

הלכות כשרות

Utensils That
Require Tevilah

1



Halachos of Kashrus

Utensils That Require Tevilah



Yoreh Dei'ah, Siman 120

Introduction

The halachos of tevilas keilim are divided into two primary topics

1

Which utensils require tevilah and which are exempt

There are three conditions for a utensil to become obligated in tevilah

Made from certain materials

Designated as a “meal utensil”

Ownership transferred from non-Jew to Jewish

In this lesson, we will discuss the first two conditions:
the utensil’s material and intended usage

2

Halachos pertaining to the actual tevilah



General Introduction to the Halachos of Tevilas Keilim

The Torah (Bamidbar 31:21-23) states:

“וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל אַנְשֵׁי הַצָּבָא
הַבָּאִים לְמִלְחָמָה, זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר
צִוָּה ה' אֶת מֹשֶׁה. אֲךָ אֶת הַזָּהָב וְאֶת הַכֶּסֶף
אֶת הַנְּחֹשֶׁת אֶת הַבְּרֹזֶל אֶת הַבַּדִּיל וְאֶת
הָעֹפֶרֶת. כָּל דָּבָר אֲשֶׁר יָבֹא בָאֵשׁ תַּעֲבִירוּ
בָּאֵשׁ וְטָהָר, אֲךָ בְּמִי נִדָּה יִתְחַטָּא, וְכֹל
אֲשֶׁר לֹא יָבֹא בָאֵשׁ תַּעֲבִירוּ בַּמַּיִם”

“Elazar the kohen said to the soldiers returning from battle, ‘This is the rule that G-d commanded Moshe. Only the gold, the silver, the copper, the iron, the tin, and the lead. Whatever is used in fire you shall pass through fire and then it will be clean; it must, however, also be purified with waters of nidah, and whatever is not used in fire you shall pass through water.’”

The utensils of Midyan needed to be purged from the prohibition absorbed in them

General Introduction to the Halachos of Tevilas Keilim

Chazal explain that the utensils taken from the war were not suitable for use by Bnei Yisroel for three reasons:

They absorbed the taste of forbidden foods



They became impure with tumas meis and would defile the food



Meal utensils of non-Jews aren't suitable for Jewish usage



General Introduction to the Halachos of Tevilas Keilim

The Torah provides a solution for each issue:

וְטָהַר, אֲךָ בְּמֵי נִדָּה יִתְחַטֵּא
וְכָל אֲשֶׁר לֹא יִבֹּא בָאֵשׁ תַּעֲבִירוּ בַּמַּיִם

“And purify them. However, they should
also be purified with waters of nidah”

“And whatever is not used in fire,
you shall pass through water”

אֲךָ בְּמֵי נִדָּה יִתְחַטֵּא

“However,
they should
also be
purified with
waters of
nidah”

כָּל דָּבָר אֲשֶׁר יִבֹּא
בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ

“Whatever is
used in fire,
you shall pass
through fire”

General Introduction to the Halachos of Tevilas Keilim

Is tevilas keilim min hatorah?

וְטָהַר, אֲךָ בְּמֵי נִדָּה יִתְחַטָּא ◀ וְכֹל אֲשֶׁר לֹא יִבֹּא בָאֵשׁ תַּעֲבִירוּ בַּמַּיִם

“And purify them. However, they should also be purified with waters of nidah”

“And whatever is not used in fire, you shall pass through water”



A non-Jew's utensil needs an additional purification through immersion in water

This halacha is the subject of our lesson

אֲךָ בְּמֵי נִדָּה יִתְחַטָּא

“However, they should also be purified with waters of nidah”

A utensil that has tumas meis must be sprinkled with water mixed with ashes of the parah adumah



כָּל דָּבָר אֲשֶׁר יִבֹּא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ

“Whatever is used in fire, you shall pass through fire”

Utensils are kashered in the same manner as they were used



General Introduction to the Halachos of Tevilas Keilim

Is tevilas keilim min hatorah or miderabanan?



Most poskim

Min hatorah



Rambam

Miderabanan

Passuk refers explicitly to the immersion of utensils

Utensils That Require Tevilah – Due to Their Material

Shulchan Aruch rules:

One who purchases from a non-Jew
meal utensils made of metal

or of glass, or even utensils coated inside with lead

even if they are new

he must immerse them in a mikvah
or maayan of forty se'ah

”הקונה מהגוי כלי סעודה של מתכת

או של זכוכית, או כלים המצופים
באבר מבפנים

אף על פי שהם חדשים

צריך להטבילם במקוה או מעיין
של ארבעים סאה

We will elaborate below on four principles in the halachos of tevilas keilim:

Utensils That Require Tevilah – Due to Their Material

The four principles in the halachos of tevilas keilim:

Utensil's
purpose

Only meal
utensils

“Whatever is
used in fire” =
meal utensils

Material
of utensil

Only metal, metal
plated, or glass

This will be
elaborated
below

Even new utensils
require tevilah

Even if never used
and doesn't require
kashering

Mikvah or spring
of forty se'ah

Even immersion in
maayan requires
forty se'ah

Though the Tur holds that a
maayan has no minimum shiur,
the Mechaber disagrees

Utensils That Require Tevilah – Due to Their Material

Categories of utensils that are obligated:



Metal

Min hatorah
Mentioned clearly
in passuk

Types of metals
included:

Gold, silver, copper, iron, tin,
and lead – **listed in passuk**
Similarly:
aluminum, steel, stainless steel



Glass

Miderabanan
Meltable
like metal

Types of glass
included:

All types
Similarly: Pyrex, Duralex,
Corelle, crystal

For all these utensils, one recites a bracha on the immersion

”בְּרוּךְ אַתָּה . . עַל טְבִילַת כֵּלִים”

Utensils That Require Tevilah – Due to Their Material

Materials that are exempt:



Other materials

Chazal made no decree
Since they aren't
meltable like metal

Materials that are exempt:

Wood, stone, etc.



Plastic

Most Acharonim:
Exempt

Reason:

They aren't metal or
glass and not included in
Chazal's decree

Some Acharonim:
Immerse without bracha

Reason:

They are meltable like
metal and glass

Utensils That Require Tevilah – Due to Their Material

Other materials coated with metal or glass*

Mechaber

Coated inside

Requires tevilah with bracha
Coating comes in contact with food

Rav Ovadia Yosef writes that due the doubt,
one should omit the bracha in practice

Coated
outside

Exempt from
tevilah
Coating
doesn't touch
the food

*** Shach:**
Even though
the Mechaber
only mentions
metal, there
is no reason to
differentiate

Utensils That Require Tevilah – Due to Their Material

Other materials coated with metal or glass*

Rama

Coated either inside or outside

Tevilah without bracha

Preferable to immerse with utensil obligated in bracha (Shach)

Reason: Some hold a utensil coated on one side is exempt, and some hold it is obligated even if only coated on outside

Coated on both sides

Requires tevilah with bracha

* **Shach:**
Even though the Mechaber only mentions metal, there is no reason to differentiate

Utensils That Require Tevilah – Due to Their Material

Additional materials:



Porcelain

Previous generations

Exempt

Made of earth and
not meltable
to fix after breaking

Contemporary times

Immerse without
bracha

Nowadays, coated
with glass glaze



Teflon coating

Inner layer is
material that
requires but
coating is
exempt

Immerse
without bracha



Ceramic coating

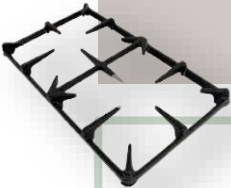
The coating often
contains diamond,
glass, and the like

Immerse without
bracha

Utensils That Require Tevilah – Due to Their Designated Usage

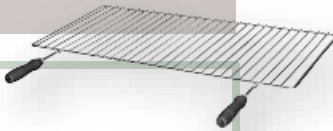
Definition of “meal utensils”:

Shulchan Aruch writes



Grates in which
pots are placed

Exempt



Grills and racks on
which food is placed

Require tevilah



The rule: utensils that directly contact the food are obligated



Utensils That Require Tevilah – Due to Their Designated Usage

Therefore:



Utensils used for eating or drinking, where the food or drink is placed inside them or consumed using them

E.g., plates, cups, cutlery, and the like

Similarly:

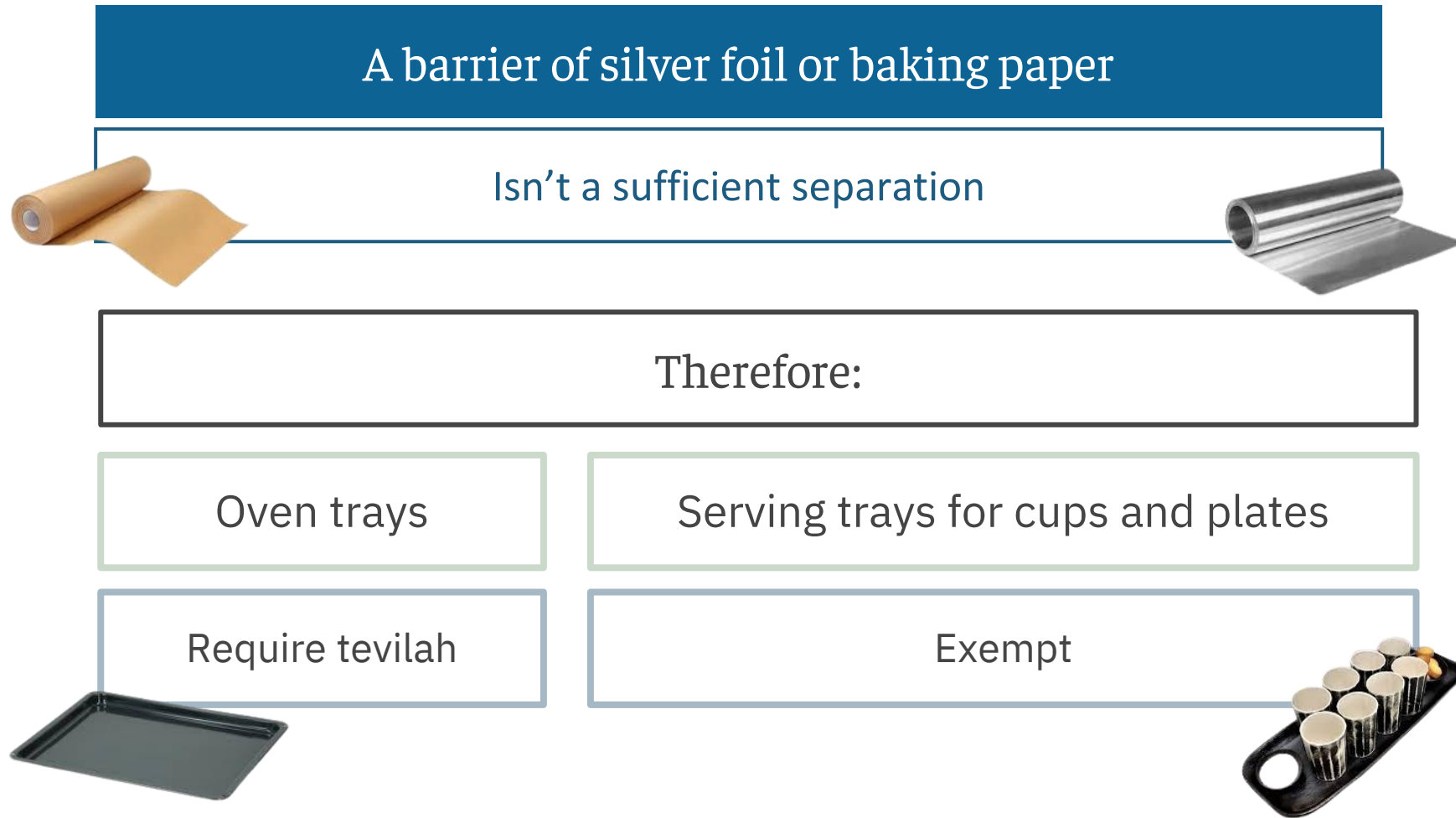


Utensils used in food preparation that come into direct contact with the food

E.g., pots, pans, ladles, and similar items

Require tevilah

Utensils That Require Tevilah – Due to Their Designated Usage



Utensils That Require Tevilah – Due to Their Designated Usage



Utensils that come into contact with the food before it is fit for eating

E.g., shechita knife, meat grinder, meat hammer, sieve, rolling pin

Mechaber writes: “There is a view that a shechita knife doesn’t require tevilah”

Mechaber
(based on Mordechai)

Shechita knife is exempt

Reason: since it doesn’t contact the food
when it’s fit for eating, the utensil isn’t considered
for purpose of the “meal”

Rama
(quotes those
who disagree
with Mordechai)

Immerse
without bracha

Utensils That Require Tevilah – Due to Their Designated Usage



Iron tools used for cutting the matzah dough



Rama writes: “The iron tools used to prepare the matzos don’t require tevilah”

Q: How are these different from a shechita knife, which the Rama writes to immerse without a bracha?

Shach’s
answer

Shechita knife: could also
be used with food fit for eating
The iron tools: only used with
raw dough

Taz’s
answer

There’s no difference between them:
Rama mentions halachic exemption
by one and the room for stringency
by the other

Emerges

The iron tools needn’t be
immersed even as stringency

Emerges

The iron tools should
be immersed as stringency

Utensils That Require Tevilah – Due to Their Designated Usage



Scissors for cutting vegetables (and peelers)

Bach

Require tevilah

Prisha and Shach

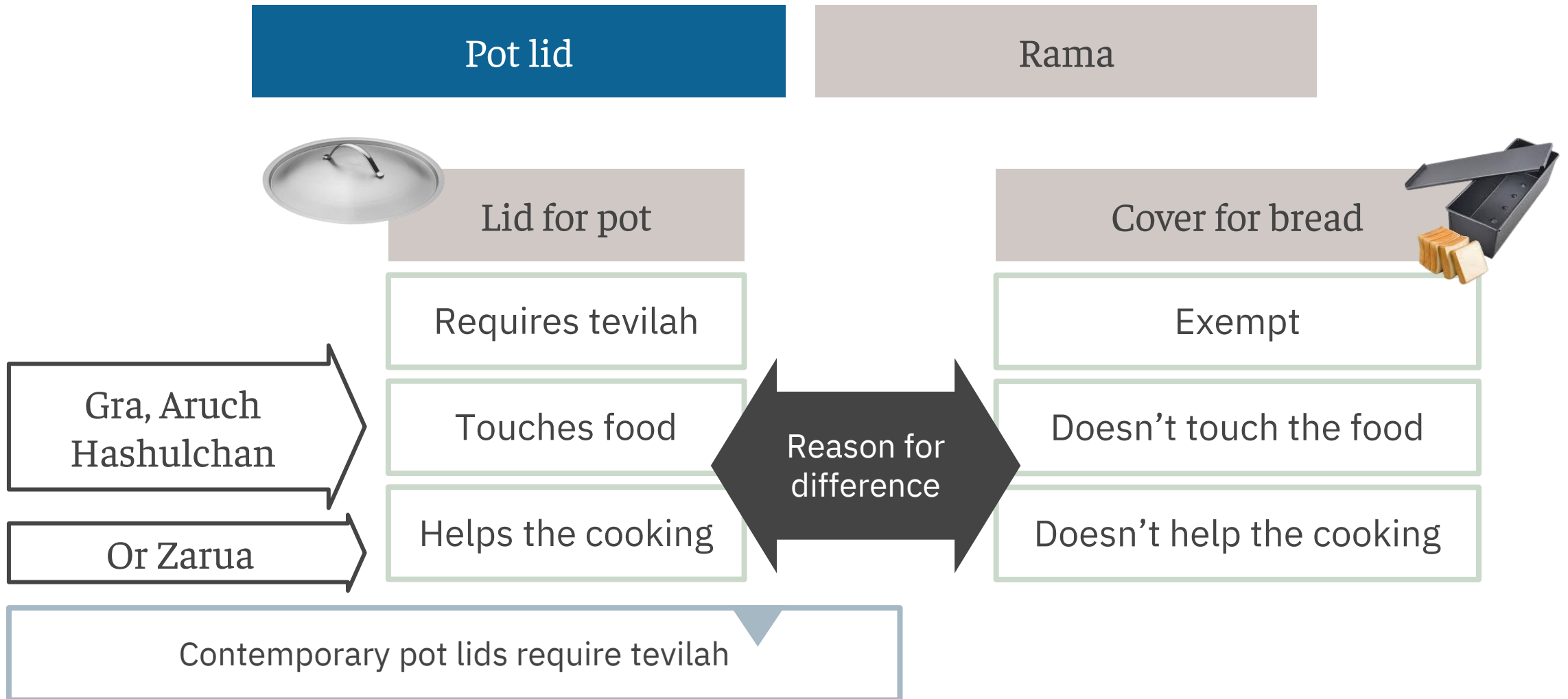
Exempt
Not possible to use with
food that is fit for eating

Taz

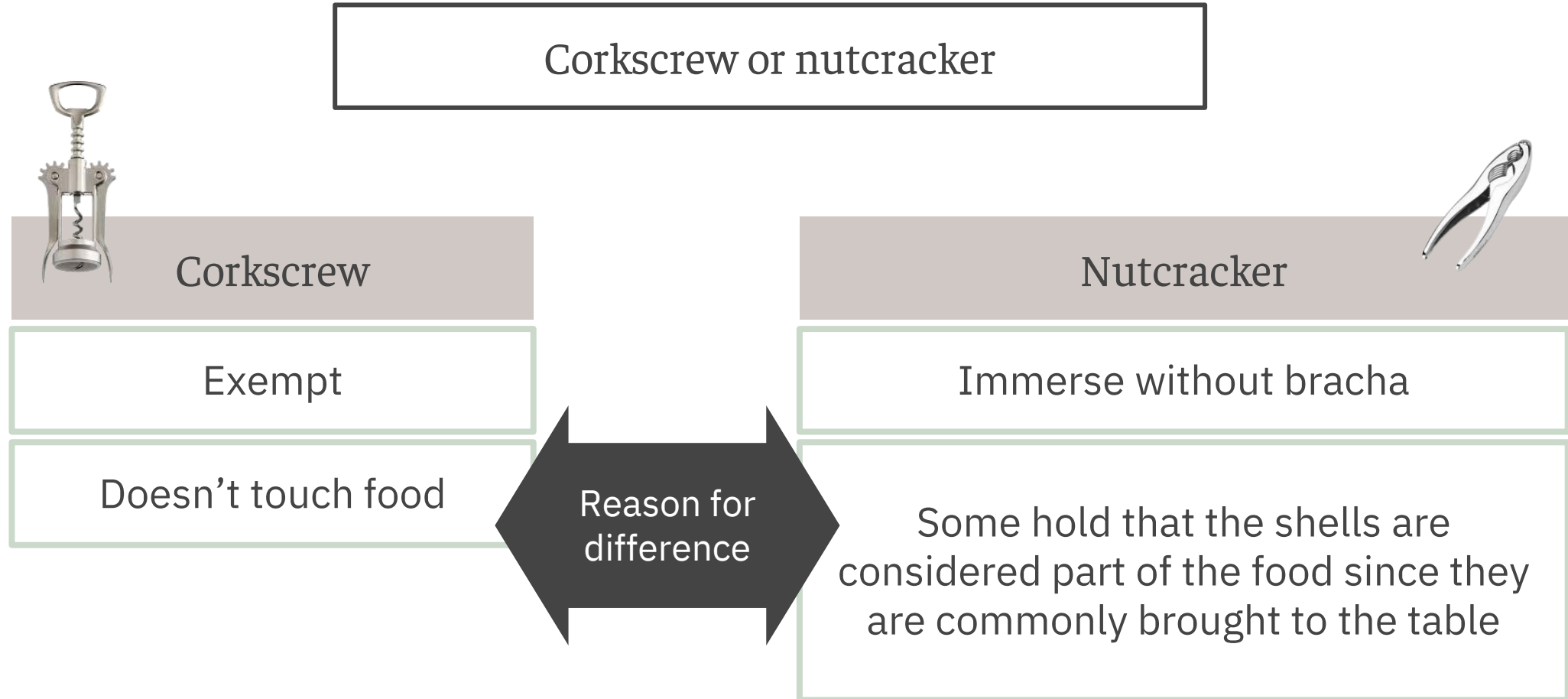
Immerse without
bracha

Aruch Hashulchan: This only applies to scissors used for vegetables needing cooking, but those used for vegetables eaten raw are obligated

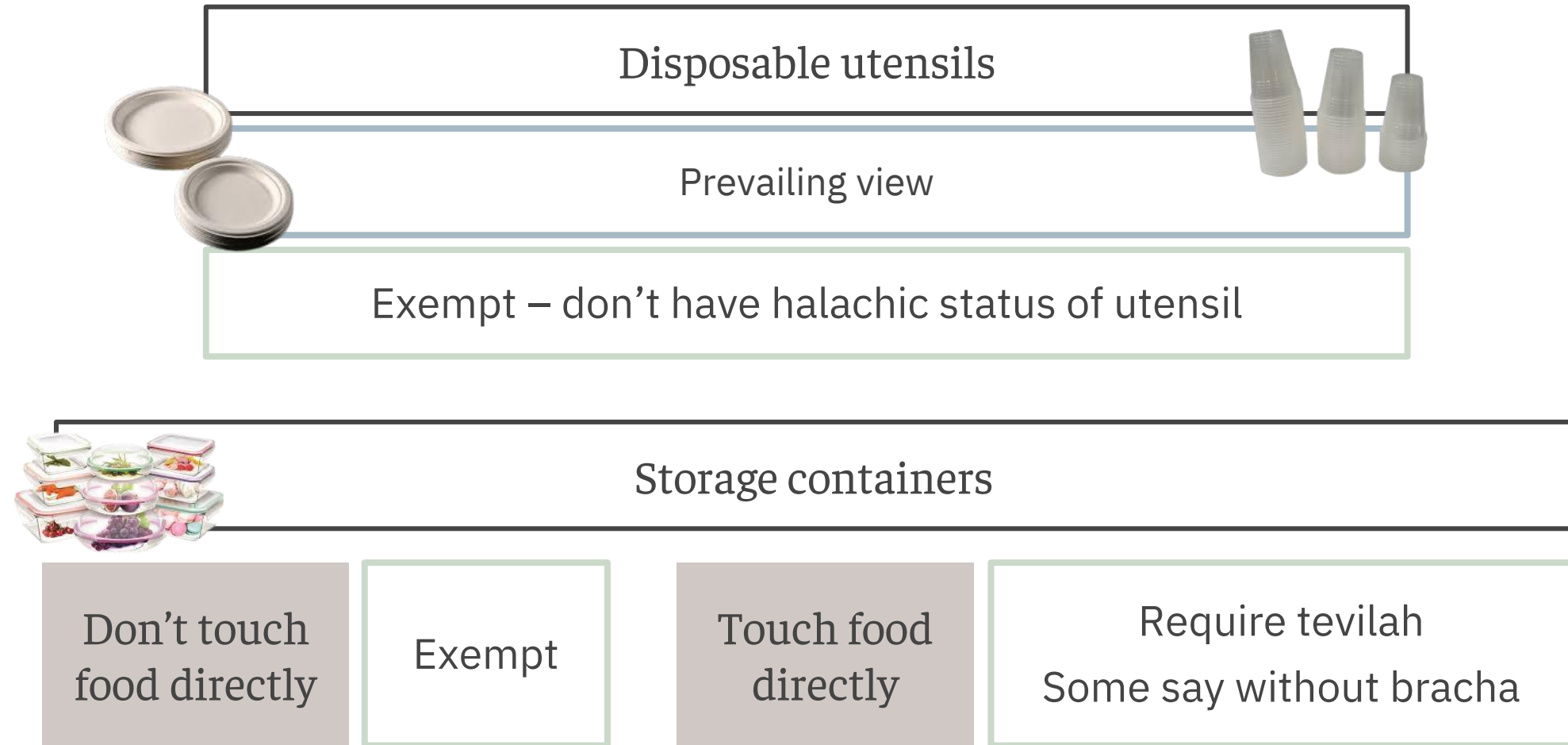
Utensils That Require Tevilah – Due to Their Designated Usage



Utensils That Require Tevilah – Due to Their Designated Usage



Utensils That Require Tevilah – Due to Their Designated Usage



Utensils That Require Tevilah – Due to Their Designated Usage

Wooden utensil supported with metal loops



The dilemma:

Do we determine the obligation of tevilah based on its metal support (as in the laws of tumah and taharah) or based on the part used for food?

Mechaber and other Acharonim

Exempt

Beis Yosef and Shach

Immerse without bracha

Utensils That Require Tevilah – Due to Their Designated Usage

Silver cup supported by wooden utensil

Mechaber writes: “A silver cup connected to a wooden utensil requires tevilah”



What is the halacha if wood (that is exempt from tevilah) is supporting the metal cup?

Taz based on
Mechaber
earlier

Requires
tevilah with
bracha

Shach

Immerse
without
bracha

Shulchan Aruch
discusses case where
the wood isn't a support

Utensils That Require Tevilah – Due to Their Designated Usage

Utensil made of two connected parts

Rama: If the obligated material touches the food and is (a) primary part or (b) utensil not usable without it –

Requires tevilah with bracha

Example in Rama – mortar and pestle:

Pestle – wooden:

Requires tevilah because of its head



Mortar – wooden:

Exempt (Shach)

Pestle head – metal:

Requires tevilah

Utensils That Require Tevilah – Due to Their Designated Usage

Electric appliances



Some write

Require tevilah even if made of plastic

Primary component is metal heating element

If one is concerned about damaging the appliance:
A Jewish electrician can disconnect the internal electrical components and then reconnect them, rendering it “Jewish made”



Some write

Exempt

Its connection to the wall outlet removes status of “utensil” and renders it connected to the ground