

☞ chapter nineteen ☞

Immersing New Utensils (טבילת כלים)

The Obligation

The Mishna in Meseches Avodah Zora states that utensils that are purchased from an *akum* require *tevilah* - immersion in a kosher *mikvah*, before being used.¹ This requirement is learned out from a *posuk* in the *Torah* discussing the status of the utensils captured at war from the *Midyanim*. The underlying reason for this requirement is to uplift the sanctity of the utensil from its impure state it had attained while in the possession of the *akum*, to the purity of its new ownership by a *Yid*. This concept is similar to the reason for the requirement of an *akum* to immerse himself in a *mikvah* prior to converting and becoming a full-fledged *Yid*.²

This *halacha* applies to a utensil that was purchased from an *akum*, even if manufactured by a *Yid*, as well as those manufactured by an *akum*, even if it was purchased from a *Yid*. A utensil may be used *without tevilah* only if it was neither manufactured by, nor ever belonged to, an *akum*. Consequently, utensils manufactured in Eretz Yisroel that were purchased from a *Yid* may be used *without tevilah*. One must verify,

however, that the wholesaler was a *Yid* as well.³

Utensils that Require *Tevilah*

There are two considerations that must be dealt with in determining whether a utensil requires immersion. 1. What material the utensil is manufactured from, and 2. What the primary purpose of the utensil is.

Materials Which Necessitate *Tevilah*

Tevilah is required for utensils composed of **metal**. According to most *Rishonim*, the requirement to *tovel* metal utensils is *Min HaTorah*. Consequently, utensils manufactured from **gold, silver, copper, steel, tin, or lead**, require *tevilah Min HaTorah*.⁴

Chazal additionally require one to *tovel* utensils made of **glass**. The reason why *Chazal* extended the requirement to glass is because glass is similar to metal in the respect that they both can be melted down and

3. עי' ערוה"ש שם סעי' נ"ח, ועי' אג"מ א"ח ח"ג סי' ד', ועי' אג"מ י"ד ח"ב סי' מ', ועי' אג"מ י"ד ח"ג סי' כ"א שמחדש רכלים שעשאן ישראל ומכרם לעכו"ם שמכר אח"כ לישראל צריך טבילה בלא ברכה, עי"ש.
4. פרשת מטות פרק ל"א פסוק כב' וכג', ועי' מס' ע"ז עה, ועי' פ"ח ב"י"ד שם בענין שיטת הרמב"ם והרשב"א ושאר ראשונים, ועי' ערוה"ש שם, ועי' מ"ב סי' שכ"ג ס"ק ל"א שכן הוא דעת המחבר, ועי"ש בבה"ל, ועי' ספר טבילת כלים במבוא אות ג' שהאריך בזה.

1. מס' ע"ז דף עה, ועי' שו"ע י"ד סי' ק"ב סעי' א'.
2. כן איתא בירושלמי, ועי' ט"ז סי' ק"ב סק"א שהביא טעם זה.

reformulated after they are broken.⁵ **Pyrex**, **Duralex**, and **Corelle**, each being a type of glass, require immersion prior to use, *Miderabonon*.⁶

There is a dispute among the *poskim* as to whether one is required to *tovel* **aluminum**. Rav Moshe Feinstein ruled that it is required *Miderabonon*, with a *bracha*. Other *poskim* disagree and maintain that it either requires no *tevilah* at all, or at most, *tevilah* without a *bracha*.⁷ Since this is a *machlokes*, it is recommended that one be stringent and *tovel* it, but not recite a *bracha*, in accordance with the general rule of *ספק ברכות להקל*. (See below regarding disposable aluminum pans.)

It is important to note that in all situations where one is required to *tovel* a utensil without a *bracha*, it is preferable that one *tovel* it immediately after another utensil that requires *tevilah* with a *bracha*, so that the *bracha* on the first utensil should be effective for the second utensil as well.⁸

It is specifically important, if possible, that one should immerse aluminum utensils immediately after another utensil that requires *tevilah* with a *bracha* rather than just immerse it without a *bracha* since many *halachic* authorities require one to immerse aluminum utensils with a *bracha*.⁹

One is not required to *tovel* utensils made of **earthenware**, **wood**, **stone**,¹⁰ **paper**, or **styrofoam**. Most *poskim* maintain that one is not required to *tovel* **plastic** or **rubber** as well.¹¹

5. מס' ע"ז עה, ועי' שר"ע יר"ד שם סע' א', ועי' ט"ז שם.

6. עי' ספר טבילת כלים פי"א.

7. אג"מ יר"ד ח"ג סי' כ"ב, אכן דעת הגר"י קמנצקי זצ"ל שא"צ טבילה כלל, וכן סבר הרה"ג ר' שמחה זעליג מבריסק זצ"ל, ושמעתי מהגר"י בעלסקי שבעיקר באלומיניום צריך להשתדל ביותר להטבילו אחר כלי שמחויב בטבילה בכרכה.

8. עי' ש"ך בסע' א' סק"ה, ועי' שר"ע שם בסע' ט'.

9. כך שמעתי מהגר"י בעלסקי שליט"א ועי' לעיל ציון 7.

10. עי' שר"ע שם סע' א' וסע' ו', ועי' רמב"ם בהל' מאכלות אסורות פי"ז הל' ו'.

11. עי' יד אפרים בשו"ע שם מש"כ בשם השב יעקב, וכן פסק הגר"מ פיינשטיין זצ"ל בחוברת לתורה והוראה ח"א עמ' 10, וכן פסק הגר"א"י הענקין זצ"ל בכתבים שלו עמוד ס', וכן פסק החזו"א מובא באורחות רבינו ח"ג עמ' פה, וע"ע בשו"ת חלקת יעקב ח"ב סי' קס"ג, ועי' בשו"ת יביע אומר ח"ד סי' ח', ועי' שו"ת ציץ אליעזר ח"ז

Utensils Composed of More Than One Material

A utensil made from two different materials, where the main part of the utensil is made of metal or glass, requires *tevilah*. Therefore, a metal **knife** that has a wooden handle requires *tevilah*. Similarly, a plastic **mixer** with metal mixing blades requires *tevilah*. (See below regarding electric appliances.)¹²

Utensils Lined With Different Materials

Some *poskim* maintain that the *halacha* regarding a utensil that is formulated primarily from a material that does not necessitate *tevilah*, but is lined with a substance that requires *tevilah*, is dependent on whether the lining is on the inside or the outside of the utensil. If the lining is on the inside, one should immerse the utensil, since it comes into direct contact with the food, but without a *bracha*. If the lining is only on the outside, some *poskim* maintain that one is not required to *tovel* it at all, while others rule that one should *tovel* it without a *bracha*.¹³ It is recommended that in all cases one should *tovel* it without a *bracha*. However, if the utensil is lined both on the inside and outside with a material that requires immersion, one is required to *tovel* it with a *bracha*. Therefore, if an earthenware utensil is heavily glazed or lined with metal on either the inside or the outside, one should *tovel* it without a *bracha*. If it is heavily glazed or lined on both sides, one should *tovel* it with a *bracha*.¹⁴

An exception to this rule, according to most *poskim*, is with regard to **porcelain** and **china**. Porcelain and china are made primarily of earthenware but are often covered with a glass coating. Since the glass coating is very

סי' ל"ז, ושו"ת באר משה ח"ב סי' נ"ב, אכן עי' בשו"ת מנחת יצחק ח"ג סי' עז-עח.

12. עי' רמ"א שם בסע' ז'.

13. עי' שר"ע שם סע' א', ועי' רמ"א שם, ועי' ש"ך שם.

14. עי' רעק"א מש"כ בשם הפר"ח, ועי' ביאור הגר"א סק"ה, ומש"כ רעק"א בענין גלוזירט דלא יברך מיירי בציפוי דק.

thin, it does not require *tevilah* according to many *poskim*. Some *poskim*, however, require *tevilah* even for porcelain and china utensils, *without* a *bracha*. The general custom is to be stringent in this regard, and to *tovel* even these types of utensils without a *bracha*. There are some porcelain utensils that are not covered with any glass coating. They just appear to have a finishing touch of glass. This is common by many of the small inexpensive mugs. Additionally, the thick porcelain utensils generally used by caterers are also normally not coated with any glass. These utensils do not require *tevilah* according to both opinions mentioned above.¹⁵

This rule similarly applies in the reverse instance. If a metal utensil is covered with earthenware, it would be exempt from *tevilah* if it is completely lined on the inside, or if it is *also* lined on the outside. However, if it is lined *only* on the outside, it should be immersed *without* a *bracha*.¹⁶

If a metal utensil is covered with **Teflon**, one is required to *tovel* it *with* a *bracha*. This is true even if it completely covers the inside of the utensil. Firstly, Teflon is actually comprised of a metal substance, but it contains added chemicals that change its appearance. Additionally, Teflon is only a thin coating, and is similar to paint which does not change the status of the actual utensil, and one is nonetheless required to *tovel* the utensil.¹⁷

There is a dispute among the *poskim* as to whether one is required to *tovel* a metal utensil covered with **enamel** (i.e. a glasslike substance). It is recommended that one *tovel* it *without* a *bracha*.¹⁸

The Purpose of the Utensil

The *Gemara* states that only utensils used for food require *tevilah*. Therefore, a

15. ע"י פתחי תשובה סק"ב בשם היעב"ץ שפטור מטבילה, וכן פסק הגר"מ פיינשטיין זצ"ל, וע"י ערוה"ש מש"כ שם.
16. כן מוכח מדברי האחרונים.
17. כן הסביר הגר"י בעלסקי שליט"א.
18. ע"י ספר טבילת כלים עמ' קצ"ה.

razorblade that was purchased with the intention of being used for all purposes that are not related to food (e.g. to cut wood or paper), and is used for those purposes, is exempt from *tevilah*.¹⁹

Utensils that are used for food can be divided and classified into three distinct categories, and the *halacha* varies for each one. The three categories are as follows: 1. Utensils used directly for eating (e.g. spoons, forks, plates, etc.), 2. Utensils used for the preparation of food (e.g. pots, fruit peelers, rolling pins, etc.), and 3. Utensils used for storing food (sugar jars, cookie jars, etc.).

Utensils Used Directly for Eating

Utensils used directly for eating require *tevilah with* a *bracha* if they are made of metal or glass, and come in *direct contact* with the food. Therefore, one is required to *tovel* all metal or glass **cutlery, plates, cups**, etc. that are used for eating, and come in direct contact with the food. **Serving trays** that do not come into direct contact with food (i.e. if one only places the dishes on them), do not require *tevilah*.²⁰ Aluminum foil, however, is not considered a separation between food that is on it and the tray that it rests on. Therefore, one is required to *tovel* serving trays even if the food that is served on them is always wrapped in an aluminum foil or placed on a napkin. However, some *poskim* say that if the utensil's use is only possible with a paper insertion (e.g. a **cup cake pan**) one is exempt from *toveling* such a utensil.²¹

Utensils used for the Preparation of Food

The requirement to *tovel* utensils used for the preparation of food is slightly more complicated than the other categories. Utensils that are used for the preparation of food require *tevilah with* a *bracha* prior to using

19. ע"י שר"ע סע' א' וט"ו שם דרוקא כלי סעודה, וע"י שר"ע סע' ח'.
20. וע"י שר"ע סע' ד' וה', וע"י ש"ך שם סק"ט, וערוה"ש סע' ל"ב.
21. ספר טבילת כלים עמ' נ"ה בשם הגר"שז"א אוערבך זצ"ל.

them, only if they come in contact with the food when the food is *already* completely edible, or if the utensil is used in the last stage of the preparation process and the utensil itself will make the food edible. For example, **egg slicers, fruit peelers, graters, teakettles, pots** (including their lids), **baking pans** and **frying pans** (that are not disposable), require *tevilah with a bracha*.²²

A utensil is categorized as being used in the last stage of the preparation process if it makes the food edible, even if one intends to still do other preparations prior to eating the food. For example, one is required to *tovel* an **urn** that boils hot water used for coffee, even if the water that is boiled is not in its 'last stage' (i.e. it still has to be transferred into another utensil where it will be mixed with coffee). Nevertheless, since the urn brought the water to an edible state (i.e. it made the water hot), one is required to *tovel* it.²³

Utensils that are used *exclusively* to prepare food at a stage when they are *not* ready to be eaten, but are also *suitable* to be used at a stage when they are ready to be eaten, require *tevilah without a bracha* even if they are never used at that stage. For example, **kitchen carving knives** and **kitchen scissors** used for trimming fish require *tevilah without a bracha*, for although they are *exclusively* used at a time when the food is *not* ready to be eaten, nevertheless, they are *suitable* to be used at a later stage in the preparation of the food.

However, if the utensil is *not exclusively* used, but is *primarily* used, at a stage when the food is not yet ready, and is *occasionally* used at a later stage when the food is ready to be eaten, it requires *tevilah with a bracha*. Therefore, **potato peelers** that are used *occasionally* for carrots, cucumbers, apples, etc. require *tevilah with a bracha*.²⁴

Utensils that are *exclusively* used for food at a stage when the food is *not* ready to be eaten, and *cannot* be used at a later stage in the preparation of the food, do *not* require *tevilah* at all. For example, **rolling pins** that are used for rolling dough do not require *tevilah*. Some *poskim* hold that even these utensils are required to be *toveled without a bracha*.²⁵ The general custom is to be stringent in this regard, and to *tovel* even these types of utensils *without a bracha*.

Utensils Used for Storing Food

Utensils used for storing food that is fit to be eaten, and are never brought to the table (e.g. metal containers), require *tevilah without a bracha*. If they are brought to the table, they require *tevilah with a bracha*. There is a *machlokes* among the *poskim* whether one is required to *tovel* glass utensils used for storage (e.g. sugar jars, cookie jars, etc.).²⁶ One should follow their own *minhag*.

Using a Utensil Once Prior to Tovelng It

There is a common misconception that one may use a utensil which requires *tevilah*, for food, *once* prior to *tovelng* it. This misconception has no basis at all in *halacha*. One may not use a utensil that requires *tevilah* even once for food prior to *tovelng* it. However, this restriction of using a utensil even once for food prior to *tevilah* is limited to food utensils. There is a *machlokes haposkim* how to classify a utensil as being a food utensil. Some *poskim* maintain that if the utensil is "meant" to be used for food (e.g. a **kitchen knife**) or even if the utensil is not meant for food (e.g. a **pocketknife**), but one 'intended' to use it for food on a regular basis, one may not use it even once prior to *tovelng* it.

²⁵ עי' רמ"א שם בסע' ה'; ועי' ש"ך שם, ועי' חכ"א כלל ע"ג, סעי' י', וקצשו"ע סי' ל"ז סעי' ח', כתבו שפטור מטבילה לגמרי, אכן עי' ט"ז שם סק"ז, ועי' ביאור הגר"א ס"ק י"ד, ומנהג העולם להחמיר בזה ולטובלו בלא ברכה.

²⁶ עי' הגהות רעק"א ריש סי' ק"ב, ועי' פתחי תשובה סק"א, ועי' יד אפרים שם, ועי' בקצשו"ע סי' ל"ז, ועי' ספר טבילת כלים דף קצ"ז.

²² עי' שו"ע סעי' ה', ועי' ש"ך שם סק"ז ו"א.

²³ עי' דרכי תשובה ביו"ד שם ס"ק מ"ב בשם הפרי תואר, ועי' ספר טבילת כלים עמ' נד.

²⁴ עי' ש"ך שם ס"ק י"א.

However, other *poskim* maintain that it depends strictly and only on one's intentions. Consequently, they maintain that even if a utensil is "meant" for food (e.g. a kitchen knife), but one bought it *with* the "exclusive intention" to use it for non food items, one may use it several times for food without *toveling* it.²⁷ Therefore, in the latter case where there is a difference of opinion between the two *shitos*, one should not use the utensil even once for food prior to *toveling* it, and the utensil should be *toveled without a bracha*.

Borrowed Utensils

One is only required to *tovel* a utensil that was either purchased directly from an *akum*, or a utensil that one purchased that once *belonged* to an *akum* (even if it was not sold by the *akum*, as explained above) that was not *toveled* yet. However, one who borrows a utensil from an *akum* is exempt from *toveling* it, as long as he intends to return it, even if he will use it for an extended period of time.²⁸ If a *Yid* lent an *akum* money, and took a utensil from him as collateral, if it appears that the *akum* intends to leave the object with the *Yid* permanently, the *Yid* is required to *tovel* the utensil *with a bracha* prior to using it. If one is not sure whether the *akum* plans on leaving the utensil with the *Yid*, the *Yid* should *tovel* it *without a bracha*. Furthermore, if the *akum* does end up leaving the utensil with the *Yid* permanently, the *Yid* is required to *tovel* the utensil *again, without a bracha*. However, if one definitely knows that the *akum* intends to retrieve his utensil, one is not required to *tovel* it, since it has the same status as a borrowed item.²⁹

Until now we have discussed the *halacha* of *toveling* a utensil borrowed from an *akum*.

27. עי' ברמ"א שם סע' ח' שכתב שאסור להשתמש לצרכי סעודה אפי' דרך עראי והסעקה הוה לכאוי' מיירי בכלים המיועדים לצרכי סעודה רק הוא קונה לצורך קלפים.

28. עי' שו"ע שם סע' ח', ומה שכתבו שדוקא אם כוונתו להחזיר פטור מטבילה, דין זה מבואר בסע' ט' שאם בדעת העו"כ לשקען בידו טעון טבילה, ואף שהתם איירי במשכון שצריך אפ' לברך על הטבילה מ"מ עי' ט"ז ס"ק י"ח דאיירי בשאולה, וכתב שם שיטבול כלי אחר עמו, ועי' במ"ב סי' שכ"ג ס"ק ל"ה שכתב שם או להטבילו בלא ברכה.

29. עי' שו"ע ביר"ד שם סע' ט', ועי' ש"ך וט"ז שם.

However, if one borrowed a utensil from a *Yid*, one is required to *tovel* it *with a bracha*, if the utensil has not been *toveled* yet.³⁰

Purchasing Pre-Toveled Utensils

Recently, there were some stores that started "pre-toveling" their food utensils so as to spare the purchasers the bother of *toveling* them. This practice is a very dubious one, since the utensils are *toveled* in a state when they do require *tevilah* (i.e. since while the utensils are in the store they are not meant to be used with food, and are there only to be sold). Therefore, one who purchases utensils that are already *toveled* by the store, should *tovel* them again.³¹

Electric Appliances

One is equally obligated to immerse all electric appliances that come in direct contact with food (e.g. **George Foreman grills, electric urns**) just as with non-electric appliances. One is only required to *tovel* the part of the appliance that touches the food if it detaches itself from the rest of the utensil.³² However, if it does not detach itself one should preferably immerse the entire utensil including the electrical parts. In most instances, if one waits several days for the utensil to dry prior to using it, the immersion won't be harmful. If one is nervous that the utensil will not work after the immersion, some *poskim* are lenient and permit one to only *tovel* part of the utensil (i.e. the part that comes into direct contact with the food) and not *tovel* the electrical parts.³³ If

30. עי' שו"ע סע' ח', ועי' ש"ך וט"ז שם דאם הראשון קנאו לצורך קלפים יש להטבילו בלא ברכה.

31. עי' ספר טבילת כלים עמוד קס"ד, ויש להביא ראוי' לזה ממה שכתוב ה"ט"ז בסק"י שיש לחנוני יהודי' עמו שיקנה להטבילו בלא ברכה ולמה צריך טבילה היא כבר טבלן אלא מוכח מזה מפני ששיטת המחבר שבזמן שטבלן לא היה בר חיובא ולפיכך לא עלתה לו טבילה. ובענין כשיטול הקונה פעם אחרת אם הוא צריך לברך על הטבילה, שמעתי מהגר"י בעלסקי שליט"א שצריך לברך אף לשיטת איסור והיתר המובא בט"ז שם דהתם היה הטבילה לצורך אוכל אבל בנידן דידן הטבילה היה לצורך סכורה ולא עלתה הטבילה לכו"ע, אכן עי' בספר טבילת כלים עמ' צא שיטבול בלא ברכה.

32. עי' שו"ע שם סע' ט', ועי' רמ"א שם בסע' ז', ועי' אג"מ י"ד ח"א סי' נ"ז.

33. עי' אג"מ שם, אכן עי' שו"ת חלקת יעקב ח"ב סי' ס"א, ועי' שו"ת מנחת יצחק ח"ב סי' ע"ב, ואם תתקלקל גם בזה יש לצרד להתירו בלא טבילה, עי' בשו"ת חלקת יעקב ח"א סי' קכ"ו שכתב דיש להקל לפי המבואר

the part that touches the food is also electronically assembled and would get damaged if it came in contact with water, a *shaila* should be asked to a *Rov*. There is a *machlokes haposkim* if one is required to *tovel toasters*.³⁴ It is recommended that one be stringent and *tovel toasters without a bracha*. With regard to **toaster ovens** that are used to cook and fry, one is only required to *tovel* the rack that the food is placed on.³⁵

Disposable Utensils

Disposable utensils that aren't strong enough to be used more than a few times are exempt from *tevilah*. Therefore, one is not required to *tovel disposable aluminum pans*.³⁶

One who purchases a **soda** or **coffee** or any other item that comes in a utensil is permitted to eat the item and one does not need to remove the contents and *tovel* the utensil prior to eating the item. However, if one finished the contents of the utensil and intends to reuse that utensil to store other items, there is a *machlokes haposkim* whether he is permitted to do so without *tevilah*. Rav Moshe Feinstein permitted it, while other *poskim* disagreed and required one to *tovel* it.³⁷

בשורת שב יעקב סי' ל"א מובא ביד אפרים בשו"ע שם שאם מיועד להשתמש רק כשהחוט החשמל מחבר לתוך הקיר נידון כמחובר לקרקע שפטור מטבילה, אכן ע"י בשורת שבט הלוי יו"ד סי' נ"ז סק"ג שכתב על היתר זה שהוא הבל ורעות רוח ע"ש, ואולי יש כאן עצה ליתו הכלי במתנה לעכורים במתנה ויחזור וישאלו ממנו דע"י בהגהות רעק"א בריש סי' ק"כ, וע"י בדרכי תשובה שם ס"ק ק"ב שהרעמה כזו מותרת. ויש עוד עצה לפרקו ע"י אומן ואח"כ ירכיבו חשמלאי יהודי מחדש ויהא פטור מטבילה, וע"י בספר טבילת כלים עמ' ק"ב וק"ג האריך בזה, וע"י שו"ת באר משה ח"ד סי' ק'.
 34. ע"י אג"מ יו"ד ח"ג סי' כ"ד שפטור מטבילה, אכן דעת כמה פוסקים שצריך טבילה ומהם הגר"י קמנצקי זצוק"ל, וע"י ספר טבילת כלים שזהו גם דעת הגרש"ז אועירבך זצוק"ל ויבלח"ט הגר"ש ואזנר שליט"א.
 35. ע"י ספר טבילת כלים עמ' רל"ח בשם הגרש"ז אועירבך זצוק"ל.
 36. ע"י אג"מ יו"ד ח"ג סי' כ"ג, דאם אינו ראוי אלא לשימוש חד פעמי פטור מטבילה, וע"י שו"ת אג"מ א"ח ח"ג סי' ל"ט דאין להשתמש בכוס נייר לקידוש.
 37. ע"י אג"מ יו"ד ח"ב סי' מ', ואג"מ שם סי' קל"ז שהיתר, וע"י ספר טבילת כלים שהאריך בזה.

The Tevilah

The *tevilah* is performed in a kosher *mikvah*. One must be careful to immerse the entire utensil at once. If one is holding the utensil that is being immersed, one should hold it with a loose grip, to enable the water to penetrate between one's hand and the utensil. It is preferable that one wet his hand with some *mikvah* water prior to immersing the utensil.³⁸ If possible, one should let go of the utensil for a second, so that the entire utensil is immersed in the water at one time. If one is immersing several utensils at once using a perforated basket, one should make sure that each utensil is completely submerged under the water, and that the water reaches and enters all parts of the utensil.³⁹ It is sufficient for one to immerse the utensils one time in the *mikvah*.⁴⁰

One should remove anything that is stuck on to the utensil (i.e. price tag, company sticker, etc.) prior to *tevilah*. However, anything that would normally not be removed and its presence is not objectionable to its owner, need not be removed. For example, one need not remove the designer's label if he wants it to remain on. If one removed a label from a utensil and some glue remained behind, then if it is insignificant to the owner of the utensil, one may *tovel* the utensil as it is. One should try to remove all dirt and rust stains that may be on the utensil prior to *toveling* it.⁴¹

Tevilah Performed by Children or an Akum

Children under *bar* or *bas mitzvah* may *tovel* utensils, but the *tevilah* must be observed by an adult. The child may recite the *bracha*. Similarly, an *akum* is permitted to *tovel* a utensil on behalf of the *Yid*, if the *tevilah* is

38. ע"י שו"ע שם סעי' ב', וע"י רמ"א, וע"ע בשו"ך וט"ז שם, וע"י פתחי תשובה סק"ג.
 39. ע"י ספר טבילת כלים.
 40. ע"י הגהות אשרי במס' ע"ז פ"ה סי' ל"ה, וע"י ספר טבילת כלים שהאריך בזה.
 41. ע"י שו"ע סעי' י"ג, וע"י שו"ע סי' ר"ב, וע"י ערוה"ש שם.

observed by a *Yid*. Nevertheless, one should preferably not allow an *akum* to *tovel* his utensils, since the *Yid* may not recite a *bracha* being that he did not perform the *tevilah* himself. However, if the *Yid* recited the *bracha* and *toveled* one utensil, an *akum* may assist him in *toveling* other utensils, under his supervision.⁴²

Selling *Chometzdika* Utensils to an *Akum* for *Pesach*

One who sells an *akum* a food utensil before *Pesach* and then purchases it back from the *akum* after *Pesach* is required to *tovel* utensil again. This applies even if the utensil has not yet left the property of the *Yid*. This causes a potential problem for one who sells his *chomitzdike* utensils to an *akum* over *Pesach*. Many *Rabbonim* are accustomed to only sell the *chometz* contained within the utensil to the *akum* but not the actual utensil. If one did sell his utensils to the *akum* for *Pesach*, most *poskim* maintain that one is required *tovel* the utensil again.⁴³ However, since this is a *machlokes* one should not recite a *bracha*. If it would be a tremendous hassle and strain to *tovel* all of one's utensils, a *shaila* should be asked if one can rely on the lenient *shitah* which does not require one to *tovel* the utensils again.⁴⁴

Eating from Utensils that Were Not *Toveled*

One may not eat from a utensil that was not *toveled*. Therefore, one who was served food in a utensil that was not *toveled* should empty its contents into another utensil that was *toveled* and eat it from there.⁴⁵ One who is in a hotel and was served food in a utensil that was not *toveled*, should preferably not eat from

that utensil. If the food he is eating is a dry solid food that is not being aided in any way by being in the utensil, one may be lenient and eat from it provided that he is using a spoon or fork that was *toveled*. If the food is a liquid, which is 'aided' by being held in the utensil, and one is unable to obtain any other utensil that has been *toveled* to transfer it into, he should preferably abstain from eating the food.⁴⁶ If he is very hungry, some *poskim* permit one to eat from the *untoveled* utensil. They maintain that the hotel owner is exempt from *toveling* the hotel's utensils since the hotel owner's intentions are to use these utensils for business (which as mentioned above, do not require *tevilah*) and not for eating. The guests eating from these utensils are likewise not required to *tovel* them, since they are only borrowing them.⁴⁷ However, this *heter* is limited to food served in a hotel or restaurant and does not apply to *keilim* in a private house.

Shabbos

One may not *tovel* a utensil on *Shabbos*. If one needs to use *untoveled* utensil on *Shabbos*, he is permitted to give the utensil to a *goy* as a present and then borrow it back from him. However, since the utensil will be kept in the hands of the *Yid* and not returned to the *goy*, it should be *toveled* after *Shabbos* without a *bracha*, or following another utensil that one has *toveled* with a *bracha*. If the utensil is a type of utensil that is used to be filled with a liquid (e.g. a cup) it may be immersed in a *mikvah* on *Shabbos* if the *mikvah* water is drinkable, but without a *bracha*.⁴⁸

46. ע"י אג"מ י"ד ח"ג סי' כ"ב.

47. ע"י ספר טבילת כלים בשם ר' שלמה קלוגר זצ"ל.

48. ע"י שו"ע י"ד סעי' ט"ז, וע"י ט"ז שם, וע"י שו"ע ומ"ב בס"י שכ"ג.

42. ע"י שו"ע סעי' י"ד וט"ו, וע"י ש"ך וט"ז שם.

43. ע"י חב"א כלל ע"ג, וע"י טבילת כלים עמ' ע"ז שהאריך בזה.

44. ע"י טבילת כלים עמ' ע"ז.

45. ע"י רמ"א סוף סי' ק"ב.