

# Hilchos Shabbos Initiative

## ***Tevilas Keilim.***

### **Is *Tevilas Keilim* permitted on *Shabbos*?**

A new utensil that definitely requires *tevila* should not be *toiveled* on *Shabbos*.

### **What materials are required to have *Tevila*?**

In general, utensils crafted from metal and glass require *Tevila*. "Corelle" and mirror are considered glass and therefore needs *Tevila*.

### **Do china dishes require *Tevilla*?**

It is questionable whether china or porcelain dishes require *Tevila* since they have a glass coating. When following the opinion that *toivelling* is required, no *bracha* should be recited.

### **If only a part of the utensil is crafted from metal or glass, is *Tevila* required?**

If the glass or metal section touches the food directly and it is necessary for the utensil's function, then the entire utensil should be *toiveled* with a *bracha*.

### **Does a utensil that will be used specifically for food that is not yet edible require *Tevila*?**

A utensil that is used for food that is not yet edible (e.g. a meat grinder or meat/chicken tenderizer) should be *toiveled* without a *bracha*.

### **If a utensil does not directly touch food, is *Tevila* required?**

Utensils that do not directly touch food do not need *Tevila*. It is questionable whether a nut cracker requires *Tevila* since it only touches the outer shell; therefore, if the only utensil being *toiveled* is a nut cracker, a *bracha* should not be recited.

### **Do electrical appliances require *Tevila*?**

Electric appliances require *Tevila*, including the plug. Note: The appliance should be allowed to dry for several days after *Tevila* prior to use.

The Chofetz Chaim writes in the name of R' Yonasan Eibishitz that if one does not learn Hilchos Shabbos very well, it is impossible not to be עובר on a forbidden act on Shabbos.

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This sheet contains Divrei Torah and should be dealt with accordingly.

לזכות רפואה שלימה חי' מלכה בת בת-שבע



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***Should a bracha be recited if there is a safek whether the item requires Tevila?***

When there is a *safek* (doubt) whether an item requires *Tevila*, a *bracha* is not recited. Rather than *toivel* without a *bracha*, however, it is preferable to *toivel* the utensil in doubt together with another utensil that requires *Tevila* without doubt. The *bracha* recited should then be said in the plural form, "...al *tevilas keilim*".

***Is it permissible to speak while toiveling several keilim?***

When *toiveling* several *keilim* after reciting a *bracha*, one should not speak between *keilim*. If one did speak, the *bracha* is not repeated. Note: It is proper to stand while saying the *bracha*.

***If an item was bought to be given to someone else, could the buyer toivel it?***

It is questionable whether a utensil bought for someone else could be *toiveled* by the buyer before it is given to the intended recipient. If the buyer wishes to *toivel* it, someone else should first be *koneh* the utensil on behalf of the recipient, and the buyer may then *toivel* it with a *bracha*.

***Is it permissible to use a kli just once before toiveling it?***

*Keilim* must be *toiveled* before using them even once.

***Do aluminum pans require Tevila?***

There is a difference of opinion among the *Poskim* whether disposable aluminum pans require *Tevila*. According to some opinions, they do require *Tevila* even when they are intended for single use. Therefore, it is preferable to purchase pans marked with a *Hechsher* attesting that they have either been manufactured by *Yidden* or have already been *toiveled*, if these are available. This is especially the case when the intent is to reuse the pans multiple times.

Note that pans certified as being manufactured by *Yidden* do require *Tevila* if they are purchased from a store owned by a non-Jew.

***What can be done if a kli cannot be toiveled (e.g. due to delicate electrical or computerized components)?***

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If a *kli* cannot be *toiveled*, one may disassemble it to the degree that it requires a professional to re-assemble it. When the professional re-assembling it is a *Yid*, the *kli* is then considered a “new” *kli* that has been made a *Yid*, and therefore does not require *Tevila*.

If this method is not feasible, in cases of necessity it may be possible to be “*makneh*” a part of the *kli* to a non-Jew who would become a partner in the ownership of the *kli*, removing the requirement of *Tevila*. A *Rav* should be consulted.

### **Additional notes regarding *Tevillas Keilim*:**

- The entire *kli* must be immersed in the water at the same time
- One should not hold the *kli* tightly in one’s hand unless one’s hand is fully submerged in the *mikvah* prior to grasping.
- When *toiveling* more than one *kli* at a time, the *keilim* may touch each other; however, one *kli* should not weigh down another.
- A bottle should be *toiveled* by immersing it from bottom to top and allowing the water to fill the inside.
- The *bracha* recited when *toiveling* one *kli* is “...*al tevilas kli*”. When *toiveling* more than one *kli*, the *bracha* recited is “...*al tevilas keilim*”.
- When *toiveling keilim* in a *mikvah* located in a store, it must be verified that it is under kosher supervision. If a men’s *mikvah* is used, one must assure that it is under general kosher supervision as well as specific supervision for *keilim*, and that the filter is turned off. One may not recite the *bracha* if the room contains showers or if there is someone present who is not dressed. In both cases, one must also assure that the *toiveling* of utensils is permitted by the owner.

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