your right hand first).
- Pour enough water to completely cover the second hand.

NOTE You do not need to pour any more than that or to break up the *revi'it* into two pours.

Drying Hands after Washing for Bread

When washing your hands before eating bread, the ideal procedure is to wash, say the blessing *al netilat yadayim*, and then dry your hands (since the drying is part of the washing procedure). Many people have the custom of pouring water onto each hand twice but only before eating bread.

NOTE If you washed your hands, dried them, and then said the blessing *al netilat yadayim*, *b'di'avad* you are covered. But if you washed your hands and dried them but did not yet say the blessing *al netilat yadayim*, you should touch a normally covered part of your body, wash your hands again, say *al netilat yadayim*, and go on to say *ha'motzi* on bread.

HANDWASHING: THREE-TIMES METHOD

THREE-TIMES METHOD: WHEN TO WASH

When To Use the Three-Times Method

Use the *Three-Times Method* to wash hands from *tum'a* after…

- Sleeping 30 minutes or more,
- Intercourse,
- Touching a dead person,
- Being in a building with a dead person,
- Being in a funeral procession,
- Visiting a cemetery.

These are the only times we wash the three-times way.

THREE-TIMES METHOD: HOW TO WASH

How To Wash Hands Using the Three-Times Method

To wash hands the *Three-Times Method*:

- Fill the washing cup with at least 3.3 fl. oz. (99 ml) of water for the first pair of pours.
- Pour enough water (may be as little as 1.3 fl. oz.--39 ml, or 1/6 cup) from the washing cup to completely cover your entire first hand (either hand may be first, but it is proper to wash your right hand first).
- Pour enough water to completely cover the second hand.
- Repeat the pouring twice more, alternating hands, until each hand has been completely covered a total of three times.

NOTE There is no minimum required volume for the subsequent pours, and you may refill the cup in order to have enough water to cover each hand for all three pairs of pours.

TUM'A: REMOVAL: WASHING CUP

Tum'a: Washing Cup Spout

If a washing utensil has a spout that is lower than the rim, pour only from the spout. If the spout is higher than the rim, pour off of the side or back, opposite the lowest edge level.

REASON The principle is that water may only be poured from the lowest level that can hold water.

Tum'a: Squeeze Bottle as Washing Cup

You may wash your hands for any *halachic* purpose using a squeeze bottle.

TUM'A: REMOVAL: WASHING WATER

Tum'a: Evaporated Washing Water

Washing water does not have any residual *tum'a* once it has evaporated.

Tum'a: Reusing Washing Water

You may re-use washing water for other purposes (ex., to irrigate plants) EXCEPT for water used after waking from sleep and the other three-time handwashing categories (which have higher levels of *tum'a*).

Tum'a: Praying if No Water for Handwashing

If there is no water to wash hands, even after sleeping, you still say blessings and prayers. You should say *asher yatzar* even if you can't wash, but do not say *al netilat yadayim* in *shacharit*!

NOTE Even if you do not have water with which to wash your hands, you should wipe them off on a towel or some substance that can rub off any physical impurities that you may have gotten on them while sleeping.

TUM'A: REMOVAL: TOVELING (TEVILA)

TUM'A: REMOVAL: MIKVA

MIKVA IN NATURE

MIKVA IN NATURE: GENERAL CONCEPTS

Mikva in Nature: Rabbinic Guidance

Rabbinic guidance is recommended when using a river, lake, or spring as a *mikva* due to:

- Problems of mud, dirt, or sand, and
- Difficulty in checking if the person is fully underwater,
- It might not be a *kosher mikva*.

NOTE This section applies to the immersion of both utensils and people, since the same principles apply.

Mikva in Nature: Source of Water

Spring water, whether moving or stationary, is a *kosher mikva*.
Rain water is only a *kosher mikva* once it is stationary (just sitting in a pool, not flowing anywhere).
In neither case may the water enter a constructed *mikva* through a "*kli*," which includes being carried in a bucket or via pipes with bends and other places for water to collect. In the case of a pipe that may not be a *kli* , consult a *rabbi*.

Mikva in Nature: Measurements

A *kosher mikva* in nature:

- Must be 40 *se'ah* (about 192 gallons);
- Has no minimum depth;
- May be murky or muddy (but must be such that a cow would drink it); and
- May not drop in level more than 2 inches (3.1 cm) within 24 hours.

LAKE AS MIKVA

Lakes or Ponds as Mikva

A lake or pond may be a *kosher mikva* if it is:

- Fed from ground water (percolates through the soil); or
- Primarily fed from a spring; or
- Primarily fed from rain.

NOTE The rain must run into the lake or pond directly. If the water enters, or drains out, via pipes, it is not a *kosher mikva*. However, if the lake or pond gets rain from run-off from streets through pipes, it might be a *kosher mikva*. Consult a *rabbi*.

NOTE A lake or pond that drains out through a river or stream may not be a *kosher mikva*. Consult a *rabbi*.

NOTE A lake or pond into which a river or stream empties, might be a *kosher mikva*. Consult a *rabbi*.

NOTE A lake or pond with a river running into it and then out of it is considered a river. For immersing in a river, see Rivers as *Kosher Mikva*.

OCEAN AS MIKVA

Oceans as Mikva

All oceans and seas are *kosher mikvas*, but other salty water (defined as water that a cow would not drink) is not *kosher* for immersion.

NOTE A *rabbi* should be consulted before using an ocean for immersion since there are other issues involved.

RAINWATER AS MIKVA

Rainwater as Mikva

Rainwater only purifies when it is stationary.

RIVER AS MIKVA

Rivers as Kosher Mikva

Rivers are only *kosher mikva*s when spring-fed. A river is a *kosher mikva* if it exists year round (not like a *wadi*, which is frequently dry and only flows after rainfall).

Hot Springs as Mikva

Here are requirements for a hot spring as a *mikva*:

1. The temperature may not be above 98° F.
2. If the spring and immersing area are separate, any pipes used to bring water into the immersing area from the spring must be at least 3" in diameter. Consult a *rabbi*.
3. The *mikva* area must contain at least 40 *seah* of the spring water.
4. The *mikva* area must be hewn of rock or poured concrete, etc., but may not be prefabricated in one piece, like a hot tub.
5. The water may not reach the *mikva* area via a pump.

SPRING AS MIKVA

Spring as Mikva

Springs are always *kosher mikvas* as long as the volume in the place of immersion is at least 40 *se'ah* (192 gallons).

TUM'A: REMOVAL: TOVELING: PERSON

Impurity that Mikva Does Not Remove

Normally covered parts of the body always have some type of impurity, even after immersion, and a *mikva* does not remove that impurity.

TUM'A: REMOVAL: TOVELING: UTENSILS

INTRODUCTION TO TOVELING: UTENSILS

Introduction to Toveling: Utensils

Tevila is the *Hebrew* word for immersion. You must *tovel* (immerse in a *mikva* or other halachically purifying water) new utensils made of metal or other materials that require *tevila* unless you know that they were:

- Made by a Jew,
- Sold by a Jew, and
- Not owned by a non-Jew in between.

Toveling: Utensils: How To *Tovel*

To *tovel* a utensil, you may go to any *kosher* natural *mikva* (see section on natural mikvas) or to a mikvat keilim (a small *mikva* for utensils, often attached to the outside of a regular *mikva* building). To *tovel* several items, some of which require a blessing and some on which there is doubt whether a blessing is necessary, say the blessing over the item that requires the blessing and have in mind that the blessing will cover all the rest of your items.

Remember to remove all stickers, rust, etc., before you begin. Nail polish remover may help with stubborn stickers. Say the blessing *al tevilat keilim* and then let the item free fall through the water. Unlike with *hagala*, during which the item may be immersed in sections, when you *tovel* a utensil, the entire item must be in contact with the water at the same time, even if only for an instant.

Toveling: Utensils: What Gets *Toveled*?

NOTE The main *halacha* applies to metal utensils that will be used repeatedly.
Say the blessing *al tevilat keilim* on metal or glass items--including Pyrex, Duralex, and Corelle--that come in contact with food. Items that require *toveling* include:

- Bowls
- Cups
- Forks
- Knives
- Pans
- Plates
- Pots
- Spoons
- Storage containers (only if they are brought to the table).

The below chart is copied with permission from the Star-K (www.star-k.org):

Utensil	***Tevila* Guideline**	**Utensil**	***Tevila* Guideline**
Aluminum Pans, Disposable *if intended to be used more than once*	*Tevila* with *Brocha*	Meat Tenderizer Hammer, Metal	No *Tevila*
Aluminum Pans, Disposable *to be used only once*	*Tevila* w/o *Brocha*	Melamine	No *Tevila*
Blech	No *Tevila*	Metal Cutlery	*Tevila* with *Brocha*
Blender with metal blade on bottom	*Tevila* with *Brocha*	Metal Flour and Sugar Storage Canisters	*Tevila* w/o *Brocha*
Bone	No *Tevila*	Metal Pots Coated with Teflon, Enamel or Plastic	*Tevila* w/o *Brocha*
Brush, Pastry	No *Tevila*	Metal Spoon Specifically for Medicine	*Tevila* w/o *Brocha*
Brush for Grill, Metal	No *Tevila*	Microwave Turntable, Glass	*Tevila* w/o *Brocha*
Can Opener	No *Tevila*	Mixer Beaters	*Tevila* w/o *Brocha*
Cans, Reusable Empty *if opened by a Yehudi*	No *Tevila*	Paper	No *Tevila*
China, Bone	*Tevila* w/o *Brocha*	Peeler, Vegetable	*Tevila* with *Brocha*

China, Glazed	*Tevila* w/o *Brocha*	Pasta *Tevila*
Colander, Metal	*Tevila* with *Brocha*	Pastry w/o *Brocha* Enamel
Cookie Cutters, Metal	No *Tevila*	Racks, w/o *Brocha* Cooling
Cookie Sheets, Metal	*Tevila* with *Brocha*	Racks, No *Tevila* Oven
Cork Screw	No *Tevila*	Rolling No *Tevila* Pins *Metal or Wood*
Corningware	*Tevila* w/o *Brocha*	Sandwich with *Brocha* Maker
Crockpot Ceramic Insert	*Tevila* w/o *Brocha*	Silicone No *Tevila*
Crockpot Glass Lid	*Tevila* w/o *Brocha*	Sink No *Tevila* Racks, Stainless Steel
Crockpot Outside Metal Shell	No *Tevila*	Spatula, with *Brocha* Metal
Dish Rack, Metal	No *Tevila*	Stoneware w/o *Brocha*
Dishes, Ceramic	*Tevila* w/o *Brocha*	Stoneware, No *Tevila* Non-Glazed
Earthenware, Non-Glazed *Dull Finish, e.g. Flower Pot*	No *Tevila*	Storage No *Tevila* Utensils, Glass *not brought to the table*
George Foreman Grill	*Tevila* w/o *Brocha*	Strainer No *Tevila*
Glass *(including Pyrex, Duralex & Corelle)*	*Tevila* with *Brocha*	Tea *Tevila* with *Brocha* Kettle, Corelle
Grater, Metal *used for foods that are ready to eat, eg, apples, onions*	*Tevila* with *Brocha*	Toaster w/o *Brocha* *which will not break*
Grater, Metal *used only for foods that need further cooking,eg potatos*	*Tevila* w/o *Brocha*	Toaster with *Brocha* Oven *rack & tray only*
Hamburger Maker	*Tevila* with *Brocha*	Trivet, No *Tevila* Metal

Hot Air Popcorn Maker, Metal	*Tevila* with *Brocha*	Waffle Iron	*Tevila* with *Brocha*
Hot Water Urn, Metal	*Tevila* with *Brocha*	Warming Tray	No *Tevila*
Knife, Arts & Crafts	No *Tevila*	Wood Cask with Metal Straps	No *Tevila*
Knife Sharpener	No *Tevila*	Wooden Bowl	*Tevila* w/o *Brocha*
Meat Thermometer	No *Tevila*		

TOVELING: UTENSILS: PARTS

Toveling: Utensils: Stickers

Before immersing a food utensil in a *mikva*, remove anything attached to its surfaces.

SITUATION A sticker or something similar is found on a plate or other utensil after *tevila*.

WHAT TO DO

- If the sticker is less than half of the surface area and does not bother you by being there, the *tevila* is valid.
- If the sticker interferes with your use of the utensil or if you just want it removed, it must be removed and the *tevila* must be repeated.

Toveling: Utensils: Electrical Cord or Heater

A utensil that requires immersion in a *mikva* should be immersed even if the utensil is connected to an electrical cord or heater, unless by immersing it you will ruin the entire appliance.

Toveling: Lid

You must *tovel* a cooking-utensil lid bought from a non-Jew before you use the lid.

Toveling a Disposable Aluminum Pan

If a disposable aluminum pan will be used once, *tovel* it without a blessing. If a disposable aluminum pan will be used more than once, *tovel* it with a blessing (*al tevilat keilim*). Even if you will line it with a double layer of foil, still *tovel* it.

TOVELING: UTENSILS: MIXED MATERIALS

Toveling: Mixed Materials

When *toveling* a utensil that is partly made of metal (which requires *tevila*) and partly made of plastic, wood, or another material that does not require *tevila*, you must dip all parts of the utensil into the *mikva*, even the parts that would not require *tevila* on their own.

TOVELING: UTENSILS: KASHER OR TOVEL FIRST?

Toveling: Utensils: Kasher or Tovel First?

If you have a non-*kosher* food utensil, *kasher* it before you immerse it in a *mikva* (*tevila*).

TOVELING: UTENSILS: JEWS AND NON-JEWS

Giving a Toveled Utensil to another Jew

If you *toveled* a utensil and gave it to another Jew, the Jew does not have to *tovel* it again.

Giving a Toveled Utensil to a Non-Jew for Repair

If you give a utensil to a non-Jew for repair or to have a new part added, consult a *rabbi*.

Toveling: Utensils: Borrowing Back Un-Toveled Utensils from Non-Jew

Do not use utensils bought from a non-Jew or made by non-Jew until you *tovel* them. Instead, you may give them to a non-Jew and borrow them back, but you may only do this for 24 hours.

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