ליקוטי ופסקי הלכות "חוקי חיים"

ותלמדם "חוקי החיים" לעשות רצונך בלבב שלם

חוקי חיים

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Tevilas Keilim - 1 | Parshas Tazria - 5784

93

Chiyuv of Tevilas Keilim

As we approach Pesach when many buy new dishes, we found it necessary to elaborate on the halohos of Tevilas Keilim, in general and in detail.

1. One who buys metal or glass dishes to be used at meals, from a non-Jew, even new ones, must tovel them in a mikveh or spring containing 40 so'oh (שו"ע יו"ד סי' ק"כ ס"א) to elevate them from the tum'oh of akum to the kedushoh of Jews (ט"ז סק"א).

Tevilas Keilim – De'oraiso or Derabonon?

2. Some poskim say that tevilas keilim is only derabonon (רשב"א בדעת הרמב"ם, הר"ן, הריטב"א או"ז ח"א סי' שנ"ט ועוד).
3. However, most Rishonim hold it is de'oraiso and derived from the posuk, "כל דבר אשר יבא באש תעבירו באש וטהר, אך במי נדה יתחטא" (במדבר ל"א, כ"ג). Chazal interpet (ע"ז ע"ה:) this possuk to refer to tevilas keilim (הרשב"א בדעת הראב"ד, או"ה סי' נ"ח אות צ"א ועוד). The Mechaber (שו"ע שם ס"ט וי"ד) implies this is his opinion.
4. **Glass dishes.** This machlokes is only about metal dishes, which are singled out in the posuk. All agree that teviloh on glass dishes is only derabonon, but they certainly must be toveled. Chazal made a gezeiroh on glass dishes since they are similar to metal in that, when broken, they can be fixed by melting them down (ע"ז ע"ה:). Despite what some people think, one must make a brochoh when toveling glass dishes.

Using a Dish One Time Without Teviloh

5. **Regular dish.** Contrary to popular belief, if a dish requires teviloh, one may not use it even once and even in a casual manner before toveling it (רמ"א שם ס"ח). Nevertheless, if one used a dish without toveling it, the food inside does not become ossur (רמ"א ססט"ז).
6. **Dish which comes with food inside.** One may use a dish which comes with food inside, e.g., a **bottle of wine** or **jar of coffee**, without toveling it as long as its original contents have not been used up (שו"ת מהרי"ל דיסקין קו"א אות קל"ו, שו"ת חלקת יעקב ח"ב סי' נ"ז, הגרשז"א בשש"כ פ"ט הע' מ"א).
7. If one wants to refill the container after it is empty, whether with the same food or different food, he must tovel it prior to using it again. Although some say this is unnecessary since the non-Jew produced it intending for it to be thrown out after its use and a Jew designated it as a kli (אג"מ יו"ד ח"ב סי' מ', או"ח ח"א סי' קכ"ב ענף ט'), most poskim hold it requires teviloh since he did not actively do anything to designate it. Thus, he must tovel it with a brochoh (הגר"ש וואזנר, קובץ מבית לוי יו"ד עמ' קמ"ו סי"א ועוד); some say without a brochoh (שו"ת מחזה אליהו ח"א סי' ק' אות י"ב וי"ג).
8. As long as the wine bottle or coffee jar's original contents have not been finished, one may put some back. E.g., one may return some kiddush wine from his cup to the bottle if it is not yet empty (גליון ח"ח 28 אות מ"ג). Similarly, if one took too much coffee, he may put some back into the jar as long as it has not been completely finished (הגרשז"א בשש"כ שם).
9. **Coffee refills.** Sometimes, stores have a sale during which one can buy a jar of coffee along with a second soft pack intended to refill the jar after it is empty. One must remember to tovel the jar prior to refilling it. He does not need to first take off the stickers on the jar since they are part of the jar and it is normal to leave them on (בגליון הבא בעזהשי"ת).
10. **Disposable aluminum pans.** Flimsy dishes intended for one-time use, e.g., disposable aluminum pans, do not have the status of keilim since their use is temporary and flimsy in nature. Therefore, they do not require teviloh (שו"ת מנח"י ח"ה סי' ל"ב, ח"ח סי' ס"ט) even if one reuses them.

Brochoh on Tevilas Keilim

11. **Text.** One makes a brochoh before toveling the dish (ביאור הגר"א סק"ח). If he is toveling one dish, he says, 'ברוך אתה ד' אלוקינו מלך העולם אשר קדשנו במצוותיו, וצונו על **טבילת כלי**'. If he is toveling multiple dishes, he says '**טבילת כלים** על' (שו"ע סי' ק"כ ס"ג). If he interchanged the brochos he is yotzei bedi'eved (פר"ח סקי"א).
12. If one is toveling two dishes but is only making a brochoh on one of them since the other is a sofeik brochoh, he should still say 'על טבילת כלים' since the only problem with a sofeik is saying Hashem's name; as far the brochoh's text, he is actually toveling two dishes.
13. **Speaking between dishes.** When one is toveling multiple dishes and made the brochoh before the teviloh, lechatchiloh he should not speak between toveling dishes in order for the brochoh to cover all of them. Still, if he did speak, he does not make another brochoh (שו"ע יו"ד סי' י"ט ס"ה).

Types of Dishes Requiring Teviloh

Materials Requiring Teviloh

14. **Metal.** Dishes made of all types of metal require teviloh with a brochoh (שו"ע שם ס"א). This includes **gold, silver,** and **steel/stainless steel.** Some say **aluminum** is only derabonon since it is a new metal not specified in the posuk; even so, it is toveled with a brochoh just like glass (אג"מ יו"ד ח"ג סי' כ"ב). However, most poskim hold that all types of metals require teviloh mide'oraiso, even those not listed in the posuk (ערוה"ש סכ"ג, תשוה"נ ח"א סי' תנ"א). The Shulchon Oruch implies this is also his opinion.
15. **Glass.** All types of glass require teviloh miderabonon with a brochoh (above, 4). This includes **crystal, Pyrex,** and **Duralex**.
16. **Corelle** dishes are made of opaque glass with an outer layer to prevent them from breaking. Thus, they are toveled with a brochoh like glass. Some say they are toveled without a brochoh.
17. **Mirror tray.** Even flat glass dishes require teviloh (שו"ת שבט הלוי ח"ו סי' רמ"ה). Thus, if one buys a mirror or piece of glass manufactured by a non-Jew to place cookies or miniature desserts on it for a kiddush or simchoh, even though it was not made for food, it must be toveled since it is being used as a dish for food.
18. **Pottery, stone, wood.** Dishes made of clay, earthenware, stone [e.g., marble], or wood do not require teviloh.
19. **Glazed ceramics.** Many types of dishes are made mainly out of clay, but glazed or mixed with a type of glass, e.g. **porcelain**. These make up most bowls and plates commonly used today at meals. Some poskim say these do not require teviloh (שו"ת יעב"ץ ח"א סי' ס"ז הובא בפתח"ת סק"ב, חכ"א כלל ע"ג אות א', בעל אג"מ הובא בקובץ לתורה והוראה חו' ב' עמ' 20).
20. However, many poskim are of the opinion that they should be toveled without a brochoh or together with another dish which requires a brochoh (ערוה"ש סכ"ט, שו"ת שלמת חיים ח"א סי' י"ג וי"ד, תשוה"נ ח"ד סי' קצ"א). It is proper to do so.

21. **Plastic.** Some say that dishes made of firm plastic require teviloh – albeit without a brochoh – since, like glass, they can be melted down (שו"ת מנח"י ח"ג סי' ע"ו-ע"ח, שו"ת קנין תורה ח"ב סי' פ"ד). However, most poskim hold they are potur from teviloh (שו"ת חלקת יעקב ח"ב סי' קס"ג, חזו"א הובא בס' טבילת כלים עמ' רכ"ז ועוד). This is the common practice.
22. **Silicone.** Silicone dishes or trays do not require teviloh.

Dishes Used with Food ['Klei Seudoh']

23. The dishes that require teviloh are those used at meals, (שו"ע שם ס"א), meaning dishes used at meals with food, e.g., **plates, bowls, knives, spoons, forks, cups** and the like, as well as dishes used in the preparation of food, e.g., **pots, saucepans, pans** and the like, as well as **pot covers** (רמ"א ס"ה). If they are made of materials requiring teviloh with a brochoh, they are toveled with a brochoh.
24. **Shechitoh knife.** The Mechaber holds that a shechitoh knife, as well as a knife used to skin an animal before cooking or a **butcher's knife** (פר"ח) does not require teviloh at all (שו"ע שם ס"ה). The Rama, however, cites differing opinions and writes that they should be toveled without a brochoh (רמ"א שם).
25. A **skewer** used to roast meat (שו"ע ס"ד) as well as a **barbecue's or grill's cooking grate** upon which food is placed requires teviloh with a brochoh. Therefore, when one buys a reusable barbecue, he must tovel the grate with a brochoh but not the container itself which holds the coals, like the halochoh regarding a stovetop grate (שם). A barbecue intended for one-time use does not require teviloh (see above, 10).
26. **A fruit/vegetable peeler** designated to peel fruits/vegetables eaten raw, e.g., apples, pears, carrots, etc., should be toveled with a brochoh. If it is designated for vegetables unfit to be eaten raw, e.g., potatoes or squash, it should be toveled without a brochoh.
27. **Kitchen scissors** designated for food unfit to be eaten raw should be toveled without a brochoh since it is a matter of dispute (ט"ז סק"ז, ש"ך סק"א, פר"ח סקי"ג, פר"ת סק"ז). However, if they are designated for edible food, such as lettuce or fried schnitzel, they should be toveled with a brochoh (קובץ מבית לוי יו"ד עמ' קמ"ד ס"ה).
28. **A bottle opener** or **can opener** does not need teviloh even though it sometimes touches food since its use is for the container, not for the food (הגר"ש וואזנר, שו"ת חיי הלוי ח"ד סי' נ"ו).
29. **Food thermometer.** Likewise a food thermometer which is commonly used in cooking especially with meats does not need teviloh. Even if it comes in contact with the food, it is not considered a meal utensil, it is only used as an indirect tool in preparation of the food.
30. Some say a **nutcracker** does not require teviloh since it touches the shell, not the food (הגר"מ פיינשטיין, הגר"נ קרליץ); others say it requires teviloh with a brochoh since nuts are brought to the table in their shells (שו"ת מנחת שלמה ח"ב סי' ס"ו אות ו'). Therefore, one should tovel them without a brochoh (שו"ת שבט הלוי ח"ו סי' רמ"ה אות ד', הגרישי"א, אהל יעקב טבילת כלים אות נ"ט).
31. **Storage containers** designated to store food but which are not brought to the table, e.g., a spice or sugar container kept in the kitchen, are a matter of dispute among the poskim: some say they require teviloh (בן איש חי פ' צו סט"ו); others say they do not (הג' רע"א בשו"ע ריש סי' ק"כ בשם שו"ת בית יהודה סי' נ"ב). Therefore, one should tovel them without a brochoh (דרכי תשובה סק"ו). All agree, however, that small containers containing salt or sugar that are brought to the table must be toveled.

Utensil Made of Multiple Materials

32. A utensil made partly of metal and partly of plastic or silicone in such a way that its main part is made of metal must be toveled entirely, even the plastic part (ע"פ הרמ"א שם ס"ז). A plastic soup ladle which only has metal on the handle does not require teviloh at all (מו"ר בשו"ת שבט הקהתי ח"ד סי' ר"ה).
33. **A schnitzel pounder** with a wooden handle and a metal head [the part that touches the chicken] requires teviloh according to the Rama (above, 24) since the head is the main part of the utensil. The teviloh should be without a brochoh (ספר טבילת כלים פי"א סקע"ג).
34. **Covered with paper.** A dish which requires teviloh must be toveled even if it is always used with a separation, e.g., baking paper or tinfoil, between the food and the dish. This is because the paper is not considered its own 'dish'; rather, it is viewed as if the food was used with the dish itself (שו"ת מנחת שלמה ח"ב סי' ס"ו אות ה', חלקת בנימין סי' ק"כ ביאורים ד"ה אינם ועוד).
35. **Challoh tray.** A wooden challoh tray with a silver sheet covered by a glass surface on which challoh is cut must have all its parts, including the wood, toveled. This is because this type of dish is used when it is assembled; the glass is not meant to be taken off and put back on. Bedi'eved, if one only toveled the glass, it is kosher (ע"פ שו"ת מנח"י ח"ג סי' ע"ז, גליון ח"ח מס' 7 אות ח').

Electrical Appliances

36. All electrical appliances designated to be used with food which touch the food itself must be toveled; the fact that they may get ruined in the water does not exempt them. Even if the enclosed instructions say not to immerse them in water, they must still be toveled (שו"ת אג"מ ח"א יו"ד סי' נ"ז, שו"ת מנח"י ח"ב סי' ע"ב, שו"ת שבט הלוי ח"ב סי' נ"ז). One should make sure to dry them well by putting them in the sun for a few days or next to a warm oven before turning them on (שו"ת אבן ישראל ח"ט סי' ע"ב), [for coffee makers, see next issue].
37. Nevertheless, if toveling the appliance breaks it ch"v, since the company explicitly writes it should not be toveled, one may not return it to the store arguing that the Gilyon Chukei Chaim said to tovel it.. However, most of the time they work fine if properly dried.
38. **Electric wire.** When toveling an appliance, although it must be entirely toveled, only the part of the wire attached to the actual appliance needs to enter the water; the rest of the wire and plug do not since the wire merely helps power the device and is not considered part of the actual appliance (שו"ת שבט הלוי ח"ב סי' צ"ו, מנחת יצחק).
39. **Electric kettle ['kumkum'].** An electric kettle made of plastic with a metal heating element must be toveled since the heating element is the main part of the device. Similarly, a water urn imported from Chutz Lo'oretz must be toiveled unless it has a hechsher from a reliable Rov stating that it does not require teviloh.
40. Some say that a **bread toaster** does not require teviloh since the bread is baked prior to entering the toaster (אג"מ יו"ד ח"ג סי' כ"ד). However, most poskim argue and hold it requires teviloh (שו"ת באר משה ח"ד סי' ק' תשובה"נ ח"א סי' ת"נ, ועוד).
41. If it is possible to remove the metal trays which touch the bread from a **sandwich maker**, they alone require teviloh. If this is not possible, one must tovel the entire device.
42. If **a hand blender** is made of two parts, only the part which goes into the food requires teviloh. If it is all one machine, it must be toveled entirely.

Mikveh Suitable for Tevilas Keilim

Keilim Mikveh

43. Most poskim hold that tevilas keilim is de'oraiso (above, 3). Thus, dishes must be toveled in a mikveh which is kosher mide'oraiso. Therefore, every keilim mikveh must be under supervision of a Rov fluent in these halochos who regularly checks its kashrus.
44. **Store's mikveh.** Sometimes, stores that sell dishes have an attached mikveh. These also require a Rov's supervision; the fact that the owner is shomer Torah and mitzvos is not enough. One should not be uncomfortable asking the storeowner who the Rav Hamachshir of the mikveh is. If there is a demand from the customers, the owner will make sure to get a Rav Hamachshir if he does not already have one.

Tevilas Keilim in a Mikveh Intended for People

45. Before toveling dishes in a mikveh intended for people, one must confirm with the supervising Rov, or at least with the attendant responsible for it, that it is kosher for teviloh de'oraiso, as often times they are not kosher for tevilas keilim (see issue 284 par. 38).
46. One must also be careful not to break glassware in a mikveh or area where people walk. If glass breaks, one must make sure to clean it all up; otherwise, it is a public hazard and his teviloh is a mitzvoh habo'oh ba'aveiroh.
47. **Brochoh in a mikveh.** When toveling dishes in a mikveh intended for people, one may not make a brochoh if the showers are in the same room as the mikveh (מ"ב סי' פ"ד סק"ד). He should make the brochoh outside the mikveh, even if it is more than 22 amos away from the mikveh (שו"ת שבט הקהתי ח"ה סי' קמ"ה), and then immediately walk in and tovel his dishes. In this way, his walking is not a hefsek (קו' קיצור הל' טבילת כלים סעיף ע"ד).
48. If the showers are not in the mikveh room, he may make a brochoh if there is no one – including himself – unclothed present. If there is someone unclothed present, he should turn his face and body in another direction (ס' טבילת כלים פ"ט סי"ג).
49. When toveling a dish without a brochoh, one may do so even in the presence of someone unclothed; the issue is only with the brochoh, not the actual teviloh (שו"ת ויברך דוד ח"א סי' צ"ז).

Kovetz Pesach – a must in every home!

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