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{ TOPIC }

Whose Utensils Require Tovelng



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Whose Utensils Require Tovelng

In earlier issues, we discussed how to do the *tovelng* and which utensils require *tevilah*. In this issue we will discuss the *halachos* that apply to whose utensils require *tevilah*.

Non - Jewish Utensil

The obligation for *tevilah* applies to a utensil acquired from a non-Jew,¹ similar to the utensils which were taken by the Jews at *Midyan*.²

Non - Religious Jew

A utensil which was made by a non-religious Jew does not require *tevilah* upon purchase.³

Ger – Convert

There is a discussion in the *poskim* if a non-Jew who converted to Judaism is required to *tovel* his utensils (aside from the requirement to *kasher* them). Some say that since a *ger* is considered as if he is born anew⁴ then no *tevilah*

1. Maseches Avoda Zara 75b, Rashi U'kimasa," Rambam Hilchos Machalal Asuros 17:6, Tur Y.D. 120, Bais Yosef Y.D. 120, Shulchan Aruch Y.D. 120:8, Kitzur Shulchan Aruch 37:1, Aruch Hashulchan 120:1, Chelkes Binyomin 120:59, Tevilas Keilim 3:1.

2. Hechsheiros 4:10. Refer to Igros Moshe Y.D. 2:39.

3. Chasam Sofer on Shulchan Aruch Y.D. 120:15, Dovev Mesharim 1:65, Igros Moshe O.C. 3:4, Tzitz Eliezer 8:19-20, Halichos Chaim 2:pages 116-117:236, see Avnei Nezer Y.D. 109. Some say one should *tovel* it without a *beracha* (opinion of the Be'er Moshe quoted in Pischei Halacha Hebrew page 110, Teshuvos V'hanhugos 2:403, Shevet Halevi 6:245:3, Chai Halevi 4:57:5). Refer to Tzitz Eliezer 8:19. Some say this is only for glass but otherwise if one wishes he may *tovel* metal utensils or the like without a *beracha* (Yabea Omer Y.D. 2:9).

4. Maseches Yevomos 47b.



איזן לל להלכה של אמות של הלכה בלבד... (ברכות ח')

would be required⁵ since it is as if the utensils are *hefker*.⁶ Others say that he should *tovel* them with a *beracha*,⁷ while still others say that no *beracha* is required.⁸ One should consult his local *Rav*.

Non Jewish Owner - Jewish Workers

Utensils that are manufactured by Jewish workers in a non-Jewish factory require *tevilah*, as the status is defined by the owner.⁹

If the company is owned by a non-Jew, but has Jewish investors, the utensil would still require *tevilah* if the Jewish investors do not have control of the company.¹⁰

Store

Even if one bought an item from a non-Jew who bought it from a Jewish owner, it would require *tevilah*,¹¹ while there is an opinion that argues with this premise.¹²

Jewish Owner, non-Jewish Workers

The custom is that a utensil which is made by a non-Jewish worker for a Jewish owner does not require *tevilah*.¹³ Although some authorities require *tevilah* if a Jew hires an

5. Tzitz Eliezer 8:20:1, 22:49:1. Refer to Darchei Teshuva 120:4.

6. Refer to Yabea Omer Y.D. 7:8.

7. Shevet Halevi 4:92:2, 6:245:2, Hamesivta 5748:page 123:78.

8. Yabea Omer *ibid*, Halichos Olom 7:pages 268-272, Teshuvos V'hanugos 1:149, Tevilas Keilim 3:24, Chai Halevi 4:57:6. Refer to Tzitz Eliezer 8:19, 22:49:1.

9. Aruch Hashulchan 58, Darchei Teshuva 81, Tevilas Keilim 2:1, Chelkas Binyomin 120:85. See Chochmas Adom 73:4, Pischei Teshuva 120:12. Refer to Igros Moshe Y.D. 2:39.

10. Opinion of Harav Moshe Feinstein zt"l quoted in Ohelei Yeshurin page 41:6:footnote 11.

11. Opinion of Harav Moshe Feinstein zt"l quoted in Ohelei Yeshurin page 41:footnote 1, see Teshuvos V'hanugos 4:191. Others argue see Bais Avi 2:82:page 121. The Igros Moshe Y.D. 3:21 says to *tovel* them without a *beracha*.

12. Refer to Chai Halevi 4:57:2.

13. Aruch Hashulchan 58, Darchei Teshuva 81, Igros Moshe O.C. 3:4, Teharas Keilim 1:page 31, see Tevilas Keilim 2:2. Refer to Pischei Teshuva 120:12.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הנא... (גדה עב)

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artisan to create a utensil, this would not apply to workers in a factory who have the *halachic* status of daily workers.¹⁴ If a Jew assembles a utensil from components that were bought from a non-Jew, *tevilah* is not required.¹⁵

As a general rule it is very important to identify the maker of the utensil,¹⁶ as this will avoid any doubts with regard to the obligation of the *tevilah*.

Jewish Money or Utensil given to a Non-Jew

If a Jew gives money or pieces of metal etc to a non-Jew to make a utensil some say that no *tevilah* is required,¹⁷ while others say one should *tovel* it without a *beracha*¹⁸ since it is a *sofek* in *halacha*.¹⁹ This has ramifications regarding a non-Jew who repairs a broken utensil.²⁰ Some say that *tevilah* with a *beracha* is not required since it is considered a Jewish utensil.²¹ This is based on a dispute whether a craftsman acquires the improvements that he makes in a utensil.²²

Broken Utensil

If a non-Jew repairs a broken utensil which cannot be

14. Igros Moshe O.C. 3:4, see Chelkes Binyomin 120:85.

15. Opinion of Harav Moshe Feinstein zt"l quoted in Ohelei Yeshurin page 43:footnote 34.

16. Aruch Hashulchan 58, Darchei Teshuva 81, Tevilas Keilim 2:4, opinion of the Be'er Moshe quoted in Pischei Halacha Hebrew page 110.

17. Tur Y.D. 120, Bais Yosef, Shulchan Aruch 120:10, Ben Ish Chai Mattos 2:17. Refer to Darchei Teshuva 81, Chelkes Binyomin 120:81-82.

18. Tur Y.D. 120, Rama 120:10, Levush 9, Shach 2 (by a *doraisa*), Pri Chadash 32, Ben Ish Chai Mattos 2:17. Refer to Chochmas Adom 73:4, Aruch Hashulchan 120:57, Chelkes Binyomin 120:83.

19. Chelkes Binyomin 120 biurim "v'yeish" page 289.

20. Refer to Pri Chadash 30, Ben Ish Chai Mattos 2:15, Machzei Eliyahu 99-100, Teshuvos V'hanhugos 2:407, Halichos Olom 7:page 268:12.

21. Refer to Levush 9, Taz 12.

22. Refer to Aruch Hashulchan 120:55 for a detailed explanation of this concept. See Chochmas Adom 73:4, Pischei Teshuva 120:12.

used, it is considered a non-Jewish utensil and one would have to *tovel* it before use.²³

From *Eretz Yisroel*

A utensil which was imported from *Eretz Yisroel* does not need *tevilah* since the owners of these companies are Jewish²⁴ (even if not *frum*, see above). However, if there is any doubt whether it was manufactured by Jews, one should *tovel* it without a *beracha*.²⁵

Outside *Eretz Yisroel*

Utensils made outside of *Eretz Yisroel* can be assumed to be from a non-Jewish owner unless noted otherwise. Therefore, one would have to *tovel* the utensil with a *beracha* (depending on what type of utensil it is).²⁶

Doubt

If there is a doubt whether a utensil was produced in a Jewish owned factory, it should be *toveled* without a *beracha*. This is also true for glass utensils,²⁷ especially in the United States where most owners of these companies are non-Jews.²⁸

23. Aruch Hashulchan 57.

24. Igros Moshe O.C. 3:4. This is why *bechers* are not generally *toveled* but since they can be made by non-Jewish companies one should *tovel* them without a *beracha* (Shulchan Halevi 1:page 245:33:4).

25. Teharas Keilim page 37:footnote 32.

26. Igros Moshe O.C. 3:4, Teshuvos V'hanugos 2:408, Orchos Habayis page 80:5, Yabea Omer Y.D. 6:12, Yechaveh Daas 3:60.

27. Igros Moshe O.C. 3:4. See Darchei Teshuva 81. It is a big bother to *tovel* glass utensils in a situation where one does not know if they are made by a Jew or non-Jew and one does not have to *tovel* them (Igros Moshe Y.D. 2:40).

28. Refer to Igros Moshe ibid, Chazon Ish Y.D. 37:15.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הזה... (מדה עב)



Borrowing a Utensil

One who borrows or rents²⁹ a utensil from a non-Jew need not *tovel* it,³⁰ since it still belongs to the owner.³¹ Obviously, one must make sure the utensil is *kosher*. If he lends it to a friend before using it, then the second person would require *tevilah* before using it.³² If he planned to use it for food (but did not use it yet), and sold it to a Jew for a non-*seuda* purposes, no *tevilah* is required by the second person.³³ One who borrows a utensil from a Jewish store for his meal should *tovel* it without a *beracha*.³⁴

One who bought a utensil from a non-Jew for non-*seudah* purposes and then decided to use it for a *seudah* is required to *tovel* the utensil beforehand.³⁵

The accepted custom is that borrowed utensils from a *gemach* do not require *tevilah*. The *gemach* does not need to *tovel* them since they are used as a service.³⁶ If the borrower is responsible for breakage, then he would need to *tovel* the utensils with a *beracha*.³⁷ However, the custom is not like this opinion and no *tevilah* is required.³⁸

Business

One who buys utensils for business from a non-Jewish

29. Shulchan Aruch 120:8, Chochmas Adom 73:2, Aruch Hashulchan 120:42.

30. Maseches Avoda Zara 75b, Rambam *ibid*, Tur Y.D. 120, Bais Yosef Y.D. 120, Shulchan Aruch Y.D. 120:8, Kitzur Shulchan Aruch 37:5, Chochmas Adom 73:2.

31. Aruch Hashulchan 120:42.

32. Tosfas Maseches Avoda Zara *ibid* "avel," Rosh 5:35, Bais Yosef 120, Shulchan Aruch 120:8, Chochmas Adom 73:8, Aruch Hashulchan 43.

33. Aruch Hashulchan 42, see Shach 17.

34. Taz 10, Kitzur Shulchan Aruch 37:5. One should inform the buyer that the utensil was *toveled* already (Taz *ibid*, Kitzur Shulchan Aruch *ibid*, Chochmas Adom 73:4, Darchei Teshuva 82).

35. Shach 120:17, Chochmas Adom 73:8.

36. Aruch Hashulchan 45, see Shevet Sofer Y.D. 67 (towards the end of the *teshuva*).

37. Pischei Teshuva 120:9.

38. Aruch Hashulchan 45.

איך ללמוד להלכה של אמות של הלכה בלבד... (ברכות ח)



כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (גדה עב)

person does not need to *tovel* the utensils,³⁹ since the purpose is not to use it for a meal. Others say that one should *tovel* them without a *beracha*.⁴⁰ The custom is like the first opinion.⁴¹

If the businessman *toveled* the utensil, the buyer would have to re-*tovel* it since it was *toveled* at a time when the utensil was not obligated in *tevilah*.⁴²

Bottles and Containers

When Jewish companies order bottles for their products, must they *tovel* these utensils before filling them up?⁴³ In addition, if one bought food in a utensil which would normally require *tevilah* (metal can etc.) and he wishes to use it after the contents are emptied, must he *tovel* it?

*Harav Moshe Feinstein zt"l*⁴⁴ and others⁴⁵ are of the opinion that one may use the can after the contents are emptied without *tevilah*, while others are stringent.⁴⁶

39. Bais Yosef 120, Shulchan Aruch 120:8, Darchei Teshuva 120:70, Yabea Omer Y.D. 7:9.

40. Taz 10, Shach 16, Darchei Teshuva 88. See Shulchan Halevi 1:page 245:33:2, Lehoros Nosan 7:26-28.

41. Aruch Hashulchan 43. Refer to Divrei Shalom 5:213, Shulchan Halevi 1:page 246:34.

42. Kovetz Ohr Yisroel 10:pages 47-51 in great depth, Oles Yitzchok 2:156:2, Divrei Shalom 5:213, Minchas Yitzchok 8:70.

43. Kashrus 2:page 81.

44. Igros Moshe Y.D.2:40. This is the opinion of Harav Yisroel Belsky Shlita. Some differentiate between glass and metal containers etc (Teshuvos V'hanhugos 1:446-447).

45. Refer to Sredei Eish 2:29:1, Chelkes Yaakov Y.D. 42, Shalmei Moed page 550, Modanei Yom Tov 2:pages 39-41, Rivevos Ephraim 3:491:3, Tzitz Eliezer 8:26, Shemiras Shabbos K'hilchoso 9:footnote 42, Chelkes Binyomin 120:92, Kovetz Ohr Yisroel 23:pages 70-71. Some say the custom is not like this and one should *tovel* it if he wishes to reuse it but no *beracha* is made (opinion of Be'er Moshe quoted in Pischei Halacha Hebrew page 110, see page 120:27).

46. The opinion of the Chazon Ish zt"l was to be stringent and empty the contents of a bottle if it came from Chutz L'aretz (Orchos Rabbeinu 3:page 84:53, Massei Ish 5:page 23, Kashrus 2:page 81 quoted this as being told by Harav Chaim Kanievsky Shlita, Tzohar 6:pages 271-274, see Oz Nedberu 1:79:140). This is the opinion of Harav Schachter Shlita as well. This is the opinion of Harav Korelitz Shlita (Chut Shuni Shabbos 2:page 219, Yom Tov page 350:3, Yugel Yaakov page 257:footnote 348). Refer to Salmas Chaim 436 (old).

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The custom is according to the first opinion. One of the reasons for the lenient opinion is that these utensils are not considered utensils but rather something to cover the food. In addition, the food is the most important part of the utensil and not the utensil itself. Furthermore, when the Jew chooses to use the utensil, it is considered as if he has made this into a utensil, in which case no *tevilah* is required.⁴⁷ Some say one should *tovel* metal utensils without a *beracha*,⁴⁸ but the custom is not like this. According to this, one is obviously permitted to use the container and need not empty the contents prior to using the utensil.⁴⁹ In addition one is permitted to eat from the can as well.⁵⁰

In regard to the first question, since the Jew is filling up the bottles with the product he should *tovel* them beforehand. However, since many times it is not possible to do so, one can be lenient, especially if the utensils are glass and the requirement to *tovel* them is *d'rabbanan* in nature.⁵¹

Pesach

One who sold utensils to a non-Jew and buys it back is required to *tovel* them,⁵² as they are considered the property of the non-Jews.⁵³ Therefore, when selling *chometz* to a non-Jew for *Pesach* one should stipulate that only the *chometz*

47. Igros Moshe Y.D. 2:137.

48. Refer to Sredei Eish 2:75, Mesora 15:page 73. See Kitzur Shulchan Aruch 77:8.

49. Maharil Diskin Kuntres Achron 5:136:page 79, Shevet Sofer Y.D. 67, Pri Hasadeh 2:109, Tzitz Eliezer 8:26, Orchos Rabbeinu 3:page 84:53, Chut Shuni Yom Tov page 350:3, Yabea Omer Y.D. 7:9, Tvilas Keilim pages 108-109. See Journal of Halacha and Contemporary Society Spring 1990:pages 63-65. Refer to Mishneh Halachos 4:107 about *toveling* a soda bottle bought from a soda machine.

50. Shalmei Moed page 551.

51. Chelkes Yaakov Y.D. 42, Kashrus 2:pages 81-85 in depth, Mesora 15:pages 66-73. Refer to Tvilas Keilim pages 111-112.

52. Shulchan Aruch Y.D. 120:11, Levush 11, Kitzur Shulchan Aruch 114:2, see Tvilas Keilim pages 77-80 in depth.

53. Bais Yosef Y.D. 120, Aruch Hashulchan 52. Refer to Gr'a 31.

which was absorbed in the utensil is sold, not the utensil itself. This way one would avoid the need to *tovel* the utensils after *Pesach*.⁵⁴ If one did not do this he should *tovel* the utensils without a *beracha*.⁵⁵ However, the custom is to be lenient since we all know that the utensils are returned after *Pesach*, so it is not called the utensil of the non-Jew.⁵⁶

Giving a Utensil as a Present

One who wants to give a present to someone should not *tovel* it first,⁵⁷ since it is purchased for a present, not for a *seuda*,⁵⁸ unless you know that they (the recipient) will not *tovel* it, then one (giver) should *tovel* it without a *beracha*.

Hotels / Restaurants

Many Jewish hotels use utensils without immersing them first.⁵⁹ One who attends such a hotel is permitted to eat from the utensils.⁶⁰ Others say one should find out if the utensils were *toveled* before eating from them.⁶¹

54. Chochmas Adom 73:3, Sheivas Tzion 11, Pischei Teshuva Y.D. 120:13, Darchei Teshuva 90, Pri Hasadeh 3:26, Yechaveh Daas 3:24, Yabea Omer Y.D. 6:11:1, see Igros Moshe Y.D. 3:21. Refer to Ha'elef Lecha Shlomo Y.D. 193.

55. Yechaveh Daas *ibid*. Refer to Pischei Teshuva *ibid*, Yabea Omer *ibid*, Orchos Rabbeinu 2:page 22:16.

56. Aruch Hashulchan 52, Bais Avi 2:82, Ohr L'tzyion 3:9:7:footnote 7, Halacha Shel Pesach 1:pages 228-229:footnote 41, Chai Halevi 4:57:4, Mesora 15:page 68. See Sharei Halacha U'minhag 2:194 in depth. Refer to Vayivorech Dovid 1:98 who says a toaster does not have to be *toveled* after selling it to a non-Jew for *Pesach*.

57. Harav Yisroel Belsky Shlita, see Minchas Shlomo 2:66:20, Teshuvos V'hanugos 1:452, Shalmei Moed 97:pages 554, Modanei Yom Tov 2:pages 37-38, Halichos Chaim 2:page 116:233:footnote 199, Tevilas Keilim pages 239-241 in depth.

58. Habayis Hayehudi 9:42:7.

59. Halichos Olom 7:pages 251-253, see Orchos Rabbeinu 3:page 84:54.

60. Refer to Darchei Teshuva 120:70, 88, Yechaveh Daas 4:44, Minchas Shlomo 2:66:14, Shalmei Moed pages 548-549, Minchas Yitzchok 1:44, Hechsheiros 4:4, Bais Avi 1:116, Chai Halevi 4:60:7. The same *heter* applies to a nursing home for a patient to eat from their utensils (Nishmas Avraham 2:120:1:page 31). Refer to Tevilas Keilim pages 89-90.

61. Igros Moshe Y.D. 3:22 (makes a difference on what type of food it is), Rivevos Ephraim 4:380:12, 5:480:1:12, see 2:172:14. Refer to Shulchan Aruch Hamikutzar 138:15:footnote 44, Emek

Nonetheless, the custom is like the first opinion. This would also apply when eating in someone else's home that does not *tovel* his utensils,⁶² as well as going to a Jewish owned restaurant.

Selling a Utensil to One Who Will not *Tovel* Them

There is a discussion in some of the *poskim* if one is allowed to sell a utensil to someone who may not *tovel* it. The custom is to be lenient.⁶³

Using a Utensil before *Toveling*

Many people think that one may use a utensil one time before *toveling* it in a *mikvah*. However, this is a mistake, and one is required to *tovel* his utensils before using them.⁶⁴ One who did use a utensil which was not *toveled* is still obligated to *tovel* it before using it again.⁶⁵

Although there is no *issur* to have a non-*toveled* utensil in one's house,⁶⁶ one should avoid this when possible.⁶⁷

One who used a utensil which was not *toveled* may still eat the food in the utensil.⁶⁸ The point of *tevilah* is to bring

Hateshuva 1:121.

62. Chuko Mamtakim 1:page 266, Minchas Shlomo 2:66:14.

63. Refer to Minchas Shlomo 2-3:68:4, V'ein Lumo Michshal 1:pages 76-77:footnote 1. See Teshuvos V'hanhugos 1:467, 2:406, Tevilas Keilim page 239.

64. Refer to Rama Y.D. 120:8, Levush 1, Ben Ish Chai Matos 2:1, Aruch Hashulchan 17, Orchos Habayis 9:6, Minchas Shlomo 2:66:12, Pischei Halacha Kashrus page 120:28, Kinyan Torah 1:51:8, Vayivorech Dovid 1:97, see Shach 17, Teshuvos V'hanhugos 1:356, Shalmei Moed page 55:97. Not to use a utensil before *toveling* is an *issur d'rabanan* (Minchas Shlomo 2:66:14). Refer to Tevilas Keilim pages 101-102 who brings the opinion of some *Rishonim* who are lenient. See Aruch Hashulchan 41.

65. Chochmas Adom 73:20, Ben Ish Chai Matos 2:19, Darchei Teshuva 120:107, see Aruch Hashulchan 17. Refer to Divrei Shalom 6:page 294:203, Halichos Chaim 2:page 116:234.

66. Biur Halacha O.C. 323 "mutar," see Pri Megadim M.Z. O.C. 323:5.

67. Hechsheiros 4:5:footnote 12, Orchos Habayis 9:15:footnote 46.

68. Rama 120:16, Ben Ish Chai Mattos 2:19. Refer to Halichos Olom 7:pages 275, Halichos Chaim 2:page 116:234.

kedusha to the utensil, so the food which was in the un-*toveled* utensil is not affected.⁶⁹ This is common for those who visit non religious relatives.⁷⁰

Ways to Avoid *Tevilah*

Partnership

If a Jew and non-Jew are partners⁷¹ in a company that makes utensils, it exempts a Jewish buyer from *toveling* the utensil.⁷² The reason is because it is not considered the Jew's utensil.⁷³

Some *poskim* do not advise the practice of avoiding *tevilah* by going to business with a non-Jew. However, if the *tevilah* requirement is only a *chumra* then it can be done.⁷⁴

Present to Non-Jew – Traveling

Sometimes a traveler does not have access to a *mikvah*. In this situation one may give the utensil to a non-Jew as a present and then borrow it from him.⁷⁵ When he returns home it requires *tevilah*.⁷⁶ However, one should *tovel* this utensil together with a utensil which requires a *beracha*.⁷⁷

69. Levush 120:16. Refer to Chochmas Adom 73:20, Tevilas Keilim page 106.

70. Avnei Yushpei 3:74.

71. Some say for the non-Jew to have a small portion in the company would not be sufficient (Chelkes Yaakov Y.D. 37:2). Others seem to say if the partnership is not half and half it is permitted (Refer to Chelkes Binyomin 120:101).

72. Rama 120:11, Chochmas Adom 73:6, Minchas Shlomo 2-3:68, Shulchan Halevi 1:page 245:33:3. The Bais Meir 120:11 argues with this. Refer to Bais Avi 2:82.

73. Shach 26, Be'er Heitiv 19.

74. Melamed L'hoyel Y.D. 47.

75. Rama 120:16. Others are not happy with this *heter* (Pischei Teshuva 120:15).

76. Taz 18, Mishnah Berurah O.C. 323:35.

77. Taz 18, see Taz O.C. 323:6, Mishnah Berurah ibid.

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This option is also appropriate when a utensil is too big to *tovel*.⁷⁸

In Mind Not to Acquire the Utensil

If one has not yet purchased the utensil from a non-Jew and there is no *mikvah* available, he may have in mind at the time of the purchase that he does not wish to acquire the utensil. The utensil is *hefker* and does not require *tevilah*.⁷⁹ When one has the opportunity to *tovel* he should have in mind to acquire the utensil and *tovel* it with a *beracha*.⁸⁰

Toveling Before Selling the Utensil

Some stores *tovel* their utensils before they are sold as a service to the customers. Many feel that this should not be done since the utensils were purchased for business and *tevilah* is not required; therefore, a second *tevilah* would be required upon buying the item.⁸¹

Re-glazing

Many commercial bakeries clean their trays when they become very dirty by giving them to a re-glazing company.⁸²

The process of cleaning them is the following:

The pans are dipped into a tank with a cleaning solution

78. Ben Ish Chai Mattos 2:11, Darchei Teshuva 120:112, see Hamesivta 5748:pages 115-116, Minchas Yitzchok 5:126:2, Tevilas Keilim 4:17:footnote 26. This is what is done in *simcha* halls (Tevilas Keilim *ibid* quoting the opinion of Harav Ovadia Yosef zt"l). Refer to Aruch Hashulchan 120:39 who says a big utensil is not considered a utensil in regard to *hulchos tevilas keilim*.

79. Shearim Metzuyanim B'halacha 37:2, Ohelei Yeshurin page 41, opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Tevilas Keilim 3:footnote 15. In regard to the Israeli Army taking utensils after battle with the Arabs and the requirement of *tevilas keilim* see Har Tzvi Y.D. 109. Refer to Hamesivta 5748 pages 107-108.

80. Tevilas Keilim 4:19.

81. Harav Yisroel Belsky Shlita. Refer to Tevilas Keilim page 164, Minchas Yitzchok 7:43:2, Modanei Yom Tov 2:pages 36-37, Chai Halevi 4:57:10, Minchas Yitzchok 8:70:1, Kinyan Torah 2:131.

82. Refer to Yabea Omer O.C. 7:45 on this topic. Also for an article on this see http://www.crcweb.org/kosher_articles/retinning.php.

איננו להלכה של המכירה... (ברכות ה)

to remove oil and debris, and are then rinsed and dried at 350° for one hour. Then a coating is placed on them and they are dried in an oven at 450° for three hours. Many *poskim* say that no *tevilah* is required when the pans are returned.⁸³

Where to *Tovel*?

One has to *tovel* the utensils in a *mikvah* (manmade) or spring (natural body of water) even if it is flowing⁸⁴ that holds forty *sa'ah* of water.⁸⁵ The *tevilah* of utensils is derived from *tevilah* of women, and therefore share the same rules.⁸⁶ Ditches that are full of rainwater may be used.⁸⁷ One should not *tovel* utensils in a river that is swollen from rain, since the water is flowing.⁸⁸

Some say that since the requirement to *tovel* glass is *d'rabbanan* one would be able to *tovel* glass in snow, if the snow is in one place.⁸⁹ When the rush of water from a rainstorm passes, one may *tovel* the utensils in a river or ocean.⁹⁰

83. See Pri Chadash 120:19, Ben Ish Chai Mattos 2:15, Kaf Hachaim 451:162, Daas Torah 451, Yabea Omer O.C. 7:45:4.

84. Refer to Aruch Hashulchan 120:10 who says in time of need one can *tovel* a utensil in a spring even if there is no forty *sa'ah* of water. Refer to Darchei Teshuva 120:24, Chelkes Binyomin 120:16.

85. Shulchan Aruch Y.D. 120:1. Refer to Aruch Hashulchan 7-12.

86. Maseches Avoda Zara 75b, Levush 1, Chochmas Adom 73:1, Kitzur Shulchan Aruch 37:2, Aruch Hashulchan 1. See Taz 2.

87. Chochmas Adom 73:19, Pischei Teshuva 120:4, Shearim Metzuyanim B'halacha 37:3, Ohelecha B'amiseicha 20:13.

88. Refer to Rambam Hilchos Mikvoas 9:13, Tur Y.D. 201, Bais Yosef Y.D. 201, Rama Y.D. 201:2, Levush 1-2, Taz 4, Shach 15, Chasam Sofer Y.D. 2:202, Kitzur Shulchan Aruch 37:2, Aruch Hashulchan Y.D. 201:17-18, Hamesivta 5748:page 105, Shulchan Halevi 1:page 247:37. See Darchei Teshuva 120:22.

89. Chochmas Adom 73:19.

90. Harav Yisroel Belsky Shlita, opinion of the Be'er Moshe quoted in Pischei Halacha Kashrus page 120 but only *bdieved*.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

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The permissibility of using a lake should be discussed with a *Rav*.⁹¹ One is permitted to *tovel* utensils in an ocean.

Sometimes, one may wish to bring utensils with him when attending a men's *mikvah*. Since many men's *mikvaos* are not valid for utensils, one should only *tovel* his utensils in a *mikvah* which has been examined by a qualified *Rav*.⁹²

The *poskim* suggest that one who is going to *tovel* a utensil in a men's *mikvah* should recite the *beracha* outside the *mikvah*, enter the *mikvah*, and then immediately dip the utensil to avoid any *hefsek*.⁹³ The reason for reciting the *beracha* outside is because one may not recite a *beracha* in front of improperly clad people.⁹⁴

91. Refer to Zichron Betzalel 2:57:27-28.

92. Harav Yisroel Belsky Shlita. Refer to Kovetz Halachos Y.D. 1:2003 (Camp Agudah), Chai Halevi 4:58:4, Tevilas Keilim page 148, Teharas Keilim page 166:2. One should not *tovel* a utensil if a filter is on (Chai Halevi *ibid* 5).

93. Refer to Yabea Omer Y.D. 2:14, Vayivorech Dovid 1:97 in depth, Avnei Yushpei 1:12, Shevet Ha'kehusi 2:145, Bais Boruch 1:pages 435-436, Lev Avraham 17, see Pri Megadim M.Z. O.C. 84:2, Mishnah Berurah 84:4, Vayivtzar Yosef 2:5:3, Tevilas Keilim 9:13:footnote 15. Refer to Hechsheiros 4:47, Tevilas Keilim 9:13:footnote 16.

94. Refer to Chelkes Binyomin 120:29:footnote 91. If a utensil which does not require a *beracha* is being *toveled* some are lenient in *toveling* it in a men's *mikvah* while men are at the *mikvah* (Vayivorech Dovid 1:97).

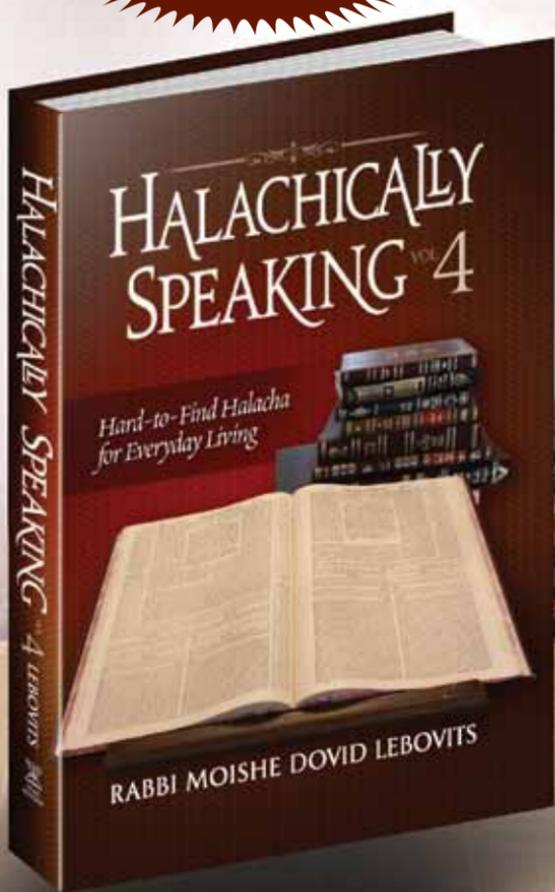


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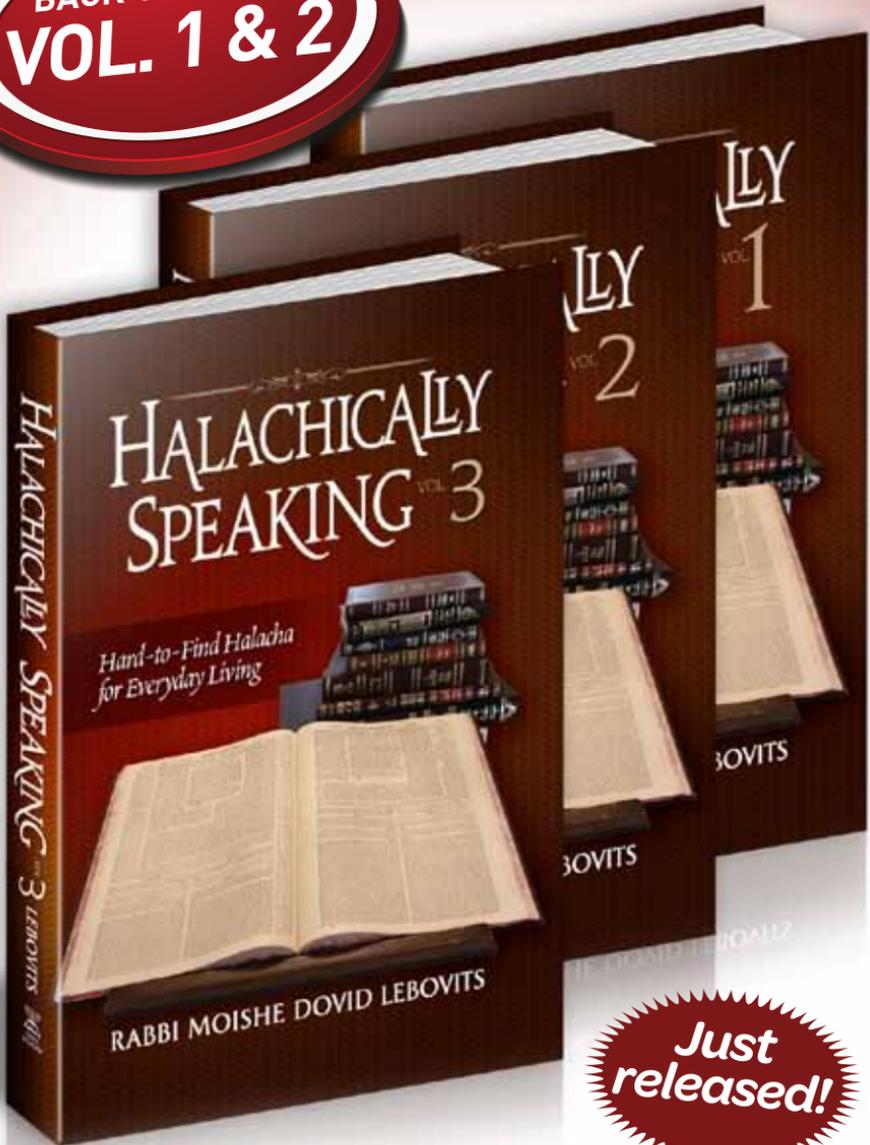
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