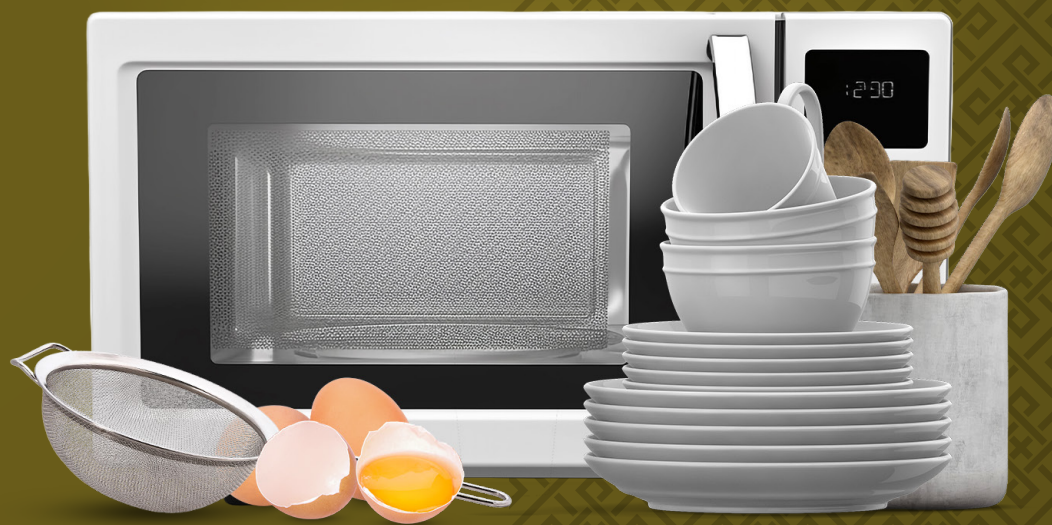


HILCHOS KASHRUS

Summaries

TEVILAS KELIM



למען ילמדו
מכון לימוד הלכה



Summaries of Opinions and Reasonings
Including Rulings of Halacha and Minhagim



First
Part



HILCHOS KASHRUS SUMMARIES





**TEVILAS
KELIM
BOOKLET #1**

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Introduction

"תנא דבי אליהו: כל השונה הלכות בכל יום -
מובטח לו שהוא בן העולם הבא, שנאמר הליכות
עולם לו, אל תקרי הליכות אלא הלכות" (נדה, עג ע"א)

With thanks to the Hashem, we are pleased to present the participants of the Machon Limmud Halacha — Lema'an Yilmedu program with Hilchos Kashrus Summaries #1, covering the halachos of Tevilas Kelim.

The purpose of these summaries is to clarify the reasoning and process of our halachos, and to aid with review. For the purpose of review, questions to be filled out are included.

Instalment #1 covers all the simanim which will be part of the 1st test.

In addition to this booklet, please also find the instalment of the relevant Shulchan Aruch attached, and the visualisations booklet.

This booklet is intended for your personal use. Much resources were invested in its creation. Please do not pass it on to anyone in any form, if they are not a participant of this Lema'an Yilmedu program. Thank you, and please enjoy!

Lemaan Yilmedu
Machon Limmud Halacha



LESSON #1

Utensils That Require Tevilah

Yoreh Dei'ah, Siman 120

INTRO

The halachos of tevilas keilim are divided generally into two primary topics: (1) Which utensils require tevilah and which are exempt; (2) halachos pertaining to the actual tevilah. We will deal first with the first topic and then with the second.

The first topic is subdivided into three parts, as there are three conditions for a utensil to become obligated in tevilah: (1) It must be made from certain materials; (2) it must be designated as a "meal utensil"; and (3) it must have originally been owned by a non-Jew and then completely transferred to a Jew's ownership.

In this lesson, we will discuss the first two conditions: the utensil's material and intended usage. These halachos are delineated in se'if 1 and se'ifim 4–7.

General Introduction to the Halachos of Tevilas Keilim

The Utensils of Midyan Were Forbidden for Three Reasons

The Torah writes the following about the dishes obtained by the Jews as spoils from the war with Midyan. "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.”¹

The Jews were commanded to purge the utensils of Midyan from the prohibition absorbed in them. Chazal explain that the utensils taken from the war were not suitable for use by Bnei Yisroel for three reasons:

- a) These utensils absorbed the prohibited taste from the foods cooked in them by the Midianites.
- b) The utensils became impure with tumas meis. This means they could render the food and people who came in contact with them impure.
- c) All meal utensils of non-Jews are not suitable to be used by Bnei Yisroel unless they are toiveled.

The Solution for Each of the Issues

Regarding the first reason, the flavor absorbed in the utensils, the Torah states, “Whatever is used in fire you shall pass through fire.” In other words, if the common usage of a utensil involves placing it over a fire, its kashering process should also involve passing it through fire. This is the first source for the laws of kashering utensils, which aim to remove the taste of the absorbed prohibited food from the utensil. We will delve into these halachos in subsequent lessons.

Regarding the second matter, the status of tumas meis, the Torah states, “However, they should also be purified with waters of nidah.” This means that such a utensil requires purification through the ashes of the Red Heifer mixed with water to purify it from tumas meis. This aspect doesn’t apply in the present age.

Regarding the third matter, the Torah includes the word “and purify it.” The addition of this word teaches us that besides the kashering of the utensil (by passing it through fire), the utensil requires additional purification through immersion in water. This removes the utensil from the impurity associated with its previous non-Jewish ownership and readies it for the sanctity of Jewish ownership. (This is similar to a convert attaining the holiness of a Jew through immersing in the mikvah.)² Chazal added that the continuation of the passuk, “with waters of nidah,” hints at the fact that the utensil should be immersed in

1 במדבר לא כא-כג: “וַיֹּאמֶר אֱלֹעֶזֶר הַכֹּהֵן אֶל אֲנָשֵׁי הַצֵּבָא הַבָּאִים לְמִלְחָמָה, זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה. אִךְ אֵת הַזָּהָב וְאֵת הַכֶּסֶף אֵת הַנְּחֹשֶׁת אֵת הַבְּרֹזֶל אֵת הַבְּדִיל וְאֵת הָעֹפֶרֶת. כָּל דָּבָר אֲשֶׁר יָבֹא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְטָהָר, אִךְ בָּמִי נִדָּה יִתְחַטֵּא, וְכָל אֲשֶׁר לֹא יָבֹא בָאֵשׁ תַּעֲבִירוּ בַּמֵּיִם.”

2 ירושלמי עבודה זרה ה טו.

the same waters that a woman who is a nidah immerses in, such as a spring or a mikvah containing 40 se'ah.³

Is Tevilas Keilim Min Hatorah?

Some meforshim interpret the end of the passuk, “and whatever is not used in fire, you shall pass through water,” as referring explicitly to the immersion of utensils. According to this interpretation, the requirement for immersing utensils is explicitly stated in the Torah.⁴

Even according to those who don't accept this interpretation, the prevalent view among the Rishonim and Acharonim is that the immersion of metal utensils is required min hatorah.⁵ This contrasts with the Rambam's view, who seems to hold that the entire requirement of tevilas keilim is miderabanan.⁶

Se'if Alef **Utensils That Require Tevilah – Due to Their Material**

Details discussed in Se'if Alef

The Mechaber writes that if a person buys from a non-Jew meal utensils made of metal or glass—or the inner layer is coated with metal—even if they are new and unused, they must be immersed in a mikvah or spring of forty se'ah.

Since this is the first se'if in the siman, the Mechaber includes several concepts, and we will explain each one individually:

- (1) **Utensil's purpose:** The obligation of tevilas keilim applies only to “meal utensils.”

3 ראה עבודה זרה דף עה ב.

4 רש"י ותרומה יונתן על הפסוק, אך הרמב"ן ומפרשים נוספים חולקים.

5 ראה פרי חדש ס"ק ו בשם ראב"ד רמב"ן ורשב"א, ושכך עולה מהשו"ע בסעיף ט שפסק להחמיר בספק של הגמרא משום שספיקא דאורייתא לחומרא (כמבואר בבית יוסף שם), וכך עולה גם מהשו"ע בסעיף יד שפסק שקטן אינו נאמן על טבילת כלים, וביאר הט"ז (ס"ק טז) משום שטבילת כלים דאורייתא. וכן כתב בשו"ע הרב (אורח חיים סימן שכג סעיף ח) שהעיקר כדברי האומרים שטבילת כלים מן התורה. וכך מקובל להלכה באחרונים שטבילת כלי מתכות מהתורה וכלי זכוכית מדרבנן.

6 זה לשון הרמב"ם הלכות מאכלות אסורות פרק יז הלכה ה: “טבילה זו שמטבילים כלי הסעודה הנלקחים מן העכו"ם ואח"כ יותרו לאכילה ושתיה אינן לענין טומאה וטהרה אלא מדברי סופרים, ורמז לה כל דבר אשר יבא באש תעבירו באש וטהר, ומפי השמועה למדו שאינו מדבר אלא בטהרתן מידי גיעולי עכו"ם לא מידי טומאה, שאין לך טומאה עולה על ידי האש, וכל הטמאים בטבילה עולין מטומאתן וטומאת מת בהזאה וטבילה ואין שם אש כלל אלא לענין גיעולי עכו"ם, וכיון שכתוב וטהר אמרו חכמים הוסיף לו טהרה אחר עבירתו באש להתירו מגיעולי עכו"ם.” וראה פרי חדש שם שהאריך לדון בשיטת הרמב"ם.

The Taz⁷ explains that this is derived from the passuk, “Whatever is used in fire...,” as meal utensils are usually the only ones used with fire.⁸ The definition of meal utensils will be explained below in se’if daled.

- (2) **Material:** Only utensils made of metal or glass, or have an inner coating of metal, are obligated in tevilas keilim. This is the primary point of se’if alef, and we will elaborate on this below.
- (3) **Even new utensils:** The mitzvah of tevilas keilim applies to any utensil bought from a non-Jew, even if it was never used and doesn’t require kashering. If it was used, it would require kashering in addition to tevilah.
- (4) **Immersion in mikvah or spring of forty se’ah:** When it comes to the laws of tumah and taharah, the halacha is that any amount of spring water (maayan) can purify utensils as long as the entire utensil is covered with the water; there is no need for forty se’ah like a mikvah of gathered rainwater requires. The Tur holds the same is true for the immersion of meal utensils bought from a non-Jew, that if immersing them in a maayan, it needn’t contain forty se’ah.

The Taz⁹ explains that the Tur understood from the Gemara that purification through water for utensils bought from non-Jews is derived from the purification process for impure utensils. Therefore, the specification of the maayan should be equal for both. Conversely, the Mechaber rules (based on the Semak and Rashba) that the comparison is not to impure utensils but rather to the immersion of impure people. The halacha is that for the immersion of a person, forty se’ah is required both in a mikvah or maayan.¹⁰

Metal utensils are obligated min hatorah: The Taz¹¹ explains that the obligation of metal utensils is derived from the pesukim discussing the utensils from Midyan (as explained in the introduction above). The pesukim mention six types of metal that require kashering and tevilah, and the same applies to any type of metal. Examples that aren’t explicitly mentioned in the passuk are aluminum, steel, and stainless steel.¹²

Glass utensils are obligated miderabanan: The Taz explains that glass utensils are

7 ס”ק א.

8 בגמרא (עבודה זרה שם) אמרו שבפרשת כלי מדין מדובר על כלי סעודה, ופירש רש”י כפי שהובא בפנים. אמנם הרשב”א (הובא בפרי חדש ס”ק א) כתב שיש הרבה כלים שמשמשם בהם על ידי האש ואינם מצרכי סעודה, אלא כוונת הגמרא שרק כלי סעודה באים באש וצריך להכשירם באש, שכן כלי סעודה בולעים על ידי האש וצריך להפליט בליעתם על ידי האש.

9 ס”ק ב.

10 בתחילת הלכות מקואות (סימן רא סעיף א) על פי תוספות רא”ש ורשב”א, ודלא כרמב”ם וראב”ד הסוברים שמעיין מטהר בכל שהוא אפילו אדם (אם כולו מכוסה במים).

11 ס”ק א.

12 בפשטות כל המתכות חיובן מן התורה, אמנם יש שצידדו לומר ששאר מתכות שאינן מפורשות בפסוק חיובן מדרבנן.

similar to metal in that they can be melted in a furnace and reformed after they break. Therefore, Chazal required tevilah also for glass meal utensils purchased from a non-Jew.

The obligation to immerse glass utensils is *miderabanan*,¹³ and requires a bracha like any other mitzvah *miderabanan*.¹⁴

Pyrex and Duralex dishes should be treated like regular glass utensils and require *toiveling* with a bracha.¹⁵ This applies to Corelle and crystal dishes as well.

Other materials: Utensils made of earthenware, wood, stone, and similar materials do not require tevilah, even if they are used for a meal. These utensils are different from metal utensils because they cannot be remade into new utensils after they break. Therefore, Chazal did not decree the requirement of immersion for them.

Plastic utensils: Contemporary poskim debate the status of plastic utensils. On the one hand, they can be melted and refashioned into new utensils after they break, which could lead one to compare their status to that of glass utensils. On the other hand, Chazal did not specifically include plastic utensils in their decree (since they did not exist in those days), and it isn't our jurisdiction to make new decrees. In practice, most poskim hold that plastic utensils are exempt from tevilah, but some suggest immersing them without a bracha.¹⁶

Utensils made of other materials but coated with glass or metal: We quoted above from the Mechaber that a utensil made of earthenware, wood, or similar materials whose interior is covered with metal requires tevilah with a bracha. The Mechaber specifies that this only applies if the metal coating is on the interior where food comes into direct contact; if the coating is on the exterior side, which doesn't touch the food, it's not considered a metal utensil and does not require immersion.¹⁷

The Shach¹⁸ explains that the Mechaber didn't mention a metal coating to the exclusion of glass, but rather the same applies to a glass coating.

The Rama disagrees with the Mechaber and writes that we follow the view that even when the metal coating is on the interior, the utensil should be immersed without a bracha.

13 פת"ש ס"ק ד.

14 כך עולה מהשו"ע לקמן סעיף ג, וכך פשוט באחרונים.

15 שו"ת יביע אומר חלק ו יורה דעה סימן יב.

16 ראה לדוגמא שו"ת מנחת יצחק חלק ג סימנים עו"ע וחלק ד סימן קיד, שו"ת ציץ אליעזר חלק ז סימן לו וחלק ח סימן כג, שו"ת יביע אומר חלק ד יורה דעה סימן ח.

17 פרי חדש ס"ק ה, ביאור הגר"א ס"ק ב.

18 ס"ק ב.

The Shach¹⁹ explains that according to the Rama, whether the utensil is coated with metal or glass in the interior or exterior, the utensil should be immersed without a bracha. The Shach²⁰ adds that it's best to immerse these coated utensils together with a utensil that is definitely obligated so the bracha can apply to coated utensils as well.

The Rama rules this way because some hold that even a coating on the exterior requires tevilah, while others exempt the utensil from tevilah unless it is coated on both the interior and exterior sides. Therefore, we should immerse the utensil when it coated on either side, but only recite a bracha if it is coated on both sides.²¹

Harav Ovadia Yosef²² writes, due to the concern of making unnecessary brachos, that even Sefardim who generally follow the ruling of the Mechaber should, in this instance, follow the Rama's ruling and only recite a bracha if the utensil is coated on both the interior and exterior.

Porcelain utensils: The Yaavetz²³ was asked whether utensils made of porcelain, which is similar to glass, require tevilah. He responded that they are exempt because they are made from earth and can't be refashioned after breaking, unlike glass utensils.

Porcelain utensils nowadays are made of clay coated with a very thin protective layer of glass, known as glaze. (The glaze adds strength, moisture-proofing, and a decorative appearance.) It is unclear whether the manufacturing was the same in the time of the Yaavetz. Nevertheless, the prevalent view in the Acharonim is that porcelain should be immersed without a bracha, and this is the recommended practice.²⁴

Pots and pans made of Teflon: Pots or pans coated with Teflon material (to prevent food from sticking during cooking without oil) are considered to have a reverse structure compared to porcelain. The utensil itself is made of a material that requires immersion (metal), while the coating is made of a plastic-like material (although it may also contain some glass-like material). In practice, they should be immersed without a bracha.

Ceramic pots and pans: Pots or pans made of metal coated with ceramic should be immersed without a bracha since, in many cases, the ceramic material is not necessarily made of clay but may contain various other materials like diamond, glass, and more. For example, the material silica is commonly found in ceramic coatings today, and it is the raw material for making glassware.

19 ס"ק ד.

20 ס"ק ה.

21 אמנם אם הציפוי עשוי לנוי בלבד, יש שכתבו שאינו נחשב כלי סעודה, ולכן יטביל ללא ברכה.

22 בספרו הליכות עולם חלק ז פרשת מטות סעיפים וז.

23 שאילת יעב"ץ חלק א סימן סז, הובא בפת"ש ס"ק ב.

24 ראה הגהות רבי עקיבא איגר (על ש"ך ס"ק ד) שכלי חרס המצופה גלזורייט יש להטבילו ללא ברכה, וכן הוא בערוך השולחן סעיף כט, קיצור שולחן ערוך סימן לז סעיף ג, ועוד אחרונים.

Se'ifim Daled-Zayin **Utensils That Require Tevilah Due to Their Designated Usage**

Definition of meal utensils (*Se'if Daled*)

The Shulchan Aruch writes that grates, on which pots are placed, are exempt from tevilah, while a grill, upon which the actual food is cooked,²⁵ requires tevilah.

It emerges that the obligation of tevilah only applies to meal utensils, meaning, utensils that touch the food or drink directly. Direct contact with the food means that there is no other utensil separating the utensil from the food. Therefore, a stovetop, on which pots are placed, does not require tevilah because the pot acts as a barrier between it and the food (even if food is sometimes cooked directly on it, it is categorized based on its primary use). However, a grill on which meat is cooked does require tevilah since the food is placed directly on it.²⁶

The obligation applies to utensils used for eating or drinking, where the food or drink is placed inside them or consumed using them, such as plates, cups, cutlery, and the like. It also applies to utensils used in food preparation, such as pots, pans, ladles, and similar items, that come into direct contact with the food.

A barrier made of silver foil, baking paper, or similar materials between the utensil and the food is not considered a sufficient separation for the purposes of immersion.²⁷ Therefore, oven trays require immersion with a bracha, even though it is common to put paper on them to prevent food residue. (But a tray intended for placing plates or cups on it does not require immersion since the plates or cups create a barrier between it and the food and drinks.)

A shechita knife and the like (*Se'if Hei*)

The Mechaber writes: “Regarding a shechita knife, there is an opinion (the Mordechai) that it doesn’t require tevilah.” In his commentary Beis Yosef, he doesn’t quote any dissenting view, and it appears that the Mechaber follows the Mordechai’s view as halacha. The reasoning for this view is that the knife comes in contact with the meat at a stage prior to cooking when it isn’t yet edible.²⁸

25 ש"ך ס"ק ט.

26 שו"ע סעיף ד.

27 הגרש"ז אויערבך בשו"ת מנחת שלמה חלק ב סימן סו.

28 ש"ך ס"ק י, ט"ז ס"ק ז.

It emerges that in the Mechaber's view, a utensil designated for food preparation that only touches the food in a stage when it isn't yet edible — such as a shechita knife, meat grinder, meat hammer, sieve, or rolling pin — are not required to be immersed.

However, the Rama writes that some disagree with the Mordechai, and therefore, it is desirable to immerse a shechita knife and similar utensils without a bracha.

Iron tools for cutting the matzah dough (*Se'if Hei in Rama*)

In continuation to the halacha regarding a shechita knife, the Rama writes that the iron tools used to prepare matzos are exempt from tevilah. These iron tools were some sort of knife that was used to cut the matzah dough.

The Shach²⁹ explains that, unlike a shechita knife that can also be used for edible food, these iron tools are designed only for dough and can't be used for other food. According to the Shach's understanding, even if the utensil's primary usage is at a stage when the food isn't yet edible, if the utensil can also be used for edible food, it requires tevilah without a bracha. But if it isn't able to be used for edible food, it is completely exempt from tevilah.

The Taz,³⁰ however, explains that the Rama means to say that these iron tools used for the matzos have the same halachic status as a shechita knife and other utensils used with food before it's edible, where there are varying views in the poskim. Although halachically they don't require tevilah, it is nevertheless desirable to immerse them without a bracha. According to the Taz's understanding, the Rama holds that they should always be immersed without a bracha, even if they can't be used for edible food.

Scissors for cutting vegetables

The Bach³¹ writes that scissors used for cutting vegetables are considered meal utensils and require tevilah.

The Prisha,³² however, writes that they aren't categorized as being used for the primary purposes of the meal and they are exempt from tevilah. The Shach³³ holds likewise since these scissors can't be used for food that is already edible (it seems these scissors were used to cut off parts of the vegetable prior to cooking).

ס"ק יא. 29

ס"ק ז. 30

אות ד. 31

ס"ק ח. 32

ס"ק יא. 33

The Taz³⁴ also agrees with the Prisha that these scissors don't require tevilah according to the basic halacha, but the Taz holds that they are in the same category as a shechita knife, which the Rama holds is desirable to immerse without a bracha.

The Aruch Hashulchan³⁵ writes that scissors designated for cutting vegetables that are edible raw are considered meal utensils and require tevilah with a bracha. (The same would apply to a peeler used for vegetables that are edible raw.)

Lid of a pot (continuation of Se'if Hei in Rama)

The Rama writes that a cover placed over bread during baking is exempt from tevilah, but the lid of a pot requires tevilah.

The reason for the difference is explained in the Biur Hagra³⁶ and Aruch Hashulchan:³⁷ the cover over the bread doesn't touch the food, while the lid of the pot comes in contact with the food that bubbles during the boiling.

An additional difference can be gleaned from the words of the Or Zarua³⁸ (the source of the Rama's statement): the pot lid contributes to the cooking process like the pot itself, and is therefore considered like part of the pot. Conversely, the cover for the bread doesn't contribute to the baking.

Regarding pots nowadays, the lid requires tevilah, just like the pot itself, since it is considered part of the pot. It also comes in contact with the food cooking in the pot, or at least with the steam that rises from it.³⁹

Corkscrews and nutcrackers

A corkscrew or can opener is exempt from tevilah since it doesn't come in contact with the food or drink.

A nutcracker would seem to have the same status as an opener because it touches the shells and not the nuts themselves. (Although sometimes it may also touch the nuts during the cracking process, its primary purpose is not for that.) However, some poskim hold that since it is common to bring the nuts to the table while they are still in their

34 ס"ק ז.

35 סעיף לו.

36 ס"ק טו.

37 סעיף לב.

38 חלק ד סימן רפט.

39 בסעיף יב נלמד שהוא הדין לגבי ידידות הכלים שצריך להטבילם יחד עם הכלי (באופן שהכלי והידידות נמצאים בתוך המים בבת אחת), וזאת אפילו אם הידידות עשויה מחומר שפטור מטבילה.

shells, the shells are considered part of the food. According to this view, nutcrackers are considered meal utensils, and therefore, they should be immersed without a bracha.⁴⁰

Disposable utensils: The prevailing opinion among contemporary poskim is that disposable utensils, such as aluminum baking pans and the like, do not require tevilah because they do not have the significance and halachic status of regular utensils.⁴¹

Storage containers: Utensils used for storing food without coming into direct contact with the food placed inside them, such as containers for tea bags or spice packets, do not require immersion. This also applies to refrigerator drawers used for storing fruits and vegetables, as they are not considered utensils for eating since they are not used during cooking or eating.⁴²

However, storage utensils that do come into contact with the food, such as containers for sugar or baked goods, require immersion. Some poskim recommend not reciting a bracha when immersing them due to certain uncertainties regarding the obligation.

A wooden utensil that is supported with iron loops (*se'if vav*)

The Mechaber writes that a wooden utensil with iron loops on its outside that support it is still exempt from tevilah. This refers to a utensil made of wooden pieces that are held together by iron loops surrounding them.

The subject matter here is whether the utensil's status is determined based on the metal that holds it together (without which the utensil isn't sturdy) or based on the part of the utensil being used for food — i.e., the wood, which is exempt from tevilah. With regard to the halahos of tumah and taharah, some hold that we follow the status of the support,⁴³ and the question is whether we apply this principle to tevilas keilim as well.

In his commentary Beis Yosef, the Mechaber was concerned for the view that we should apply the principle of following the support's status even for tevilas keilim, and wrote that such a utensil should be immersed without a bracha.⁴⁴ This is also the Shach's⁴⁵ view in practice.

However, from the Mechaber's ruling in Shulchan Aruch (as quoted above), it appears that he retracted and isn't concerned about following the support's status. This makes sense because when it comes to tevilas keilim, the primary aspect is the usage, since the

40 ראה שו"ת שבט הלוי חלק ו' סימן רמה. הליכות עולם חלק ז' פרשת מטות סעיף יא.

41 ראה לדוגמא שו"ת מנחת יצחק חלק ה' סימן לב.

42 ראה שו"ת מנחת יצחק חלק ט' סימן פג.

43 ראה שבת דף נט ב.

44 שו"ת מהר"ם מרוטנבורג סימן תרכא.

45 ס"ק יב.

pesukim discuss meal utensils (this is the view of Tosfos and the Rosh). So rule the Taz,⁴⁶ Pri Chadash,⁴⁷ Aruch Hashulchan,⁴⁸ and additional Acharonim.

A silver cup attached to a wooden utensil (*Se'if Zayin*)

The Shulchan Aruch writes: “A silver cup that is attached to a wooden utensil requires tevilah.”

The Shach⁴⁹ explains — based on his view regarding utensils supported with metal — that the scenario under discussion is that the cup is able to stand on its own without the wood, and therefore it requires tevilah, presumably with a bracha. If, however, the cup needs support from the wood, a bracha should not be recited since there is doubt as to whether the utensil’s status is determined based on its wooden support.

According to the understanding of the Taz⁵⁰ and Pri Chadash,⁵¹ the case here can be even when the wood supports the silver cup because we don’t follow the support but rather the part that is used for food.

A utensil made of two parts (*Se'if Zayin in Rama*)

If a utensil is made of two parts, and one of the parts is made of a material that requires tevilah, the Rama explains that we determine as follows: if the part that necessitates tevilah comes into contact with the food, and in addition, it is an essential part of the utensil or the utensil cannot be used without it, then the utensil requires tevilah.

The example brought in the Rama is a pepper grinder with a wooden pestle that has metal at its tip where the grinding takes place. According to the Rama, such a pestle requires tevilah. The Shach⁵² notes that the mortar in which the pepper is ground doesn’t require tevilah since it is entirely wooden.

Electrical appliances: Many contemporary poskim rule that electrical appliances used for food preparation that come in direct contact with the food require tevilah. This includes the electrical components of the appliance as well (and one should be careful to thoroughly dry them after).

46 ס"ק ח.

47 ס"ק טז.

48 סעיף כח.

49 ס"ק יג.

50 ס"ק ט.

51 ס"ק טז.

52 ס"ק יד.

For example, an electric kettle requires tevilah even if it is made of plastic since the main component of the kettle is the metal heating element. (However, a base upon which the kettle sits, which is not in direct contact with the water, would not require tevilah.)

If one is concerned about damaging the appliance through immersion, some poskim suggest giving the appliance to a Jewish electrician who can disconnect the internal electrical components from the appliance itself. Afterward, the electrician can reconnect the appliance. This process essentially reconstructs the appliance with Jewish involvement and exempts it from immersion. (However, there are poskim who seemingly do not agree that this exempts the utensil.)

Nevertheless, some poskim argue that electric appliances do not require immersion at all since these appliances are used while connected to the wall outlet. This renders the appliance like a utensil connected to the ground (since from when it was being made, there was always the intention that it would be attached to the wall). Such a utensil isn't susceptible to becoming tamei and does not require immersion (since it isn't considered a utensil but rather part of the ground).⁵³

53 ראה בכל זה לדוגמא שו"ת חלקת יעקב יורה דעה סימן מא וסימן מג, שו"ת שבט הלוי חלק ב סימן נו, שו"ת מנחת יצחק חלק ב סימן עב, שו"ת אגרות משה יורה דעה חלק ג סימן כד, שו"ת באר משה (שטרן) חלק ד סימן ק, שו"ת מנחת שלמה חלק ב סימן סו, הליכות עולם חלק ז פרק מטות סעיף ט.



Lemaan Yilmedu