י. כשאין לו מגבת לנגב את ידיו, יכול לנגב הידים במכשיר לניגוב ידים הפועל על ידי הזרמת אויר חם על הידים. [ילקו"י עמ' שמא]. ועיין בילקוט יוסף ברכות ח"א (סימן קנח הלכה ל"ב).

יא. מי שיש לו מכה על ידו אחת, והיא מכוסה בתחבושת או בגבס, כשנוטל ידיו שחרית יטול ידו הבריאה בלבד, ואף על פי כן יברך, אשר קדשנו במצותיו וצונו על נטילת "ידים". [ילקו"י מהדו"ק עמ' יח, וע"ע יחו"ד ח"ב סי' יט]. ועיין בילקוט יוסף ברכות ח"א (סימן קנח הלכה י"ח, והלכה כ"ד, וסימן קס"א הלכה כ"ז). והישן עם כפפות בידיו, יטול ידיו שחרית, ולא יברך 'אשר קדשנו במצותיו וצונו על נטילת ידים', כמבואר לקמן הלכה מ"ט.

דין הכלי ומי הנטילה

יב. לכתחילה יש ליזהר בנטילת ידים שחרית בכל הדברים המעכבים בנטילת ידים לסעודה: שיטול מתוך הכלי, ושלא יהיה הכלי נקוב, ובכח גברא, ובמים נקיים שלא נשתנה מראיהם, ושלא נעשתה

Drying in hot air

10) If no towel is available, one may dry the hands with a hot-air hand-drying machine. See the *Yalkut Yosef Berakhot English Edition* (Vol. I, 158:32).

When washing one hand

11) As written above in halakha 8, if someone's hand is wrapped in bandages or a cast he must perform *netillat yadayim* on the one hand available. Even in such a case he is to recite the blessing of *al netillat yadayim*. See the *Yalkut Yosef Berakhot English Edition* (Vol. I, 158:18, 24, and 161:27).

If someone sleeps with gloves on his hands, he still must perform *netillat yadayim* upon waking up in the morning, but in this case he must not recite the blessing of *al netillat yadayim*. See below in halakha 49.

Day 51

The Container and the Water

Compared to *netillat yadayim* for bread

12) Ideally, all the rules that apply to *netillat yadayim* before eating bread should be observed for the morning *netillat yadayim* as well. That is, the water should be poured from a container by a person, the container should be free of holes and cracks, the water itself must be fresh and unused, and it must have the normal appearance of water. See the *Yalkut Yosef Berakhot English Edition Siman* 160 for these halakhot. According to some *Poskim*, these details are not essential for the morning

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wet. The *Kaf Haḥayim* Sofer (4:8) testified that the same is clearly stated in the prayer book of Harav Shalom Mizraḥi Sharabi.

Based on this and following the ruling of Harav David ben Zimra (Vol I, #222), Maran the Rishon Letziyon concluded that it is best to recite the blessing of *al netillat yadayim* before drying the hands. Besides, this is the common custom. Nevertheless, those people who postpone reciting the blessing until they arrive in the synagogue has a sound basis for their practice. One may rely on this if there is an odor of human waste in one's home. See more about this in responsa *Yabia Omer* (Vol. IX, #85:1).

בהם מלאכה (ראה ילקו״י ברכות ח״א סימן ק״ס). ואף שיש אומרים שלדעת השלחן ערוך אין זה מעכב, מכל מקום אם נטל במים הפסולים, או בלא כלי, לא יברך ״על נטילת ידים״, דספק ברכות להקל. [ראה יבי״א ח״ט סי׳ קח אות יא]

netillat yadayim, and one can fulfill the mitzvah even without a container or with water that would be unfit for *netillat yadayim* before eating bread. Nevertheless, in these cases one must not recite the blessing of *al netillat yadayim*, based on the principle of *safek berakhot lehakel*.[162]

162. The Rama ruled (gloss to 4:7) that the mitzvah of the morning *netillat yadayim* can be fulfilled without having a person pour the water on one's hands and even if the water is not poured from a container. According to this, one may perform the mitzvah by holding one's hands under a running faucet. Harav Yaakov of Emden (*Mor Uktzi'a*) warned, however, that one must not recite the blessing if performing the mitzvah in such a manner. He asserted that one may recite the blessing only if one performed the mitzvah in a manner that would be acceptable in preparation for eating bread.

It might be that Rav Yaakov compared this to the halakha stated by Maran in the *Shulḥan Arukh* (4:1): "Any water, even if it is disqualified from use for *netillat yadayim* in preparation for eating bread, is nevertheless good enough for washing one's hands in preparation for prayers. There are those (Rabbenu Aharon Halevi) who ruled that one may not recite a blessing for washing hands with such water, however."

The *Peri Tzaddik* (page 74a) and the *Ma'amar Mordekhai* (4:3) explained that according to the second opinion cited by Maran no blessing at all is recited. The *Levush* and *Magen Avraham*, however, explained that it means that one cannot recite the blessing of *al netillat yadayim* but it is still possible to recite the blessing of *al nekiyut yadayim*. The *Kaf Haḥayim* Sofer ruled according to the first, stringent opinion based on the principle of *safek berakhot lehakel*. We can assume that the same applies to someone who performs the morning *netillat yadayim* without pouring water from a container, or without a person pouring the water on his hands – no blessing may be recited.

However, this seems to be contradicted by Maran himself, since he wrote (4:7): "It is commendable to take care to perform the morning *netillat yadayim* with all the stringencies of *netillat yadayim* in preparation for eating bread." Apparently, Maran's opinion is that it is commendable to be stringent in these details, but if someone did not follow these stringencies he may still recite the blessing of *al netillat yadayim*.

It must be that if someone uses disqualified water it is worse than performing the mitzvah without a proper container, and in that case he may not recite the blessing. As long as he uses the right type of water, however, then even if he performs the mitzvah without a person pouring the water and without it being poured from a container he may still recite the blessing. In the *Bet Yosef*, Maran pointed out that Rabbenu Asher, Rabbenu Nissim and the *Mordekhi* all ruled that it is not necessary to pour the water from a container for the morning *netillat yadayim*. The Rashba (responsa #191) and Rabbenu David Abudarham, however, ruled that one must pour the water from a container.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #109:11) wrote that even if Maran ruled according to Rabbenu Asher regarding this, we must take the opinion of Harav Yaakov of Emden into account. This is because the *Arukh Hashulḥan* (4:10) wrote that Maran's leniency seems untenable in the face of Rambam who ruled that the mitzvah of the morning *netillat yadayim* is equal in all aspects to that of *netillat yadayim* in preparation for bread. This concurs with the Rashba, adding weight against those who ruled that it is not necessary to pour the water from a container.

The *Ru'aḥ Ḥayim* Palachi (5:5) likewise ruled that if someone performed *netillat yadayim* without pouring water from a container onto his hands he may not recite the blessing. Although Maran ruled that one may recite it, the principle of *safek berakhot lehakel* overrides Maran's rulings. Maran the Rishon Letziyon expressed great surprise at finding that the *Or Letziyon* ruled that one may recite the blessing even though one performed the mitzvah without pouring water from a container.

It is obvious from the discussion of Maran the Rishon Letziyon that the same reservation applies if someone performed the morning *netillat yadayim* with water that is disqualified for *netillat yadayim* for eating bread – he may not recite the blessing. After all, he maintained that this is a more serious problem than that of pouring the water

יג. ולכן הנמצא במקום שאין שם כלי, יטול ידיו מהברז ג' פעמים לסירוגין, אך לא יברך "על נטילת ידים". [ילקו"י עמ' רצג, ע"פ יבי"א ח"ט סי' קח אות יא]

יד. אם שכשך את ידיו בתוך כלי של מים, אין נטילה זו מועילה להסיר הרוח רעה מעל ידיו, ואפילו עשה כן פעמים רבות, אין מועיל להסיר הרוח רעה, משום שמיד כשנגעו ידיו במים בפעם הראשונה נטמאו המים. אולם מועילה נטילה זו לקריאת שמע ולתפלה, לדעת חכמי התלמוד והפוסקים, ולדעת הזוהר והמקובלים אין נטילה זו מועילה אף לצורך תפלה וקריאת שמע שמכיון שעדין רוח רעה שורה על ידיו אינו רשאי אפילו לברך וכל שכן שאינו רשאי להתפלל.

[עי' ש"ע סי"ב ומשנ"ב ס"ק כה, והלכה ברורה עמ' עח]

Under a running faucet

13) If someone has no container available for the morning *netillat yadayim*, he may perform the mitzvah by placing his hands under the running faucet three times alternately. In such a case he must not recite the blessing of *al netillat yadayim*.[163]

Dipping hands in a bowl

14) It is not possible to dispel the harmful forces from one's hands by dipping them into a bowl of water, even if one repeated the action several times. Once the hands are dipped into the water, the water is contaminated and can no longer be used for the morning *netillat yadayim*. Nevertheless, the water can still be used later on to cleanse a person's hands in preparation for reciting the *Shema* or to pray, at least according to the Talmud and the *Poskim*. According to the *Zohar*, however, the water is disqualified for these purposes as well. The kabbalists ruled that it is forbidden to recite any blessing after touching such contaminated water, and it is certainly forbidden to pray after touching it.

without a container. This is likewise the ruling of the *Yalkut Yosef* (footnote on page 304) and the *Halakha Berura* (page 61).

Repeating the mitzvah in the proper manner

If someone performed the mitzvah of the morning *netillat yadayim* without using a container or using disqualified water, can he repeat the mitzvah later in the proper manner and then recite the blessing of *al netillat yadayim*? Logic dictates that since he fulfilled the mitzvah the first time according to some *Rishonim* and *Poskim*, it is no longer possible to recite the blessing later on. Nevertheless, if he performed the second *netillat yadayim* immediately after the first one, he certainly should be able to recite the blessing. The blessing he recites now would count for either his first *netillat yadayim* according to some *Poskim* or for his second one according to other *Poskim*. As explained above, it is possible to recite the blessing for the morning *netillat yadayim* even after drying one's hands and even if one has changed locations. This is the ruling of the *Halakha Berura* (page 61). If a considerable time has passed since the first act of *netillat yadayim*, however, it is no longer possible to recite the blessing when performing it the second time.

163. This is the ruling of the *Yalkut Yosef* (page 293) based on the responsa *Yabia Omer* cited in the previous footnote. The reason for rinsing the hands alternately even when not pouring water from a container is because this is necessary to dispel the harmful forces from one's hands. The *Halakha Berura* (*Otzerot Yosef* page 31) asserted, however, that it is not possible to dispel the harmful forces unless one pours water on the hands from a container. It is unclear according to this if it is necessary, when rinsing the hands under a running faucet, to rinse them alternately. This matter needs more research.

ולכן, אם אין לו אפשרות אלא לשכשך ידיו בכלי של מים, יעשה כן, ורשאי אחר כך לקרוא קריאת שמע ולהתפלל, ומכל מקום לא יברך על נטילה זו כלל, שספק ברכות להקל. [עי' כה"ח ס"ק מ, הלכה ברורה עמ' עח]

טו. מי שאין לו כלי, ויש לפניו נהר או ים, או מקוה, יטבול שם ידיו ג' פעמים, אך לא יברך. וכאשר ימצא כלי עם מים, יחזור ויטול ידיו כדין. [ראה ילקו"י עמ' שיג, הלכה ברורה עמ' פ]

Therefore, if someone has no way to perform the mitzvah of the morning *netillat yadayim* other than by dipping his hands in a bowl of water, he should do so. He may then recite blessings and the *Shema*, and he may pray. Nevertheless, he may not recite the blessing of *al netillat yadayim*, based on the principle of *safek berakhot lehakel*.[164]

Dipping hands in a river

15) If someone has no utensil with which to perform the morning *netillat yadayim*, he may dip his hands three times in a river, lake or mikveh, but he may not recite the blessing of *al netillat yadayim*. If he manages to get a utensil later, he should repeat the mitzvah.[165]

164. Obtained water and a container afterward

If someone performed the morning *netillat yadayim* by dipping his hands in a bowl of water, he should repeat the mitzvah in the proper manner when he obtains a container and fresh water. He may not recite the blessing at this time, however, unless a very short time has passed since he performed the mitzvah the first time. See above in the footnote to halakha 12. This concurs with the ruling of the *Halakha Berura* (page 79).

Dipping the hands into three bowls of water

Maran in the *Shulhan Arukh* (4:11) wrote that he is unsure whether or not it is possible to fulfill the mitzvah of the morning *netillat yadayim* if someone has three bowls of water and he dipped [both] his hands [together] into each of them. The *Halakha Berura* (page 79) commented that according to the *Zohar* and the kabbalists, it is not possible to dispel the harmful forces from one's hands in this manner; one must pour water on them from a container. According to the *Poskim*, however, dipping into water can also dispel the harmful forces. Therefore, if someone has no other choice, he may perform the mitzvah by dipping his hands in three bowls, and then he may recite the *Shema* and pray. He may not, however, recite the blessing of *al netillat yadayim*. If he afterward has the opportunity to perform the mitzvah in the proper manner he should do so, but he may not recite the blessing unless a very short time has passed since he first performed the mitzvah.

165. Some *Poskim* ruled that if someone dipped his hands in the current of a river three times, this is not sufficient to dispel the harmful forces from his hands. This is so although the river's water runs downstream and the water into which he dips his hands the second time is not the same water into which he dipped them the first time, and the water into which he dips them the third time is likewise different than the first two times. The same applies if he dips his hands three times into a mikveh, into a running spring or into snow. All these options are no better than dipping one's hands into three bowls of water, discussed in the previous halakha. Other *Poskim*, however, ruled that in these cases one can successfully dispel the harmful forces from his hands. The *Halakha Berura* (page 80) ruled that if someone has no other option he should perform the mitzvah in this manner, but he must not recite the blessing, based on the principle of *safek berakhot lehakel*. Even though there are multiple reasons to permit reciting the blessing, the principle of *safek berakhot lehakel* still applies.

Dipping hands into snow

The *Yalkut Yosef* (page 308) wrote that according to some *Poskim* it is possible to dispel the harmful forces by dipping one's hands three times into snow. Other *Poskim* ruled that this is sufficient to permit the person to pray but it is insufficient to dispel the harmful forces. Therefore, in a situation when no liquid water is available, one may dip one's hands into snow three times before praying, but one may not recite the blessing of *al netillat yadayim*.