

Mikvaot


Ref: *Sefer Taharah, Hilchot Mikvaot, Chapter 1*



Whatever is *tamei* should be immersed in the water of a *mikveh* and thereafter will become pure.¹



Mipi Hashmuah – All impure entities, whether humans or vessels, which are impure (both Scriptural or Rabbinic impurity), can only regain their purity by immersing in a pool of water in the ground. (I.e. immersion in a container is unacceptable.) A *mikveh* is a constructed pool for this purpose, made to the correct specifications needed to purify.

	Immersion gives purity	When immersion can take place
Most vessels	✓	Day/night
Earthenware vessels	× Becomes pure through breakage	
Glass vessels	× Purity through breakage  Glass considered as earthenware	
<i>Mapatz</i> (reed mat)	× Purity through breakage (reed mat not mentioned in Torah)	
<i>Zav</i>	✓ Only in a stream	Day (need not wait until night)
<i>Zavah</i>	✓	Day (need not wait until night)
<i>Yoledet</i>	✓	Must wait until night
<i>Nidah</i>	✓	Must wait until night
Seminal emission	✓	Day (need not wait until night)
Other impurities	✓	

Entire body should be immersed, naked. If even a small part of the body is not immersed, purification does not take place.

Those who immerse should have the intention to purify themselves. If one did not have intent, the immersion is acceptable except for eating of *trumah* and *kadashim*.

Deoraita, chatzitzah (substances on body which prevent *mikveh* water from reaching those parts) does not intervene if they do not disturb the person, or does not cover majority of body. However, if they do disturb and they cover majority of body, then purification does not take place.



Derabanan – Any intervening substance which either covers majority of body or disturbs the person, invalidates the immersion.