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*.

טז. אף שמעיקר הדין מותר ליטול ידיו בשחרית במים חמים, מכל מקום לא יברך עליהם, דספק ברכות להקל. ולכן עדיף שימתין עד שיהיו פושרים, ואז יטול ידיו בברכה.

יז. מים שהיו בתוך כלי, ושהו בבית הכסא, אפילו היו מכוסים, נכון להחמיר היכא דאפשר שלא ליטול בהם את הידים, ובשעת הדחק יש להקל, ובפרט בבתי כסאות שבזמנינו. [ביי"א ח"ג סי' א אות י, ח"ד סי' ה,

Very hot water

16) Technically, it is permissible to use scalding hot water for the mitzvah of the morning *netillat yadayim*, but one may not recite the blessing of *al netillat yadayim* in such a case, based on the principle of *safek berakhot lehakel*. It is best to postpone performing *netillat yadayim* until the water has cooled somewhat. Then, one may perform *netillat yadayim* and recite the blessing.[166]

Water taken from a restroom

17) It is best to avoid using water that had been in a restroom for the mitzvah of the morning *netillat yadayim*. If no other water is available, however, one may be lenient in this matter, especially in the case of modern Western-society

166. In the *Yalkut Yosef Berakhot English Edition* Vol. I (160:24), it was explained that regarding the mitzvah of *netillat yadayim* in preparation for eating bread the *Poskim* debated whether or not one may use scalding hot water, and that Maran ruled that it is permissible. Therefore, the halakha is that one may use very hot water for that mitzvah and one may recite the blessing of *al netillat yadayim*. This ruling follows the principle that we may be lenient whenever a doubt arises regarding the mitzvah of *netillat yadayim*. In that case, since the halakha is that the mitzvah is valid, it follows that one may recite the blessing as well.

Regarding the mitzvah of the morning *netillat yadayim*, the *Yalkut Yosef* (footnote on page 316) stated that the principle of ruling leniently whenever a doubt arises does not apply. Therefore, the situation remains in doubt, and no blessing may be recited. No explanation is given for differentiating between the rules for one mitzvah and those for the other.

The difference might be explained as follows: Regarding the mitzvah of *netillat yadayim* to eat bread, the rule is that even if we have a doubt whether the water used is qualified for purifying one's hands or if there is enough water, once the mitzvah has been done the person may eat bread. We treat the situation as if the mitzvah was definitely fulfilled properly. Once we have established that the person's hands have been properly purified, it follows that he may likewise recite the blessing for purifying his hands.

This concept applies likewise to the mitzvah of *eruv tavshilin* or *eruv tehumin*. The halakha requires that the mitzvah be performed during the day, before the *Yom Tov* or Shabbat begins. If someone performs the *eruv* during *ben hashemashot*, which might be before *Yom Tov* and might be during *Yom Tov*, the halakha is that we may assume it was before *Yom Tov* and the *eruv* is valid. Because of this, the person performing an *eruv* during *ben hashemashot* must recite the blessing for the mitzvah. Here also, the *eruv* is considered valid and permits the person to cook on *Yom Tov* for Shabbat or to go the extra distance that an *eruv tehumin* permits. Since this *eruv* is just as valid as one performed properly during the daytime, it calls for the blessing to be recited.

Regarding the mitzvah of the morning *netillat yadayim*, however, there is no such determining factor. Although we assume that the mitzvah is fulfilled, it makes no practical difference since that ruling does not permit any acts that would have been otherwise been forbidden. Hence, as far as we are concerned, it remains in doubt whether he has fulfilled the mitzvah. Therefore, the person must not recite the blessing as if he is certain that he is fulfilling the mitzvah.

Maran ruled in the *Shulhan Arukh* that all those forms of water that are disqualified for the mitzvah of *netillat yadayim* before eating bread are nevertheless qualified for washing hands in preparation for praying. One must not recite the blessing, however, if one used such water for the mitzvah of the morning *netillat yadayim*, since some *Poskim* ruled that the mitzvah is not fulfilled.

If one is unsure whether or not the water is qualified, there is a *safek sefeka*: perhaps it is qualified for the mitzvah of *netillat yadayim* for eating bread, and even if it is not, perhaps it is still qualified for the mitzvah of the morning *netillat yadayim*. Nevertheless, the *Yalkut Yosef* (page 317) asserted that even when there is a *safek sefeka* to say that one has fulfilled the mitzvah correctly, one may not recite the blessing. This matter needs more research.

ילקו״י עמ׳ תמה]. וכן נתבאר בילקו״י בהלכות ברכות (סי׳ קס הלכה ל״ב). ואף רשאי לברך על מים אלו. [עי׳ הלכה ברורה עמ׳ סא]

ומים מגולים שהיו בשכונת המת, יש אומרים שאסור ליטול בהם ידיו נטילת ידים של שחרית. ועל כל פנים אם נטל בהם ידיו נטילת ידים שחרית עלתה לו הנטילה, שאין האיסור אלא משום סכנה, וזהו דוקא בשתיה. [ילקו״י עמ׳ תמה]

יח. מים ששהו תחת המטה, וישנו על מטה זו, נכון להחמיר שלא ליטול ידיו במים אלו, וגם שלא ישתה ממים אלו. ובשעת הדחק, שאין לו מים אחרים, רשאי ליטול ידיו ממים אלו ואף לברך ״על נטילת ידים״. [יבי״א ח״א חי״ד סי׳ ט]. וראה בילקו״י הלכות ברכות (סי׳ קס הלכה לב בהערה).

restrooms. This was explained in the *Yalkut Yosef Berakhot English Edition* (160:32). In this case, one must recite the blessing of *al netillat yadayim* after performing the mitzvah with this water.[167]

In the vicinity of a death

Some *Poskim* ruled that if someone passed away in the immediate neighborhood, it is forbidden to use any water in containers that had prepared for *netillat yadayim* [just like it is forbidden to drink water stored in containers in that neighborhood]. If someone disregarded this rule and used the water for *netillat yadayim*, he may assume that he has fulfilled the mitzvah. Technically, the problem with this water is that it is dangerous to drink it, but there should not be anything wrong with using it for *netillat yadayim*.

Water stored under a bed

18) If water was placed under a bed and someone slept on that bed, it is best to avoid drinking that water or using it for the mitzvah of the morning *netillat yadayim*. If no other water is available, it may be used and one may recite the blessing of *al netillat yadayim*.[168] See the *Yalkut Yosef Berakhot English Edition* (footnote to 160:32).

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167. The *Od Yosef Hai* (*parashat Toledot* halakha 6) ruled that one should not use water that had been in a restroom for the mitzvah of the morning *netillat yadayim* since that water comes from a contaminated domain. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. III, #1:10) refuted that ruling, but the *Kaf Hahayim* Sofer (4:11) still insisted that no blessing may be recited, based on the principle of *safek berakhot lehakel*. The *Halakha Berura* (page 61) refuted this and ruled that one may recite the blessing as well. This concurs with the rule cited in the previous footnote that if the *Poskim* debated whether or not something (water or a container) may be used for *netillat yadayim* in preparation for a meal, we always follow the lenient opinion regarding the morning *netillat yadayim* and one may even recite the blessing of *al netillat yadayim* after performing the mitzvah with that water or container.

It could be that the *Kaf Hahayim* would agree regarding water that had been in modern Western-society restrooms, since some *Poskim* ruled that they do not have the status of an ordinary restroom. Besides, it may be that the *Kaf Hahayim* is referring only to water that was placed in the restroom for the purpose of cleaning one's skin after defecating, but other water that happened to be brought into the restroom may be used.

168. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. I, *Y.D.* #9) explained this subject at great length. The *Halakha Berura* (Vol. I, page 62) ruled that one may recite the blessing if one used this water for the morning *netillat yadayim*, and he ruled (Vol. VIII page 68) the same regarding the mitzvah of *netillat yadayim* for eating bread.