



Halachos of
TEVILLAS KEILIM



Halachos of TEVILLAS KEILIM

Please note that the material presented is not meant to be a comprehensive guide to the halachos of Tevillas Keilim. In any case of question or doubt a Rabbi should be consulted.

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Day 1

This month we will learn the halachos of Tevillas Keilim (lit. *immersion of utensils*). There is a mitzvah from the Torah to immerse utensils that come into **direct contact with food** that were purchased from a non-Jew in a mikvah prior to using them (see below). Chazal expanded the mitzvah, and added additional utensils which require *tevilla* (immersion). For the bulk of the month (days 1 – 19) we will discuss **which** items are required to undergo *tevilla*. For the duration of the month, we will learn halachos relevant to performing the *tevilla* itself (days 20 – 31). Determining if an item requires *tevilla* depends on three factors:

- 1) The origin of the item (i.e. who manufactured it and from whom it was purchased).
- 2) The type of utensil (i.e. what is its function).
- 3) The type of material out of which the item is made. We will discuss these three factors one by one in the days that follow.

* Note: At the outset, it is important to note that practically speaking, some items require immersion **with a beracha**, while others require immersion **without a beracha**. One must be mindful of this point when learning the halachos.

במדבר פל"א פכ"ב-כ"ג, מס' ע"ז דף עה:



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Day 2

An item that requires *tevilla* (immersion) must be immersed prior to using the item even one time. Post-facto, if one used an item prior to immersing it, the food that was cooked in/touched it is permitted.

רמ"א ס' קכ סט"ז, ערוה"ש סי"ז



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Day 3

Utensils that that were **purchased** from a non-Jew and come into direct contact with food are required to undergo *tevilla*. An item purchased from a non-Jew must undergo *tevilla* regardless of whether or not the company that originally manufactured the item is owned by a Jew or a non-Jew.

שו"ע ס' קכ ס"א, ה"ל' טבילת כלים פ"ב
סק"א



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Day 4

We have learned that items acquired from a non-Jew require *tevilla*. Regarding an item that was purchased from a Jew, the halacha depends: if the item was originally manufactured by a Jewish owned company, no immersion is required; However, if the item was manufactured by a non-Jewish owned company, immersion is required with a beracha.

To illustrate: Sarah purchased a set of cutlery from Schwartz's Housewares Superstore. The cutlery was made by an Indonesian owned company. Although Sarah purchased the cutlery from a Jewish proprietor, the cutlery requires immersion with a beracha, since it was manufactured by a non-Jewish owned company.

Thus, to sum up: An item that was either a) purchased from a non-Jew or b) manufactured by a non-Jew, requires *tevilla* with a beracha.

שׁוֹ"ע ס' קכ ס"א



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Day 5

An item that was manufactured by a company that is jointly owned by Jews and non-Jews is required in *tevilla*. No beracha should be recited.

הלכות טבילת כלים פ"ב סק"ג



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Day 6

One who purchased an item and cannot determine whether or not it was manufactured by a Jewish or non-Jewish owned company, should immerse the item with a beracha. If one purchased the item in Eretz Yisrael (where there is a greater possibility that the company was Jewish owned), a Rov should be consulted.

אגרו"מ או"ח ח"ג ס' ד, פסקים ותשובות ס'
קכ סמ"ו (ועי' ד"ה ועוד)



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Day 7

It was previously mentioned that an item manufactured by a non-Jewish-owned company is required in *tevilla*, even if one purchased the item from a Jewish-owned store. One should not assume that an item purchased from a Jewish merchant has already undergone immersion. Prior to using the utensil, one should inquire of the store to determine if indeed the item in question was immersed. Unless one finds out that the store indeed performed *tevilla*, one should do *tevilla* with a beracha.

To illustrate: Penina received a beautiful glass candy platter from the local kosher candy store. She may not reuse the tray without immersing it before determining if the tray was indeed immersed.

עפ"ד הגר"מ היינעמאן שליט"א



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Day 8

Only an item that was **purchased** is required to undergo immersion. An item that was borrowed/rented may be used without *tevilla* (when doing so poses no other kashrus concerns).

To illustrate: One summer, the Himmeldorf family rented a cabin in the woods. They are permitted to empty a bag of pretzels into bowls that belong to the cabin owners, despite the fact that the bowls have obviously not undergone immersion.

ערוה"ש ס' קכ סמ"ב



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Day 9

Thus far we have discussed how the source of the utensil determines whether or not it is required in *tevilla*. Now let us turn to the second factor that informs Tevillas Keilim, namely the type of utensil. The mitzvah of Tevillas Keilim applies exclusively to utensils that come into **direct contact with the food**, either during food preparation or during the meal.*

Examples of this include:

- a) cups
- b) bowls
- c) pitchers
- d) silverware

* When made out of materials that are obligated in *tevilla* as will be discussed below.

שו"ע ס' קכ ס"א, ערוה"ש ס"ל



Day 10

Utensils that are used for food preparation but **do not** come into direct contact with the food are completely exempt from *tevilla*.

Examples of this include:

- a) a can opener
- b) a serving tray/trivet
- c) oven racks
- d) the metal shell of a crockpot
- e) a corkscrew

ערוה"ש ס' קכ סל"ב



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Day 11

Utensils that are only used in the process of food preparation while the food is still inedible, are exempt from *tevilla*. Some authorities maintain that such utensils require *tevilla* without a beracha.

Examples of this include:

- a) the beater of a mixer
- b) a grinder
- c) a schnitzel hammer
- d) cookie cutters

שו"ע ס' קכ ס"ה, חכמת אדם כלל עג ס"ט,
ספר טבילת כלים ע' נג



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Day 12

We have discussed what type of utensils require *tevilla*. We will now turn our attention to the final factor that determines if an item is required in *tevilla* - the material the item is made out of.

Utensils that come into direct contact with food - if made of metal or glass - are obligated to be immersed with a beracha.

Included in **metal** is - aluminum, steel, tin, silver, etc.

Included in **glass** is - Pyrex, crystal, Correlle, Duralex, etc.

In contrast, generally speaking, items made out of all other materials are exempt from *tevilla* (to be continued).

שׁוֹׁעׁ סׁׁ קַכׁ סׁׁ אׁ



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Day 13

It was previously mentioned that only utensils made out of metal or glass are obligated in *tevilla*, whereas utensils made out of all other materials are exempt from *tevilla* (even if they come into direct contact with food). Thus, utensils made out of the following materials do **not** require *tevilla*: stone, bone, plastic, earthenware, rubber, paper, Styrofoam, wood (to be continued).

שו"ע ס' קכ ס"א, ע"ע רמב"ם פי"ז הל'
מאכ"א ה"ו



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Day 14

Strictly speaking, utensils made out of earthenware/stone do not require immersion, as only metal and glass items are required in *tevilla* (as mentioned previously).

Nonetheless, it is questionable if utensils made out of these materials that are coated with a glass glaze (i.e. porcelain) require *tevilla*. Included in this category is glazed china, bone china, stoneware, Corningware, porcelain enamel. Many maintain that such items should be immersed **without a beracha**. Some authorities maintain that such items are not required in *tevilla* at all.

ערוה"ש ס' קכ ס"ל, אמת ליעקב סק קכ
הערה 52



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Day 15

We have learned that utensils that come into direct contact with food and are made out of metal are obligated in *tevilla*. It is questionable if a metal utensil that is coated with a material that does not require *tevilla*, requires *tevilla* or not. For example, many metal pots are coated in Teflon or enamel. In such an instance, the item should be immersed *without a beracha*.

פסקים ותשובות ס' קכ סק"ז



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Day 16

The consensus of *poskim* is that a disposable item that one is planning on disposing of after using one time does **not** require immersion. Some authorities require immersion for such items, but the prevalent minhag is to be lenient. A common application of this is disposable foil/aluminum pans (to be continued).*

* A “real” utensil that one plans on disposing of after one time use **is** required in *tevilla* (i.e. grates of a portable barbeque grill).

אגרו"מ יו"ד ח"ג ס' כג, פסקים ותשובות ס'
קכ סקכ"ד



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Day 17

One who intends to use a disposable item more than once is required to immerse it without a beracha. In such a scenario, one must immerse the item even prior to its first use.

For example, if one is planning to reuse a foil pan, it must be immersed prior to its first use (unless it is was purchased and manufactured by a Jew).

אגרו"מ יו"ד ח"ג ס' כג



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Day 18

Food or drink that is sold in glass jars may be consumed despite the fact that the jar did not undergo immersion (i.e. coffee jars, mayonnaise etc.). If the original contents of the jar have been emptied and one wishes to keep using the jar, it is questionable if *tevilla* is required. A Rov should be consulted.

שש"כ פ"ט הערה מ"ד, אגרו"מ יו"ד ח"ב ס' מ



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Day 19

Simply speaking, electric appliances require *tevilla* just like non-electric appliances. Often, there is concern that immersing an electrical appliance in water may ruin the item. In such an instance, a Rov should be consulted.

אגרו"מ יו"ד ח"א ס' נז



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Day 20

Thus far we have discussed which utensils are obligated in the mitzvah of Tevillas Keilim. We will now turn our attention to the act of the *tevilla* itself. Tevillas Keilim must be performed in a mikvah that is kosher for *tevillas nashim* (i.e. a men's mikvah does not qualify).

ערוה"ש ס' קכ ס"א



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Day 21

An item requiring immersion may be immersed in an ocean. One who wishes to do Tevillas Keilim in a lake/river/stream should consult with a Rov prior to doing so.

קיצור שו"ע ס' לז ס"ב,
שו"ת שולחן הלוי פכ"ד ל"ז



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Day 22

The mitzvah of Tevillas Keilim requires that water come into contact with every spot of the utensil. Thus, if extraneous matter is stuck to the utensil while it is immersed, it may constitute a *chatzitzah* - a separation (see below). Thus, prior to immersing the utensil, one must ensure that it is completely clean both inside and out. All dirt, rust, undesired stickers, glue etc. must be removed. In the event that following the *tevilla* one realized that the utensil was not completely clean, a Rov should be consulted.*

* Note: WD-40 is effective in removing adhesives.

ערוה"ש ס' קכ סט"ו



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Day 23

It was previously mentioned that prior to immersing a utensil, it must be completely clean, both inside and out. If the presence of the extraneous matter on the utensil is something that most people do not mind, and the owner of the item also does not mind, it need not be removed. For example, some utensils have stickers that come with instructions that people prefer to leave on. Such stickers need not be removed prior to *tevilla* (to be continued).

ערוה"ש ס' קכ סט"ו



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Day 24

We have learned that prior to immersing a utensil, it must be completely clean, both inside and out. At times, it may be quite difficult to completely clean an item of all extraneous matter (i.e. glue etc.). If one attempted to remove the extraneous matter with hot water and did not fully succeed, the remnants do not constitute a *chatzitzah* (separation), and the item may be immersed.

ערוה"ש ס' קכ סט"ו



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Day 25

The procedure for Tevillas Keilim is as follows: Prior to performing the immersion, one wets his/her hand with water from the mikvah.* Then, one grabs hold of the item with the wet hand and recites the beracha (if appropriate). One who intends to immerse one item says -- ברוך אתה ה' אלוקינו מלך העולם אשר קדשנו במצותיו וצונו על -- *Blessed are You Hashem that sanctified us and commanded us regarding immersion of a **utensil***. One who plans on immersing multiple utensils recites -- ברוך אתה ה' אלוקינו מלך העולם אשר קדשנו במצותיו וצונו על טבילת כלים *Blessed are You Hashem that sanctified us and commanded us regarding immersion of **utensils***. If one forgot to recite a beracha on the immersion, it is still valid. Immediately following the recitation of the beracha the item is completely submerged under the water (to be continued).

* Note: There exist other valid methods of *tevilla* (i.e. holding an item loosely, using a net). We have chosen this method do to its simplicity and certainty.

ערוה"ש ס' קכ ס"כ, סכ"ב



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Day 26

The entire item must be submerged underwater at one time, and water must touch every part of the utensil both inside and outside. When immersing a pitcher etc. care must be taken that a vacuum of air is not created inside of it, and that the water is indeed reaching all parts of the item. As soon as one is confident that water has touched all parts of the item both inside and out, the item may be immediately removed; no minimum length of time is required for the immersion.

ערוה"ש ס' קכ סי"ח



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Day 27

A utensil must be immersed in the mikvah as one complete unit, not in parts. Utensils that are composed of multiple parts are immersed whole in the manner that they are used, and not disassembled for immersion. A pot and its lid are considered two distinct entities and are immersed separately.

ערוה"ש ס' קכ סי"ח



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Day 28

Children are permitted to perform Tevillas Keilim. However, an adult must be present to witness the immersion. If the child is performing the immersion, the child recites the beracha.

רמ"א ס' קכ ס"ד, ערוה"ש סי"ג



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Day 29

Tevillas Keilim is not performed on Shabbos. If one accidentally forgot to perform immersion prior to Shabbos and requires use of the item on Shabbos, a Rov should be consulted regarding how to proceed.

מ"ב ס' שכג סקל"ג,
ערוה"ש ס' קכ ס"ס



Day 30

Some authorities maintain that one who purchases an item that requires immersion is obligated to immerse the item as soon as possible out of concern that one may come to forget and accidentally use the item prior to immersing it. However, most authorities maintain that one is not required to do so. It seems that the prevalent minhag follows the lenient position.

הלכות טבילת כלים פ"ד סק"א ובהערה



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Day 31

It was previously mentioned that one should not inhale and enjoy the smell of foods that are prohibited to derive pleasure from. However, regarding foods that are merely prohibited to eat, these are, strictly speaking, permitted to be smelled and enjoyed. Thus, one who is passing by a non-kosher restaurant may stop and enjoy the smell emanating from it. Nevertheless, there are those who say one should not do so, lest one develop a craving for the non-kosher food, which could lead them to come to eat it.

שו"ע ס' צב ס"ח



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Halachos of
TEVILLAS KEILIM



Mazel Tov on
completing a month
of Halacha Yomi!