



# KOF-K

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בס"ד

## Tevilas Keilim- What Requires Tevilah

Many times one is faced with different questions as to what requires *tevilah*. For example, glass, china, stoneware etc. The *halachos* of how to *tovel* were dealt with in a previous issue. In this issue we will discuss which materials and items require *tevilah*.

### The Source - Reason

After the war with *Midyan* the *posuk*<sup>1</sup> explains how the *keilim* taken from the *midyanim* were to be prepared for use. Utensils that were used over a fire should be *kashered* through fire and purified with a sprinkling of water. *Keilim* which did not come in contact with fire only need to be *toveled* in water. The reason for doing *tevilas keilim* is to bring *kedusha* to the utensil by removing the impurity of the *goyim*.<sup>2</sup> This *tevila* is similar to what a *goy* does when he wants to become Jewish.<sup>3</sup>

### Materials Requiring *Tevilah*

Metal- Items made of metal (gold, silver, copper, steel, tin or lead) are required to be immersed *m'doraisa*.<sup>4</sup>

### Glass

Since glass is similar to metal in that it can be melted down and reformed, it requires *tevilah*.<sup>5</sup> There is a big discussion in the *poskim* if glass requires *tevilah m'doraisa* or *m'rabbanan*.<sup>6</sup> Nonetheless, glass must be *toveled* with a *beracha*.

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<sup>1</sup> Bamidbar 31:23, Rashi "v'chol," see Ramban on 31:23, Mesechtas Avoda Zara 75b, Rambam Machalut Asuros 17:3 and 5, Refer to Da'as Zekanim M'balei Hatofas why the *Yiddin* were only commanded to do this mitzvah after the war with Midyan. See *Tevilas Keilim* pages 44-47 in depth.

<sup>2</sup> Prisha Y.D. 120:2, Taz 120:1, Ben Ish Chai Matos 2:1, Kitzur Shulchan Aruch 37:1, *Tevilas Keilim* page 44, see Rosh Avoda Zara 5:36.

<sup>3</sup> Ritvah Avoda Zara "Haveh" page 103 (old).

<sup>4</sup> Refer to Mesechtas Avoda Zara ibid, Tur Y.D. 120, Shulchan Aruch Y.D. 120:1, Kitzur Shulchan Aruch 37:1, Mishnah Berurah O.C. 323:31, Aruch Ha'shulchan Y.D.120:23.

<sup>5</sup> Refer to Mesechtas Avoda Zara ibid, Mesechtas Shabbos 15b, Prisha 9, Shulchan Aruch ibid, Levush 6, Ben Ish Chai Matos 2:6, Kitzur Shulchan Aruch 37:1, Aruch Ha'shulchan 24-25, Shevet Ha'Levi 6:245:1, Yabea Omer Y.D. 4:8:4, Orchos Habayis page 79, *Tevilas Keilim* pages 37-39, Emes L'Yaakov Y.D. 120:1.

<sup>6</sup> Refer to Rambam Hilchos Machalut Asuros 17:5, Levush 14, Pri Chadash 3, Rav Akiva Eiger 120:14, Chuchmas Adom 73:1, Darchei Teshuva 13, Aruch Ha'shulchan 14, Teshuvos V'hanhugos 2:409, Chai Ha'Levi 4:56:2, see Aruch Ha'shulchan 24. Refer to Sdei Tzofim Mesechtas Avoda Zara 75b:page 573.



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## Wood

Items made from wood do not require *tevilah*.<sup>7</sup>

## Porcelain-Earthenware

There is a discussion in the *poskim* if an item made from porcelain requires *tevilah*.<sup>8</sup> The custom of most people is not to *tovel* any item made from porcelain<sup>9</sup> or earthenware.<sup>10</sup> Some *tovel* porcelain without a *beracha*.<sup>11</sup>

## Aluminum

Whether or not aluminum (not disposable) requires *tevilah* is a matter of dispute among the *poskim*. Some say it should be *toveled* with a *beracha*,<sup>12</sup> while others say there is no requirement to *tovel* it at all.<sup>13</sup> Some suggest that one *tovel* an aluminum utensil after one has already recited the *beracha* on a metal or glass utensil.<sup>14</sup>

## Plastic / Rubber

The consensus of the majority of the *poskim* is that utensils made from plastic do not require a *tevilah* prior to use.<sup>15</sup> An example of this is Tupperware utensils.<sup>16</sup> There are some *poskim* who say that fortunate is the one who is careful to *tovel* plastic.<sup>17</sup> The same holds true for utensils made from rubber.<sup>18</sup>

<sup>7</sup> Refer to Shulchan Aruch Y.D. 120:6, Ben Ish Chai 2:14, Shiurei Beracha 120:4, Chuchmas Adom 73:1, Tevilas Keilim 11:164, Rivevos Ephraim 2:172:6.

<sup>8</sup> Refer to Yad Ephraim Y.D. 120:1, Pischei Teshuva 2, Melamed L'huel Y.D. 50:page 47, Aruch Ha'shulchan 29.

<sup>9</sup> Chuchmas Adom 73:1, Sheilas Yaavetz 1:67, Shiurei Beracha 120:3, Darchei Teshuva 12, Aruch Ha'shulchan 29, Chelkes Binyonim 120:7, Chai Ha'Levi 4:56:6.

<sup>10</sup> Pri Megadim M.Z. Y.D. 103:17, Chuchmas Adom 73:1, L'Torah V'horah 2:page 40, Orchos Habayis page 79:4, see Taamei Haminhagim page 210.

<sup>11</sup> Ben Ish Chai Matos 2:7, Teshuvos V'hanhugos 4:191, see Shearim Metzuyanin B'halacha 37:4.

<sup>12</sup> Refer to Igros Moshe O.C. 3:58, see Y.D. 2:164, 3:22, Divrei Chachuchim page 189:3:footnote 37, Chai Ha'Levi 4:56:3.

<sup>13</sup> Divrei Chachuchim page 189:3, Opinion of the OU, Emes L'Yaakov Y.D. 120:footnote 51.

<sup>14</sup> Horav Yisroel Belsky Shlita in the name of Horav Yaakov Kamenetsky zt"l.

<sup>15</sup> Refer to Darchei Teshuva 14, L'Torah V'horah 2:page 42, Chelkes Yaakov Y.D. 45, Be'er Moshe 2:53, Orchos Rabbeinu 3:page 85:55 in the name of the Chazon Ish, Tzitz Eliezer 7:37, 8:26, Yechaveh Da'as 3:60, Chelkes Binyonim 120:7, Teshuvos V'hanhugos 1:451, Kisrei Eliezer page 59:1, Chai Ha'Levi 4:56:3, quoting the opinion of Horav Wosner Shlita, this is the opinion of the Star-K.

<sup>16</sup> This is the opinion of the OU.

<sup>17</sup> Yabea Omer Y.D. 4:8, Yechaveh Da'as 3:60. This is the custom of *Chassidei Skver* (Chai Ha'Levi 4:56:3).

<sup>18</sup> Yabea Omer Y.D. 10:10, Teshuvos V'hanhugos *ibid*.



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## Paper / Styrofoam

Utensils made from paper or styrofoam do not require *tevilah*.<sup>19</sup>

## Pyrex / Duralux / Corelle

Since Pyrex, Duralux and Corelle are made from glass they all require *tevilah*.<sup>20</sup>

## Enamel

Although Enamel is a glass like substance, there is a dispute among the *poskim* if this item should be *toveled* at all. Therefore, one should *tovel* Enamel utensils without a *beracha*.

## Teflon

Teflon is comprised of a metal substance and is coated with a special type of plastic which is slippery. Some *poskim* feel that items made from this material require *tevilah*.<sup>21</sup>

## Glazed Items

A utensil which is made from a material which does not require *tevilah* may still be obligated in *tevilah* if it is glazed with a material which does require *tevilah*. A utensil which is glazed from the inside requires *tevilah*,<sup>22</sup> while a utensil which is glazed from the outside does not require *tevilah*. However, others<sup>23</sup> say one should *tovel* a utensil which is glazed from the outside without a *beracha* if it is made to hold the utensil in place. Any utensil which is heavily glazed would require *tevilah*. Some say one should *tovel* any glazed utensil after *toveling* a utensil that requires a *beracha*.<sup>24</sup>

## China / Stoneware

Some *poskim* feel that china which is glazed with a very thin layer does not require *tevilah*.<sup>25</sup> However, other *poskim* feel that china should be *toveled* but without the reciting of a *beracha*.<sup>26</sup> The same is true for items made from bone china and stoneware.<sup>27</sup>

<sup>19</sup> Rivevos Ephraim 3:page 235:19, Chai Ha'Levi 4:56:5.

<sup>20</sup> Opinion of Horav Wosner Shlita quoted in Tevilas Keilim 11:37:footnote 30, Orchos Habayis page 79:4, this is the opinion of the OU, see Yaskil Avdi Y.D. 8:33, Yabea Omer Y.D. 6:12.

<sup>21</sup> Horav Yisroel Belsky Shlita, This is the opinion of the OU.

<sup>22</sup> Refer to Shulchan Aruch Y.D. 120:1, Darchei Teshuva 16, 18.

<sup>23</sup> Shach 4, see Chuchmas Adom 73:1, Darchei Teshuva 10, Aruch Ha'shulchan 28.

<sup>24</sup> Shach 5.

<sup>25</sup> Refer to Divrei Chachumim page 189:5, The Laws of Pesach a Digest 2006 pages 728-729. This is the opinion of Horav Yaakov Kamenetsky zt"l (ibid, also see Emes L'Yaakov Y.D. 120:footnote 52, see ibid: footnote 54).

<sup>26</sup> Horav Yisroel Belsky Shlita. Refer to Divrei Chachumim ibid. Refer to OU document A-149.

<sup>27</sup> Opinion of the OU, Star K and CRC. Refer to The Laws of Pesach a Digest 2006 pages 728-729 on this



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Some inexpensive mugs may seem like they are coated with glass but in reality they are not and therefore no *tevilah* is required.

## Food Utensils Only

The *Gemorah*<sup>28</sup> says that only utensils used for food require *tevilah*.<sup>29</sup> There are a number of different categories which apply to these types of utensils. Each one will be discussed below. (Please note: the obligation to *tovel* the items discussed in the following paragraphs is only where they are made from a material which requires *tevilah*).

## Utensils Used Directly for Eating Purposes

Utensils which come into direct contact with food and are used for eating purposes require *tevilah* with a *beracha*.<sup>30</sup> An example of this would be knives, forks, or spoons.<sup>31</sup> A utensil which does not touch the food does not require *tevilah*.<sup>32</sup> An example of this is a serving tray on which one places dishes.<sup>33</sup> If the food is placed directly on the tray (even if the tray is covered with silver foil) then the tray requires *tevilah*.<sup>34</sup>

## Utensils Used for the Preparation of Food

A utensil used for the preparation of food would only require *tevilah* with a *beracha* if it is used for food which is edible, or if the utensil itself makes the food edible.<sup>35</sup> For example, a frying pan or sandwich maker.<sup>36</sup>

A utensil would still need to be *toveled* with a *beracha* even if after the food or drink is edible more preparations will be done to the food. For example, a water urn requires *tevilah* even though one will add tea or coffee to the water before drinking it.

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*inyun.*

<sup>28</sup> Avoda Zara 75b.

<sup>29</sup> Rosh 5:35, Rif page 78, Rambam Hilchos Machulos Asuros 17:5, Tur Y.D. 120, Bais Yosef, Prisha 7, Taz 1, Chuchmas Adom 73:71. Refer to L'Torah V'horah 2:pages 44-48.

<sup>30</sup> Refer to Shulchan Aruch 120:4, Shach 9, Chuchmas Adom 73:9, Aruch Ha'shulchan 32, see Shulchan Aruch 120:9.

<sup>31</sup> Refer to Tur Y.D. 120, Aruch Ha'shulchan 30.

<sup>32</sup> Aruch Ha'shulchan 32.

<sup>33</sup> Aruch Ha'shulchan *ibid*.

<sup>34</sup> Refer to Chelkes Yaakov Y.D. 46, Tevilas Keilim page 55:4:footnote 7 in great depth, Chelkes Yaakov 120:34. A cup cake mold which holds cup cakes does not need *tevilah* since it is the *derech* to put paper cups in the mold (Minchas Shlomo 2:66:5).

<sup>35</sup> Refer to Shulchan Aruch 120:5, Shach 10, Taz 7, Pri Chadash 5. Aruch Ha'shulchan 35-36, Chai Ha'Levi 4:56:8.

<sup>36</sup> Refer to Aruch Ha'shulchan 35.



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## Utensils Used When Food Is Inedible and Edible

A utensil which is used for food at a stage when the food is not edible but can also be used when the food is edible requires *tevilah* without a *beracha*.<sup>37</sup> This is even if the utensil is not normally used at the later stage. An example of this would be chicken scissors used for trimming chicken. They are normally used when the food is raw but can also be used when the food is eatable.<sup>38</sup>

## Utensils Used For Raw Food

A utensil which is used for raw food does not require *tevilah* at all. However, this is only if the utensil can not be used at all when the food is edible.<sup>39</sup> An example of this would be a rolling pin which is used for dough. Some say one should *tovel* such utensils without a *beracha*.<sup>40</sup> This is how many people are *noheg*.

## Storage Utensils

Utensils which are used for storing food which is edible, but are brought to the table should be *toveled* without a *beracha*.<sup>41</sup>

## Electric Items

There is a dispute among the *poskim* if electric utensils require *tevilah*. Some say electric appliances are not considered utensils and do not require *tevilah* at all since they are regarded as being attached to the ground (while plugged in).<sup>42</sup> Others say being plugged in is not considered attached to the ground.<sup>43</sup> Others say since electric appliances may get ruined by *toveling* them there is no obligation to do so.<sup>44</sup> Others say one should take it apart and have a *yid* should put it back together. In this situation one would not be obligated to *tovel* the utensil since it is considered as if the *yid* created a new utensil.<sup>45</sup> Others say that one should *tovel* such utensils and they will not get ruined

<sup>37</sup> Refer to Shach 11, Tevilas Keilim 1:3:footnote 5.

<sup>38</sup> Refer to Shulchan Aruch 120:5, Shach ibid, Taz ibid, Aruch Ha'shulchan 39, 41, Avnei Yushfei 1:148:3. This is the opinion of the OU.

<sup>39</sup> Refer to Shulchan Aruch 120:5, Taz 7, Chuchmas Adom 73:10, Kitzur Shulchan Aruch 37:8, see Gr'a 14 who is stringent.

<sup>40</sup> Taz ibid.

<sup>41</sup> This is the opinion of the OU.

<sup>42</sup> Teshuvos V'hanhugos 1:450, Bais Avi 1:114, Chelkes Yaakov Y.D. 41.

<sup>43</sup> Shevet Ha'Levi Y.D. 2:57:3, Chai Ha'Levi 4:60:5, see 5:66:12.

<sup>44</sup> L'Torah V'horah 1:page 11. Refer to Igros Moshe Y.D. 1:57-58.

<sup>45</sup> Chuchmas Adom 73:13, Be'er Moshe 4:100, Tevilas Keilim 11:50, Teshuvos V'hanhugos 1:450, Shalmei Moed pages 552-553, see Orchos Habayis page 81:10. Refer to Kovetz Bais Aron V'yisroel 115:pages 43-45.



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if they are left to dry for 24 hours before being used.<sup>46</sup> This is the custom of many people.

#### œ List of Common Items œ

Based on the aforementioned guidelines the following is a list of items which require *tevilah* with a *beracha*, without a *beracha* or do not require *tevilah* at all.

Apple Slicer- an apple slicer requires *tevilah* with a *beracha* since it touches the food at a stage when the food is edible.<sup>47</sup>

Barbeque Grill- only the grill itself requires *tevilah* since it touches the food when the food is edible.<sup>48</sup>

*Blech*- a *blech* does not require *tevilah* since it does not touch the food.<sup>49</sup> One who places *challah* directly on the *blech* should *tovel* the *blech* with a *beracha*.

Can Opener- A can opener does not require *tevilah* since it does not touch the food.<sup>50</sup>

Cake Plate Cover- does not require *tevilah* because it does not touch the food.

Chopper- a chopper requires *tevilah* with a *beracha* because it is used for food which is edible.<sup>51</sup>

Cookie Shaper- does not require *tevilah* because it touches the food when the food is raw.<sup>52</sup> Some say one should *tovel* this item without a *beracha*.<sup>53</sup>

Cooking Baking Sheet- requires *tevilah* with a *beracha* because it touches the food when it is edible.<sup>54</sup>

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<sup>46</sup> Horav Yisroel Belsky Shlita, see Be'er Moshe 4:100, Rivevos Ephraim 2:172:10, see 3:502. In addition it is advisable to blow dry the utensil after *toveling* it (Horav Yisroel Belsky Shlita).

<sup>47</sup> This is the opinion of the OU. (Please note when it says the OU in this issue these *pesakim* were reviewed by Horav Yisroel Belsky Shlita in an article written by Horav Forst Shlita).

<sup>48</sup> This is the opinion of the OU.

<sup>49</sup> This is the opinion of the OU, Star-K and CRC.

<sup>50</sup> Horav Yisroel Belsky Shlita, see Rivevos Ephraim 4:187:2, Chai Ha'Levi 4:56:13, see 5:66:9, Avnei Yushfei 1:147:2, this is the opinion of the OU and Star-K.

<sup>51</sup> This is the opinion of the OU.

<sup>52</sup> This is the opinion of the OU.

<sup>53</sup> Based on Taz *ibid*.

<sup>54</sup> This is the opinion of the OU.



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Corkscrew- does not require *tevilah* because it does not touch the food.<sup>55</sup>

Corn on the Cob Holder- requires *tevilah* because it touches the food when the food is edible.<sup>56</sup>

Crock-pot- a ceramic insert does not require *tevilah* with a *beracha*. However, a metal insert requires *tevilah* with a *beracha*.<sup>57</sup>

Cutting Board- does not require *tevilah* since it is usually wood or plastic.<sup>58</sup>

Egg Yolk Brush- does not require *tevilah* since it touches the food when the food is not edible.<sup>59</sup>

Grater- a grater is used for foods which are eaten raw and not raw therefore one should *tovel* it with a *beracha*.<sup>60</sup>

Hotplate- does not require *tevilah* since it does not touch food.<sup>61</sup>

Kiddush Cup- requires *tevilah* with a *beracha*.<sup>62</sup>

Metal Flour Sifter- requires *tevilah* without a *beracha*.<sup>63</sup>

Metal Ice Cream Scooper- requires *tevilah* with a *beracha* because it comes in contact with edible food.<sup>64</sup>

Microwave Oven Tray- A glass microwave oven tray does not require *tevilah* if no food actually touches the glass. If food is placed directly on the glass piece then the tray should be *toveled* with a *beracha*.<sup>65</sup>

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<sup>55</sup> This is the opinion of the OU, Star-K and the CRC.

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<sup>57</sup> This is the opinion of the OU.

<sup>58</sup> *Tevilas Keilim* 11:40. This is the opinion of the OU.

<sup>59</sup> *Tevilas Keilim* 11:79, *Hechsheiros* page 129, this is the opinion of the OU.

<sup>60</sup> *Aruch Ha'shulchan* 40, *Tevilas Keilim* 11:82, *Hechsheiros* 4:footnote 44.

<sup>61</sup> This is the opinion of the OU and the CRC.

<sup>62</sup> *Tevilas Keilim* 11:30, *Hechsheiros* page 129.

<sup>63</sup> Refer to *Tevilas Keilim* 11:150.

<sup>64</sup> This is the opinion of the OU.

<sup>65</sup> *Horav Yisroel Belsky Shlita*. Refer to Star-K on this *inyun*. See *Teharas Hakeilim* page 98:footnote 76.



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Nutcracker- requires *tevila* without a *beracha* even though it does not touch the actual food.<sup>66</sup>

Oven Rack- does not require *tevilah* since the food does not go directly on it.<sup>67</sup>

*Pesach* Plate - *K'ayra*- although some people are not aware of this a *Pesach* plate should be *toveled* with a *beracha*.<sup>68</sup>

Pizza Cutter- requires *tevilah* with a *beracha* since it is used at a stage when the food is edible.<sup>69</sup>

Pocket Knife- if a pocket knife is not used for food then it does not require *tevilah*.<sup>70</sup>

Pot Cover- requires *tevila* with a *beracha*.<sup>71</sup>

Potato Peeler- A potato peeler which is normally used for foods which are eaten raw should be *toveled* without a *beracha*.<sup>72</sup> If the peeler is only used occasionally for food that is ready to be eaten like apples then one should *tovel* it with a *beracha*.<sup>73</sup>

Refrigerator Shelves- If the food is not placed on these shelves directly there is no requirement for *tevilah*.<sup>74</sup>

Salt Shaker- needs *tevila* with a *beracha*.<sup>75</sup>

Skewer- if it is made of metal then it requires *tevilah* with a *beracha*.<sup>76</sup>

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<sup>66</sup> Rivevos Ephraim 4:187:1, Chelkes Binyomin 120:35, Shalmei Moed pages 554-555, Minchas Shlomo 2:66:6, see Chelkes Binyonim biurim ibid:pages 272-273.

<sup>67</sup> *Tevilas Keilim* 11:34, this is the opinion of the OU, Journal of Halacha and Contemporary Society 19:page 58.

<sup>68</sup> Rivevos Ephraim 2:172:8.

<sup>69</sup> This is the opinion of the OU.

<sup>70</sup> This is the opinion of the OU.

<sup>71</sup> Aruch Ha'shulchan 44.

<sup>72</sup> Horav Yisroel Belsky Shlita, Hechsheiros 4:footnote 43.

<sup>73</sup> Refer to Avnei Yushfei 1:148:1.

<sup>74</sup> Be'er Moshe 4:99, *Tevilas Keilim* 11:10, Minchas Shlomo 2:66:8, Shalmei Moed page 555. Some say it is always exempt because it is *butel* to the refrigerator (Shalmei Moed ibid).

<sup>75</sup> Shalmei Moed page 556, Minchas Shlomo 2:66:6, *Tevilas Keilim* 11:114.

<sup>76</sup> This is the opinion of the OU.



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Spatula- if it is metal it requires *tevilah* with a *beracha*.<sup>77</sup>

Stove Grates- no *tevilah* is required because food does not touch the grates.<sup>78</sup>

Table- no *tevilah* is required even though food is placed on it.<sup>79</sup>

Toaster- a toaster requires *tevilah* with a *beracha* according to some *poskim*.<sup>80</sup> Others say it does not since the bread is edible even without the toaster making it into toast, but one should still *tovel* the parts which touch the bread.<sup>81</sup> Many have the custom to *tovel* a toaster.<sup>82</sup>

Toaster Oven- the rack would require *tevilah* with a *beracha* if food is placed directly on the rack.<sup>83</sup>

Tongs- require *tevilah* with a *beracha* since they touch food when it is edible.<sup>84</sup>

Urn- requires *tevilah* with a *beracha*.<sup>85</sup>

Washing cup- does not require *tevilah* since it is not a utensil used at a *seuda*.<sup>86</sup>

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<sup>77</sup> This is the opinion of the OU.

<sup>78</sup> *Tevilas Keilim* 1:64:footnote 60, this is the opinion of the OU, see *Be'er Moshe* 4:100, *Tevilas Keilim* 11:52 quoting the opinions of Horav Shlomo Zalman Aurbach zt"l, and Horav Wosner Shlita.

<sup>79</sup> *Shalmei Moed* page 556.

<sup>80</sup> *Shalmei Moed* page 556, *Divrei Chachumim* page 189:1.

<sup>81</sup> *Igros Moshe* Y.D. 3:24, Refer to *Igros Moshe* Y.D. 1:57, 58.

<sup>82</sup> Horav Yisroel Belsky Shlita in the name of Horav Yaakov Kamenetsky zt"l.

<sup>83</sup> This is the opinion of the OU.

<sup>84</sup> This is the opinion of the OU.

<sup>85</sup> Refer to *Darchei Teshuva* 8, *Aruch Ha'shulchan* 30, *Tevilas Keilim* page 54, *Chelkes Binyomin* page 273 "sakin," *Orchos Habayis* page 80:7, this is the opinion of the OU. Refer to Shev Yaakov 31 who is lenient.

<sup>86</sup> *Chai Ha'Levi* 4:56:11, this is the opinion of the OU.