



שפה ברורה

The Halachos of Tevilas Keilim

השפה ברורה
היא פרויקט של
המועצה הלאומית
לדאגות רבניות
במזרח ארצות הברית

הפרק עוסק
בשאלות רבות
הנוגעות לטבילת
כלים מתכת
במים



A Project of the
Midwest Agudas Yisroel
Council of Synagogue Rabbonim

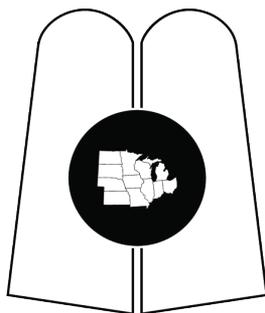


מהדורת מקור ברוך

שפה ברורה

הלכות טבילת כלים

THE HALACHOS OF TEVILAS KEILIM



AGUDATH ISRAEL OF ILLINOIS

A project of
MIDWEST AGUDAS YISROEL
COUNCIL OF SYNAGOGUE RABBONIM



קונטרס זה הוקדש בעילום שם
לעילוי נשמת
אבי מורי
הרב ברוך נתנאל בן ר' אברהם רובינסון זצ"ל



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Hilchos Tevilas Keilim

I. INTRODUCTION

- a. **Structure of the Kuntris** — The following *kuntris* will provide a comprehensive approach to the halachos of Tevilas Keilim, and it will be divided into four primary sections —
- i. Background and General Information About Tevilas Keilim
 - ii. Which Utensils are Obligated in Tevilas Keilim
 - iii. What is the Process of Doing Tevilas Keilim
 - iv. A Comprehensive Tevilas Keilim Chart

- b. **Source** — The *pasuk* in Parshas Masei (31:22-23) says

”אך את הזהב ואת הכסף את הנחשת את הברזל את הבדיל ואת העפרת. כל דבר אשר יבא באש תעבירו באש וטהר אך במי נדה יתחטא וכל אשר לא יבא באש תעבירו במים.”

Gold and silver, copper, iron, tin, and lead. Any article that can withstand fire—these you shall pass through fire and they shall be clean, except that they must be cleansed in mikvah water; and anything that cannot withstand fire you must pass through water.

- c. **Application** — These *pesukim* are instructions to do two things before using utensils that have been acquired from non-Jews —
- i. **Kasher** — The utensils must be cleaned from any physical non-kosher food and have absorptions be purged from the walls of the utensil. This is a concept called Hechsher Keilim and is the topic of a separate *kuntris*.
 - ii. **Tevila** — The utensils need to be immersed in a kosher *mikvah*. This is a concept called Tevilas Keilim and will be the topic of this *kuntris*.
- d. **The Mitzvah of Tevilas Keilim** — When one acquires new utensils made of certain materials, there is a *mitzvah d'oraysa* to immerse these utensils in a kosher *mikvah* before use.
- e. **Prohibition to Use** — Not only is there a positive *mitzvah* to tovel these utensils, but there is also a rabbinic prohibition from using the utensils until they have been *toveled*.
- i. **One Use** — Contrary to a widespread misconception, a utensil may not be used even once before the *tevila* is done.
 - ii. **Eating Out** —
 1. If one is a guest at another person's house that is a *shomer torah u'mitzvos*, it can be assumed that a proper *tevilas keilim* was done on all the utensils.
 2. If, however, there is evidence that *tevila* was not

done on the utensils that are being served on (e.g. — plate still has a sticker on it) or if one knows with certainty that the hosts don't *tovel* their utensils (e.g. — eating by non-observant family members) a Rav should be consulted to discuss how to navigate the situation in a halachically appropriate and sensitive way.

- a. Whenever one knows ahead of time that he will be in a situation like this, he should have foresight and ask the *shaila* early enough to be able to properly handle the situation.
- b. Whenever possible, it is good advice to encourage the hosts to just use disposable utensils.

iii. Utensils that Come with Food Inside —

1. **The Discussion** — The Poskim discuss why it is permissible to use containers that come with the food already inside. Perhaps, it should be necessary to empty out the contents upon purchase and *tovel* the utensil if one plans on continuing to use it.
2. **Examples** —
 - a. Pickles in a glass jar
 - b. Soda in a can
 - c. Iced tea in a glass bottle
 - d. Cookies in a tin container
3. **Practical Halacha** — The vast majority of *poskim* are lenient and allow using the container until the contents have been consumed. (There are some individuals that are *machmir* not to eat directly from the container)

4. **Reasons to Be Lenient** — The following are some brief suggested explanations for why a *tevila* would not be necessary —
 - a. The container only established its status as a “utensil” when it was emptied of its contents. One can therefore argue that no *tevila* is needed anymore because the utensil was created by the Jewish customer.
 - b. There is a difference between “emptying” a utensil and “using” a utensil.
 - c. The utensil is a “transport utensil” and not a “food preparation utensil” that would be obligated in *tevilas keilim*.
 5. **Using the Utensil a Second Time** — The bigger issue would be to reuse the container after it has been emptied. For example — to refill the glass iced tea bottle with water or to put one’s own cookies in the tin container. A common approach among the Poskim is to allow reusing a glass container without *tevila*, but one would have to *tovel* a metal container to reuse it.
- f. **Used Without Tevila** —
- i. **Realize Later** — If one already used the utensil and only learned later that it should have been *toveled* first, it should just be *toveled* at that point before using again.
 - ii. **Doesn’t Impact Food** — If one did use a utensil without *tevila*, it does not impact the *kashrus* status of the food (even if the food was hot). The food should just

be transferred to a *toveled* utensil or something that doesn't require *tevila*.

- g. **Not Sure if Toveled** — If one has a utensil that would be obligated in *Tevilas Keilim* (even on a rabbinic level) but he is unsure if it has been *toveled* yet, he must be stringent and *tovel* the item again without a *bracha*.
- h. **Factors that Obligate a Tevila** — The following are the main factors in deciding if a particular utensil needs *tevila* or not. We will discuss each in depth immediately below —
- i. Previously owned by a non-Jew.
 - ii. Currently fully owned by a Jew.
 - iii. Made from a material that is obligated.
 - iv. Counts as a *kli* (utensil) and is a *kli seudah* (meal utensil).

II. PREVIOUS AND CURRENT OWNERSHIP THAT CAUSES AN OBLIGATION OF TEVILAS KEILIM

a. Previous Owner —

- i. **The Halacha** — One is only obligated to do *tevilas keilim* on utensils that previously belonged to a non-Jew. It should be noted that for these halachos a non-*shomer* Shabbos Jew has the same status as a Jew.
- ii. **General Rule** — This *halacha* is dependent on the previous owners of the utensil, not the person that crafted the utensil. For example, if the utensil was made in a factory, this *halacha* follows the status of the owner of the factory and not the workers.
- iii. **Previously Owned by a Non-Jew** — A utensil that was previously owned by a non-Jew must be *toveled* when it comes into Jewish ownership.
 1. **Owned at Any Stage** — This obligation applies no matter at what stage the non-Jew previously owned the utensil. All the following scenarios would be obligated in *tevila* —
 - a. Made under Jewish ownership but bought from non-Jewish store. For example — If one sees a utensil being sold in a non-Jewish store that is labeled “Made in Israel”, it would still be obligated in *tevila*.
 - b. Made under Non-Jewish ownership but bought from a Jewish store. For example — Any appliance from a non-Jewish company that is bought

in a Jewish owned appliance store would need to be *toveled*.

- c. It was made under Jewish ownership and it was bought from a Jewish owned store, but it was owned in between by a non-Jew.

2. **Sold Temporarily to a Non-Jew** — If one temporarily sells his utensils to a non-Jew and then acquires them back, those utensils may require a new *tevila*. This is the reason why one should be careful to only include the absorptions of *chametz* and not the *keilim* themselves in the *mechiras chametz*.

3. **Partial Non-Jewish Ownership** — If a utensil was even only partially owned by a non-Jew, it would still require *Tevilas Keilim*. For example, the factory is co-owned by a Jew and a non-Jew.

iv. **Always Owned by a Jew** — A utensil that was made under Jewish ownership and was only owned by Jews throughout the process, is not obligated in *tevilas keilim*. For example, a *kiddush* cup made by Hazorfim silver company and bought from a Hazorfim store is not obligated in *tevilas keilim*. This is because it was made and sold by Jews.

v. **Don't Know Previous Owner** — If one acquired a utensil and its previous ownership is unclear or it is unclear if the previous owner is Jewish, it should be *toveled* without a *bracha*.

b. **Current Ownership** — A utensil is only obligated if it is currently solely in Jewish ownership —

- i. **Fully Owned by Jew(s)** — Obligated in tevilas keilim.
 - ii. **Partial Ownership of a Non-Jew** — No obligation to do *tevilas keilim*.
- c. **Borrowing** —
- i. **Borrowed from a Non-Jew** — There is no obligation to do *tevilas keilim*.
 - ii. **Lent to a Non-Jew** — One who lent a utensil to a non-Jew and then gets it back, there is no obligation to do *tevilas keilim*. (As an aside, one should not lend utensils to non-Jews unless there is proper *kashrus* supervision)

III. MATERIALS OBLIGATED IN TEVILAS KEILIM

- a. **The Halacha** — There is only an obligation to do *tevilas keilim* if the utensil is made from certain materials. The following is a list of the different types of materials and if they are obligated in this mitzvah.
- b. **Metal** –
- i. **6 Metals Mentioned in Torah** — Utensils made from the 6 metals mentioned in the Torah (gold, silver, copper, iron, tin, and lead) are obligated on a *d'oraysa* level to have a *tevila*. A *bracha* should be said when *toveling* utensils made of these materials.
 - ii. **Other Metals** — Most Poskim are of the opinion that all other metals are also obligated in *tevilas keilim*, but being that there is a debate a *bracha* should not be said.
 1. **Examples** — Aluminum and Zinc
 2. **Disposable Pans** — The topic of disposable pans will be discussed at length in section IV.d. below.
- c. **Glass** — There is a rabbinic obligation to *tovel* utensils made from glass.
- i. **Bracha** — Glass must be *toveled* with a *bracha*. Many have a misconception about this.
 - ii. **Examples** — The following materials are all categorized as glass and are obligated in *tevilas keilim* with a *bracha* —

1. Glass
 2. Corelle
 3. Durablex
 4. Pyrex
 5. Crystal
 6. Corningware
- d. **Other Materials** — Utensils made from all other materials are not obligated in *tevilas keilim*. Examples of other materials —
- i. Wood
 - ii. Earthenware/Ceramic
 - iii. Stone
 - iv. Bone
 - v. Rubber
 - vi. Plastic
 - vii. Paper
 - viii. Styrofoam
- e. **Layered Materials** — Some utensils have multiple layers, and on occasion one layer is a material obligated in *tevilas keilim* and another is not. The following are the *halachos* in these scenarios —
- i. **Exempt Layer on an Obligated Layer** —
 1. **Examples** —

- a. Plastic tip on a metal baby spoon.
 - b. Teflon on a frying pan.
 - c. Roasting pan with enamel paint on the inside.
2. **Practical Halacha** — As long as the primary structure of the utensil is made from metal, these utensils should be *toveled* with a *bracha*.
- ii. **Obligated Layer on an Exempt Layer** —
1. **Examples** —
 - a. Metal plated wood items.
 - b. Glass lined ceramics.
 2. **Practical Halacha** — The *halacha* would depend on how it is layered —
 - a. Primary structure of the utensil is made from metal — *Tevila* should be done with a *bracha*.
 - b. Primary structure of the utensil is made from exempt materials and it has a thin layer of metal or glass — *Tevila* should be done without *bracha*.
 3. **China/Porcelain** — There is considerable discussion amongst the Poskim about the halachic status of china and porcelain. These items are primarily made from clay, but they have a shiny outer layer.
 - a. **Lenient Opinions** — Those that are lenient argue that one does not need to *tovel* these items because the outer layer is too insignificant and in many cases the glaze is just the clay itself that was heated at such a high temperature that it began to shine.
 - b. **Stringent Opinions** — Those that are stringent

argue that one does need to *tovel* these items because the glaze outer layer is made from either lead or glass and would generate an obligation to do *tevila*.

- c. **Practical Halacha** — Some *poskim* suggest that a *tevila* should be done, but without a *bracha*. Others are lenient and exempt these items from *tevila* altogether. A Rav should be consulted.

- f. **Multiple Parts** — Many utensils are made up of different parts, with some of the parts made from materials obligated in *tevilas keilim* and others not. The following are the halachos in these scenarios —
 - i. **Practical Halacha** —
 1. If the metal or glass part touches the food directly or is an integral part of the utensil, then the utensil should be *toveled* with a *bracha*. The entire utensil needs to be immersed, not just the metal part.
 2. If the metal or glass do not touch the food directly and they do not have an integral role in the function of the utensil, then no *tevila* would be needed.
 - ii. **Examples** — The following are examples of utensils that are made from a combination of different materials that would be obligated in *tevilas keilim* —
 1. Knife with a plastic/wooden handle
 2. Wooden pepper mill with a metal grinder
 3. Cuisinart blades (plastic with metal attached)
 4. Many kitchen appliances. Many household

appliances are formed from plastic but also have an integral metal part for cooking or cutting. All these appliances are obligated in *tevilas keilim*.

a. See section V. and X.f. for the procedure how to *tovel* these appliances properly.

b. Examples of appliances that would be obligated in *tevilas keilim* —

i. Popcorn Machine

ii. George Foreman Grill

iii. Sandwich Maker

iv. Pancake/Waffle Maker

v. Hot Water Urn (Except those that are made and sold by Jews)

vi. Coffee Maker

vii. Blender

iii. **Detachable Parts** — If the parts are detachable, then only the parts that are made of materials obligated in *tevila* need to be *toveled*. For example —

1. Cuisinart —

a. Blades — Need *tevila*.

b. Plastic Bowl and Base — No *tevila* required.

2. Immersion Blender —

a. Detachable Blades — Only the blades need to be *toveled* and not the stick with the motor in it.

b. Permanently Attached Blades — The entire appliance needs to be *toveled*.

3. Mixer —

- a. Metal attachments and metal bowl — Need *tevila*.
- b. Plastic attachments — No *tevila* required.

IV. UTENSIL USAGE THAT REQUIRES TEVILAS KEILIM

The following are some more conditions that need to be met for a utensil to be obligated in *tevila* with a *bracha*:

- a. **Klei Seudah** — Only utensils categorized as “*klei seudah*” are obligated in *tevilas keilim*.
 - i. **Definition of “Klei Seudah”** — *Klei seudah* are the utensils that directly assist the food in the process of preparation or eating.
 - 1. **Examples** — An item is categorized as a *kli seudah* if it is used to —
 - a. Eat or drink with. Examples — Silverware and cups.
 - b. Serve food with. Examples — Ladle, pitcher, serving pieces, and serving trays.
 - c. Cook with. Examples — Pots, pans, kettle, and barbecue grill racks.
 - d. Prepare for cooking with. Examples — Grater, strainer, peeler, measuring cups and kitchen knives.
 - e. REMINDER — All the above examples will only be obligated in *tevila* if they are made from metal or glass.

2. **Not Sold for Food Use** — An item that is not sold for food use, but the owners designate it for food use counts as a *kli seudah* and would be obligated in *tevilas keilim*. For example —
 - a. Vases that were bought to serve fruit in at a *simcha*.
 - b. Mirrors that were bought to serve chocolate on.
 - c. Household scissors bought to be used as kitchen scissors.

ii. **Questionable if Included in “Klei Seudah”** —

1. **Storage Only** — A container that is designated only for storage purposes should be *toveled* but without a *bracha*. For example —
 - a. Sugar Container (Not a sugar pourer or sugar dish that are obligated with a *bracha*)
 - b. Flour Container
2. **Preparation Only in Raw State** — Utensils that are only used to prepare food in its raw state are obligated in *tevilas keilim* but without a *bracha*. For example —
 - a. Dough hook of a mixer
 - b. Raw meat grinder and pounder
 - c. Coffee Mill
 - d. Cookie cutters
 - e. Scissors that are **only** used with raw chicken

iii. **Not Included in “Klei Seudah”** — Utensils that are not for food use, do not count as “*klei seudah*” and are not obligated in *tevilas keilim*. The following are some guidelines for this category —

1. **Not Intended and Not Used for Food** — Utensils that were never intended for food and are never used for food are certainly exempt from *tevilas keilim*. For example —
 - a. Metal washing cup
 - b. Scissors and knives for arts and crafts
2. **Primarily Not for Food** — A utensil that has not been designated to be used for food, but on rare occasion is used for food, is not obligated in *tevilas keilim*. For example —
 - a. A pocket-knife that is being used to cut an apple or slice a hot dog at a camping barbecue.
 - b. Glass vases that are designated for flowers but on rare occasion are used for a nice fruit display at a simcha.
 - c. A mirror that is used one time as a tray.
3. **Sold for Food Use, But Never Use for Food** — Utensils that are sold for food use, but the owners choose to never use with food, are not obligated in *tevilas keilim*.
 - a. Examples —
 - i. Sold as kitchen scissors but designated to use for art projects.
 - ii. Sold as kitchen knife but designated to use for engraving.
 - b. This type of item, though, if it is ever used for food then it should be *toveled*, but without a *bracha*.

b. **For Personal Use** — A utensil only becomes obligated

in *tevilas keilim* once it reaches the hands of the person that will be using it for personal use. Items that are only available for other people's use, will not be obligated. The following are some examples and guidelines for this *halacha* —

- i. **Klei Sechora** — Utensils that are going to be sold are not obligated in *tevilas keilim*.
 1. **Utensil and Appliance Store** — An owner of a store who sells utensils and appliances is not obligated to *tovel* any of the items that are available for sale.
 - a. **Tevila Won't Work** — In fact, even if he would choose to do a *tevila* it would not be valid, and the customer would have to do another *tevila* after the purchase.
 - b. **Stores with a Mikvah** — Some stores in New York and other places around the world have a *keilim mikvah* in the store itself. This is certainly a great modern-day convenience, just be aware that the customer has to be cautious to acquire the utensil first (through payment and picking it up) and only then give it over to be *toveled*.
 2. **Store Selling Packaged Food** — Even a store that will actually be putting the food into the container to sell to customers, the container is not obligated in *tevila* yet because it was not available for the owner's personal use.
 - a. For example — Many candy stores sell metal or glass trays already filled with candies. The store is not obligated to do a *tevila* before filling the

- tray, and therefore the customers will have to do a *tevila* if they decide to keep it for future use.
- b. Note — It is appropriate for the store to place a sticker on the container warning that a *tevila* was not done yet.
3. **Caterer/Restaurant** — The status of the utensils (pots, pans, glass plates, cutlery, etc.) that belong to restaurants and caterers is a matter of debate.
- a. **The Discussion** — On one hand, one can argue that these utensils should be exempt because they are available for other people's use. On the other hand, the owners often do eat from these utensils as well, plus they use them very similar to how one would serve guests in one's own home.
- b. **Practical Halacha** — Although there are some Poskim who are lenient, the better Kashrus agencies only certify caterers and restaurants that *tovel* their *keilim*.
- ii. **Gift** — If one buys a utensil to give to another person as a gift, the gift-giver has no obligation to do *tevilas keilim* and therefore a *tevila* would not even be valid if he chose to do so. Only the recipient has an obligation to do *tevilas keilim*.
1. **How to Pre-Tovel a Gift** — If the gift-giver would like to do a favor for the recipient and pre-*tovel* the utensil on his behalf, the following procedure should be followed. He should find someone who is not an immediate family member of his own and give the item to this person to acquire on behalf of

the intended recipient. Now that the item halachically belongs to the recipient, the giver can now *tovel* the item on the recipient's behalf. All of this may be done even without the knowledge of the recipient.

2. **Common Scenario** — If one will be distributing (metal or glass) trays filled with food for Mishloach Manos, there are two options available in regard to *tevilas keilim*. Either,
 - a. Don't *tovel* the tray and just warn the recipients that there is still an obligation to do *tevilas keilim*.
 - b. Follow the guidance detailed in the previous halacha that outlines how to be able to *tovel* other people's utensils.
- c. **Touches the Food** — Only items that touch the food need *tevila*. Items that service the food in some way but don't actually touch the food directly have no obligation in *tevilas keilim*.
 - i. **Select examples of utensils that do touch the food**
—
 1. A pot and its cover
 2. Silverware
 3. Cups
 4. Toaster Oven Rack
 5. Saltshaker

- ii. **Select examples of utensils that do not touch the food directly** —
 - 1. Hot plate
 - 2. Holder for 9x13 pans
 - 3. Can opener (even though it touches a little)
 - 4. Corkscrew
 - 5. Serving tray (that plates go on)
- iii. **Thin Wrapper** — If the food is on a thin wrapper that is on the utensil, there would still be an obligation to do *tevilas keilim*. For example —
 - 1. Brownie in a cupcake wrapper on metal serving dish
 - 2. Bread on a napkin in a metal challah basket
 - 3. Candies in a thin wrapper in a metal or glass candy dish
- d. **Counts as a “Kli”** — An item can only be obligated in *tevilas keilim* if it has the status of being a “*kli*” (utensil) in the first place. Therefore —
 - i. **Non-Disposable Utensils** — All non-disposable utensils have an obligation in *tevilas keilim*, even if they are used only once and then thrown out. Ultimately, a real utensil can’t lose its status as a “*kli*” just because the owner decides to dispose of it.
 - ii. **Disposable Items** — Disposable pans, however, are a matter of debate if they should count as “*kli*”

and be obligated in *tevilas keilim* or not. A common approach among the *poskim* is as follows —

1. Using Once — If the disposable pan will only be used once and then thrown out, there is no obligation to do *tevilas keilim*.
 - a. Reason — The item is flimsy enough that it will not have the status of a “*kli*” until it has a more permanent usage.
 - b. Leftovers — If the pan will not be reused for new food, but one wants to put some of the original food back in the pan, that would be permissible without a *tevila*.
2. Using Multiple Times — If the disposable pan will be used many times, then there would be an obligation to do *tevilas keilim* (without a *bracha*) even before the first use.

V. APPLIANCES —

- a. **The Basic Halacha** — As discussed early (see III.f.ii. above), many kitchen appliances that come in contact with food during the preparation process should be obligated in *tevilas keilim*. For example, a sandwich maker, coffee machine, and hot-water urn, etc.

- b. **The Challenge** — There is a concern that immersing the appliance into the water may damage or break the item.

- c. **Practical Halacha** —
 - i. Despite the fears, most appliances can handle being immersed in the water quickly and then allowed to dry for at least 72 hours or so. If this option is available, it is the most preferable approach. The step-by-step process for how to do *tevila* on an appliance will be discussed below (see X.f.).
 - ii. Some appliances, however, will genuinely get ruined if they would be immersed in water. This is more common by appliances that have internal computers or a display screen. For example, a Keurig Coffee machine.
 - iii. In these cases that there is serious concern that the appliance will break, a Rav should be consulted. In many scenarios a combination of the following approaches will be used by the Rav to make the utensil exempt from *tevilas keilim*.
 1. Important Notes —

- a. First 3 Approaches — Each of the first 3 approaches below is greatly debated and should not be utilized without guidance from a Rav. The details of this debate are beyond the scope of this work.
- b. Fourth Approach — The fourth approach, when done properly, is a fully reliable approach and can be utilized even when not combined with other approaches.
 1. A utensil that cannot be toveled, has no obligation to be toveled in the first place.
 2. A utensil that can only be used by being plugged into the wall counts as being “attached to the ground” and would be exempt from *tevilas keilim*.
 3. A utensil that belongs to a non-Jew is exempt from *tevilas keilim*. Therefore, the utensil should be given as a gift to a non-Jew and then borrowed back permanently.
 4. A utensil that was created by a Jew and always owned thereafter by Jews is not obligated in *tevilas keilim*. Therefore, the utensil should be given to a Jewish craftsman to disassemble and reassemble it in a way that only a craftsman can do. This would be the equivalent of “breaking the utensil” and then “making the utensil” by a Jew.
 - Warning — Many individuals attempt this leniency, but they only remove a part that any amateur would be able to put back on. This would not be considered “broken” enough for

when it is put back together to be considered “made” by a Jew.

VI. WHERE TO DO TEVILAS KEILIM

- a. **General Rule** — *Tevilas keilim* is only halachically acceptable when done in specific bodies of water. For example, one may not simply submerge the utensils in a sink or bath full of water. Some general guidelines for these *halachos* are listed below, a comprehensive analysis is beyond the scope of this work.
- b. **Kosher Mikvah** — Most cities have kosher *keilim mikvahs* available for the public to use. This is the ideal option, because one can be confident that it was built properly, and that it has regular supervision to ensure it maintains its *kashrus* status.
- c. **Natural Body of Water** — Many natural rivers and bodies of water can be used for *tevilas keilim*. However, there are factors (beyond the scope of this work) that could invalidate some rivers and lakes from being used. Therefore, one should always consult a Rav before using natural bodies of water for *tevila*. This is very common when on vacation and there are no *mikvahs* in the vicinity.
- d. **Snow** — In cases of need and under certain

circumstances, snow may be used for *tevilas keilim*. Nevertheless, it is an option that should be avoided because it is rarely done properly. A Rav should be consulted.

e. **No Mikvah or Body of Water Available** — During the complete shelter-in-place stage of the pandemic of 5780, people did not have access to *mikvahs* or even natural bodies of water. Many extreme leniencies were employed that were valid under the circumstances but should be avoided in less severe situations. If someone is home-bound and alone with no access to a *mikvah* or natural body of water, a Rav should be consulted to discuss if these leniencies are an option.

i. **Leniencies Used** —

1. Render the utensil *hefker* (ownerless) by a proclamation to a Beis Din over the phone.
2. When purchasing the utensil having in mind not to acquire it.
3. Include the utensil in the *mechiras chametz*.

ii. **Mikvah Later Available** — When utilizing any of the leniencies listed above, once a *mikvah* becomes available on a later date, the utensils should be reacquired, cleaned well, and then *toveled* properly with a *bracha*.

VII. WHO MAY DO TEVILAS KEILIM

- a. **Men and Women** — All men and women above bar/bas mitzvah age may do the *mitzvah* of *tevilas keilim* with a *bracha*.
- b. **Children** — Children may do the act of *tevilas keilim* as long as it is under the supervision of adult to ensure it was done properly. If the child has reached *chinuch* age, he may even make the *bracha* himself.
- c. **Non-Jews** — Non-Jews may do the act of *tevilas keilim* as long as it is under the supervision of a Jew to ensure it was done properly. The non-Jew may not make a *bracha*, so the best practice is for a Jew to *tovel* the first item with a *bracha* and then the non-Jew may help with the rest.
- d. **Shliach** — As with all *mitzvos*, when possible, it is best to fulfill the *mitzvah* oneself. If for some reason one is unable to do the *tevila*, then a *shliach* (messenger) may be appointed instead to do the *tevila* and make the *bracha*.
- e. **Tevila Without the Owner's Knowledge** — In some cases, a *shliach* may even do *tevilas keilim* on behalf of another person that doesn't even know about it. This commonly happens in a case that one wants to give an "already *toveled*" item as a gift. This may be done if two conditions are fulfilled —

- i. The owner of the utensil would certainly want the *tevila* to be done.
- ii. The utensil already belongs to the person being represented when doing the *tevila*. (This process was discussed in section IV.b.ii. above)

VIII. PREPARATION FOR THE TEVILA —

- a. **If Also Kashering** — If the utensil was previously used and it needs to be both *kashered* and *toveled*, the *kashering* should be done first. If the *toveling* was done first, it should be *kashered* and then *toveled* again without a *bracha*.
- b. **Remove Chatzizahs** — The immersion in the mikvah is only valid if there are no *chatzizahs* (barriers) between the utensil and the water.
 - i. **Clean Well** — The utensil should be scrubbed well, and all rust, dirt, food residue, stickers and labels must be completely removed.
 - ii. **Wanted Stickers** — If the utensil has a sticker that one wants to leave on permanently, it does not need to be removed before *tevila*. This is common with the brand name stickers on fancy crystal items.
 - iii. **Cracks** — Even the cracks need to be cleaned well and on occasion remnants of food in the crevices can cause an issue with a utensil's ability to be *toveled*.

- iv. **Discoloration** — If there is no physical remnant of food or residue and there is just discoloration, it is not a problem.
- v. **Missed Something** — If one did the *tevila* and only notices afterwards that a potential *chatzizah* was not removed, the following *halachos* apply —
 1. **Still at the mikvah** — The potential *chatzizah* should be removed and it should be immersed again without a *bracha*.
 2. **Already Home** — A Rav should be consulted to discuss if the utensil needs to be re-immersed.
- c. **Practical Advice** — When *toveling* many items at a time it is good advice to take everything out of packaging and remove all stickers and labels before arriving (or at least before starting to *tovel* everything) in order to minimize the amount of time it will take for the actual *tevila*.

IX. BRACHA AND KAVANA —

a. **Bracha** —

- i. **Certainly Obligated** — Like all other *mitzvos*, a *bracha* should be said on the *mitzvah* of *tevilas keilim*. As stated above, this applies to both metal and glass utensils.
- ii. **Debated if Obligated** — There are some utensils that it is unclear if a *tevila* is necessary. In these cases, the *halacha* is that one should *tovel* the item but without a *bracha*.
- iii. **Best Practice** — If one has utensils to *tovel* that are in the category that no *bracha* should be said, when possible, it is advisable to *tovel* them along with other items that do need a *bracha* and the *bracha* can go on everything together.

b. **Special Intent** — There is no special *kavana* that is needed when doing *tevilas keilim*. The *tevila* is valid as long as one is certain that it was immersed according to *halacha*.

- i. Therefore, for example, even if the utensil fell into the *mikvah*, the *tevila* can be valid.
- ii. This is also the reason why children and non-Jews may do the act of *tevila* while under an adult Jew's supervision.

c. **Hold in Hand** — The items should be held in one's

hands while making the *bracha*. A righty should hold the utensil in the right hand and a lefty in the left hand.

- d. **Bracha First** — The bracha must be made “*oveir la’asiyan*”. This means that the *bracha* must be made immediately before beginning to immerse the utensil in the water.
- e. **Nusach of Bracha** —
- i. One Utensil — “ברוך אתה... אשר קדשנו במצוותיו וצוונו על טבילת כלי”
 - ii. Two or More Utensils — “על טבילת כלים...”
 - iii. If the tevila is being done on two utensils, but only one is certainly obligated and the second is a case of doubt, the plural version of על טבילת כלים should still be said.
- f. **Forgot Bracha** — If one forgot to make the *bracha* before beginning, the *bracha* may still be said if there are still more utensils to *tovel*.
- g. **No Talking** — One should not talk during the process of *tevilas keilim*.
- i. **For How Long** — From the time the *bracha* is said until after the final utensil is *toveled*, one should not talk about anything not related to the *tevila*.
 - ii. **Exceptions** — One may talk about anything that is directly related to the *tevila*. For example, one may say,

“Can you please pass me that plate?” or “Can you help me remove this sticker?” and other similar phrases.

- iii. **If Did Talk** — If one did talk by accident or even on purpose, a new *bracha* does not need to be said.

- h. **Didn't Have in Mind During Bracha** — If one made a *bracha* and started the *tevila* process and then someone brings another utensil in the middle that he didn't have in mind to cover, a new *bracha* would need to be said on that utensil.

X. HOW TO DO THE ACT OF TEVILAS KEILIM

- a. **Water Touch Every Part** — *Tevilas keilim* is only valid if the *mikvah* water touches every part of the utensil at the same time.
 - i. **This Includes** —
 1. Attached parts that are made from a material that on its own would not be obligated in *tevilas keilim*. Example — The plastic handle of a knife.
 2. Handles and other parts on the outside of the pot or pan even though they do not touch the food directly.
 - ii. **This Does not Include** —
 1. Removable parts that are not made of a material obligated in *tevila*.
 2. The innards of an appliance do not need to fill with

water. This is helpful when *toveling* small appliances. See section X.f. for guidance how to properly *tovel* appliances.

- b. **All at Once** — The *tevila* must be done on the entire utensil at the same time. This is in contrast to *kashering* a utensil that can be done in stages.

- c. **Two Cautions** —
 - i. **Air Bubbles** — When *toveling* bottles and pitchers it is common for air bubbles to form. One must be careful to release all the air bubbles to ensure that the *tevila* is valid.
 - ii. **Stacking Utensils** — One should avoid *toveling* large stacks of dishes and large amounts of silverware at the same time. The weight of the upper utensils makes it difficult for water to penetrate and touch all parts of the lower utensils during *tevila*.

- d. **How to Grip** — Being that water must touch every part of the utensil, the following options are acceptable to ensure that even the location that is being gripped touches the water —
 - i. Immerse the utensil into the water with the first hand, and then transfer to the second hand while underwater.
 - ii. Wet your hand first and then grip the utensil and then immerse. The water of the *mikvah* will connect with

the water on one's hand if the utensil is not gripped too tightly.

- iii. While the utensil is already submerged, either hold the utensil loosely or let go for a second. This will allow water to completely get in under one's grip.
 - iv. Put the utensil into a basket and lower the basket into the water and shake the basket while it is under water (This is the scenario that one has to be most careful about not stacking too many)
 - v. Put the basket into the water and drop the utensils into the basket one at a time.
- e. **How Long** — The *tevila* is valid even if the utensil is only fully submerged for a moment.
- f. **How to Tovel Appliances** — As stated above, when one will be *toveling* appliances, one does not need to allow water to penetrate to the insides of the machine.
- i. **Two Notes** —
1. **Concern of Breaking** — If one has legitimate concern that *tevila* will break the appliance, see V. above and consult a Rav.
 2. **Disclaimer** — The following suggested procedure does not have a 100% guarantee to not cause any damage, but it has proven to be successful in almost all cases and is the advisable approach of the vast majority of major Poskim.
- ii. **Procedure** — The following is the advisable

procedure to tovel appliances (sandwich makers, urns, etc.) —

1. Wet hand.
2. Cover the vents and/or openings with the wet hand.
3. Alternatively, cover the vents and opening with a wet towel.
4. Make the bracha and then completely immerse.
5. Remove very quickly without allowing water to pour inside.
6. Shake dry and tilt to remove all excess water.
7. Allow to dry for 72 hours in a warm dry location.

XI. COMPREHENSIVE TEVILAS KEILIM CHART

ITEM	TEVILA	BRACHA
Aluminum (disposable one-time use)	No	No
Aluminum (non-disposable & disposable for multi-time use)	Yes	No
Baby Bottle (glass)	Yes	Yes
Baby Bottle (plastic)	No	No
Baking sheet	Yes	Yes
Barbecue Grill (racks)	Yes	Yes
Blech	No	No
Blender (glass)	Yes	Yes
Blender (plastic)	Yes (Metal blades only)	Yes
Bone	No	No
Can Opener	No	No
Cast iron	Yes	Yes
Ceramic (e.g. coffee mug)	No (Some have minhag to)	No
Chafing Dish racks	No	No
Challah Board (glass)	Yes	Yes
Challah Board (wood)	No	No
Challah Knife	Yes	Yes
Chicken Scissors	Yes	No

ITEM	TEVILA	BRACHA
China	No (Some have minhag to)	No
Coffee Maker (glass pot)	Yes	Yes
Coffee Maker Machine (e.g. — Keurig)	Yes	Discuss with Rav
Colander (metal)	Yes	Yes
Colander (plastic)	No	No
Cookie Cutters	Yes	No
Cooling Racks (only put pans on racks)	No	No
Cooling Racks (put food straight on racks)	Yes	Yes
Corelle (Plates & Bowls [which are glass])	Yes	Yes
Corelle (Mugs [which are glazed ceramic])	No (Some have minhag to)	No
Cork	No	No
Corkscrew	No	No
Corningware	Yes	Yes
Crock Pot (ceramic insert & glass cover)	Yes	Yes (because of cover)
Crock Pot (metal insert & glass cover)	Yes	Yes
Crock Pot Glass Lid	Yes	Yes
Crystal	Yes	Yes
Cutlery	Yes	Yes

ITEM	TEVILA	BRACHA
Cutting Board (glass)	Yes	Yes
Cutting Board (metal)	Yes	Yes
Cutting Board (plastic & wood)	No	No
Dish Rack	No	No
Farberware	Yes	Yes
Food Processor (e.g. — Cuisinart)	Yes (Metal inserts only)	Yes
Frying pan (even with Teflon coating)	Yes	Yes
George Foreman Grill	Yes	Yes
Glass	Yes	Yes
Glassware	Yes	Yes
Hot plate (used under pots/pans)	No	No
Hot Water Urn	Yes	Yes
Immersion Blender	Yes	Yes
Keurig Machine	Yes	Discuss with Rav
Kiddush Cup	Yes	Yes
Measuring Cup (glass)	Yes	Yes
Measuring Spoons (metal)	Yes	Yes
Meat Tenderizer Hammer	Yes	No
Meat thermometer	No	No
Metal	Yes	Yes

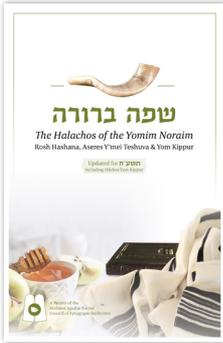
ITEM	TEVILA	BRACHA
Microwave Oven	Yes (Glass Plate Only)	Yes
Mirror (for food display)	Yes	Yes
Mixer beaters (ONLY for inedible [e.g. dough, batter])	Yes	No
Mixer bowl (Metal)	Yes	Yes
Mixer beaters (Also used for edible food [e.g. — whip, ice cream])	Yes	Yes
Ninja (large blade or single serve blade top)	Yes	Yes
Ninja (large plastic pitcher or single serve plastic cup)	No	No
Oven Racks	No	No
Paper	No	No
Peeler (if used also for edible foods)	Yes	Yes
Peeler (if used exclusively for foods that are not yet edible)	Yes	No
Pizza Maker	Yes	Yes
Pocket Knife (rare use with food)	No	No
Plastic	No	No
Popcorn Maker	Yes	Yes

ITEM	TEVILA	BRACHA
Porcelain Enamel (covering metal)	Yes	Yes
Pot (even with Teflon coating)	Yes	Yes
Pot Cover	Yes	Yes
Pyrex	Yes	Yes
Refrigerator Shelves	No	No
Rolling Pin (metal)	Yes	No
Rolling Pin (wood)	No	No
Rubber	No	No
Sandwich Maker	Yes	Yes
Saltshaker	Yes	Yes
Scissors (also for fully cooked food)	Yes	Yes
Scissors (only for raw food)	Yes	No
Serving Tray (for food)	Yes	Yes
Serving tray (for plates and bowls)	No	No
Silverware	Yes	Yes
Stainless steel	Yes	Yes
Strainer (metal)	Yes	Yes
Styrofoam	No	No
Stoneware (glazed)	No (Some Have Minhag To)	No

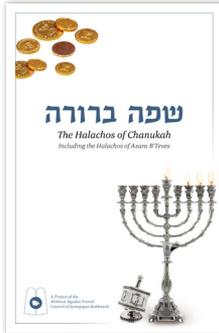
ITEM	TEVILA	BRACHA
Stoneware (non-glazed)	No	No
Storage Container (for flour or sugar)	Yes	No
Stove Grates	No	No
Teflon-coated cookware	Yes	Yes
Thermometer (for meat)	No	No
Toaster Oven	Yes (Racks and Trays only)	Yes
Urns and kettles	Yes	Yes
Vase (designated for food display)	Yes	Yes
Vase (for flowers but used rarely for food)	No	No
Waffle Iron	Yes	Yes
Wood	No	No

Around the Year Halacha

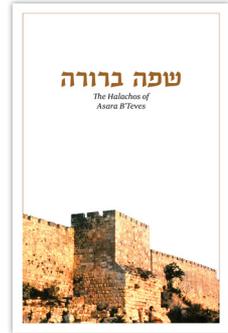
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Council of Synagogue Rabbonim



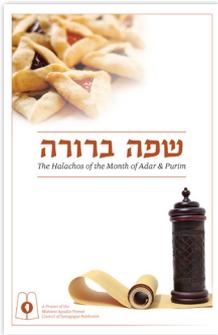
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Chanukah



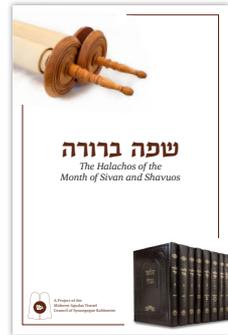
Asara B'Teves



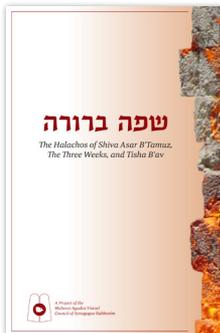
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Sefiras Ha'omer



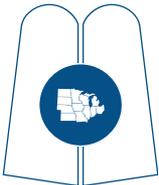
Shavuos



The Three Weeks



Kashering for Pesach



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