יט. מים שהיו בתוך כלי מגולה, במקומותינו שאין מצוי שם נחשים, מותר ליטול בהם את ידיו אף לכתחילה. [ראה ש"ע יו"ד סי' קטז ס"א, טור וב"י או"ח סי' קס אות ה, ובילקו"י עמ' תמה]

כ. אם נגע במים קודם שנטל בהם, שוב אינו יכול ליטול מהם את ידיו, מאחר שנטמאו מידיו ששורה עליהם רוח רעה. ואם אין לו מים אחרים אלא אלו יטול מהם את ידיו בלא ברכה. [הלכה ברורה עמ' סג], **ואם** יצא מבית הכסא אחר שעשה צרכיו, וקודם שנטל ידיו נגע במים, לא נפסלו המים לנטילה מחמת **כן.** [משנ"ב סי' קס ס"ק נד, יבי"א ח"ג סי' א אות י', ושם]

Day 53

Water left uncovered

19) It is permissible to use water that had been left unprotected in an open container, since poisonous snakes are not common anymore in our communities.[169]

Water touched before *netillat yadayim*

20) If someone who has not yet performed the mitzvah of the morning *netillat yadayim* touched water in a container, that water becomes infected with the harmful forces contaminating his hands. Therefore, the water is disqualified and may not be used for the mitzvah of *netillat yadayim*. If no other water is available, this water may be used, but one may not recite the blessing of *al netillat yadayim*.[170]

During the day, if someone used a restroom and then touched water in a bowl before washing his hands, that water is not disqualified. It may still be used for the mitzvah of the morning *netillat yadayim*.

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169. Maran wrote (*Shulḥan Arukh Y.D.* 116:1): "Our Sages prohibited the drinking of water that had been left uncovered and without supervision for fear that a snake drank from it and deposited its venom in the water. Nowadays, snakes are not so common and therefore it is permissible [to drink water that had been left uncovered]."

The *Arba'a Turim* (*O.Ḥ.* 160:5) ruled that if water is left uncovered, no one may drink that water and it is likewise disqualified for the mitzvah of *netillat yadayim* for eating bread. He added that nowadays such water remains qualified since we no longer need to be concerned about the danger of water that was left uncovered. The *Bayit Ḥadash* added that even those people who still are careful not to drink such water may use it for *netillat yadayim*.

In a locale where snakes are common

The *Aḥaronim* debated the halakha about water that has been left uncovered in an area where snakes are very common. The *Peri To'ar* (*Y.D.* 116:2) ruled that it is still qualified for *netillat yadayim*, but others ruled stringently. See the lengthy discussion in *Me'asef Lekhol Ha'maḥanot* (4:13). The *Halakha Berura* concluded that it is best to avoid using water left uncovered in a container in such areas.

170. Maran ruled in the *Bet Yosef* (4:12) that if someone dips his hands three times in a bowl of water he may then recite the *Shema* and pray, but he has not removed the evil spirit from his hands. The only way to dispel the harmful forces is to pour water on the hands three times. Dipping the hands into a bowl can count as only one time and if the person dips his hands again into that bowl of water any number of times he does nothing to advance the process of dispelling the harmful forces. This is because the water in the container has been contaminated from the moment he dipped his hands into it the first time. See above in halakha 14.

Touched the water with a finger

The *Eshel Avraham* of Butchatch (*Tinyana Siman* 4) ruled that this halakha applies only if someone inserts his hand entirely into the bowl of water. If he only inserted a finger into the water it is not contaminated and it may still be used for the mitzvah of the morning *netillat yadayim*.

נטילה על ידי אחר

כא. לא יטול ממי שלא נטל ידיו שחרית [ש"ע סי"א], כלומר שאם חבירו בא לשפוך מים על ידו, צריך חבירו זה ליטול ידיו תחילה, ואחר כך ישפוך המים על ידיו.

וכל זה דוקא כשחבירו שופך לו המים על ידיו, אבל אם רק מביא לו הכלי מים, והוא יטול בעצמו, מותר. [משנ"ב ס"ק כג, כה"ח ס"ק לז]

כב. לא יצוק הגוי מי הנטילה על ידיו. ומכל מים שנשאבו על ידי גוי, רשאי ליטול מהם, ורק כשהגוי שופך המים על ידיו יש להחמיר. [לב חיים ח"א סי' סח ועוד]

Netillat Yadayim for Someone Else

Water poured with impure hands

21) If someone has not yet performed the mitzvah of the morning *netillat yadayim*, he may not pour water on another person's hands to perform this mitzvah for that person. First, one must perform the mitzvah on his own hands and only then one may perform it on someone else's hands.[171] Nevertheless, someone who has not yet performed the mitzvah of the morning *netillat yadayim* may bring a bowl of water to someone else so that the second person can perform the mitzvah of the morning *netillat yadayim*.

Water poured by non-Jew

22) One may not employ a non-Jew to pour the water on one's hands for the mitzvah of *netillat yadayim*.[172] It is permissible, however, to use a container of water that was filled by a non-Jew, as long as the non-Jew does not pour the water on the Jew's hands.

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171. The Talmud teaches (*Berakhot* 51a) that the Angel of Death taught three things, and one of them is that a person cannot perform the mitzvah of the morning *netillat yadayim* by having someone else pour water on his hands if that other person has not yet performed the mitzvah himself. The holy *Zohar* (*parashat Vayeshev* page 184b) teaches that this is the intent of the verse (*Bemidbar* 19:19), "The pure person sprinkles [the water] on the impure person."

172. Maran in the *Bet Yosef* (159) demonstrated that the *Rishonim* debated whether one may employ a non-Jew to pour water on one's hands for the mitzvah of *netillat yadayim* to eat bread. In the *Shulḥan Arukh* (159:11) he ruled that it is permitted, and this is the halakha as presented in the *Yalkut Yosef Berakhot English Edition* (159:21), although the *Ben Ish Ḥai* recommended stringency.

The mitzvah of the morning *netillat yadayim* is in some ways more lenient than that of *netillat yadayim* for eating bread, as explained above in halakha 12, but in other aspects it is more stringent. For example, for eating bread one may ask another person to pour the water on one's hands even though that person has not performed the mitzvah himself. Furthermore, technically it is not necessary to pour water three times on each hand for the mitzvah of *netillat yadayim* to eat bread.

Therefore, the *Lev Ḥayim* Palachi (Vol. I, #68) recommended that one avoid having a non-Jew pour the water on one's hands for the morning *netillat yadayim* even though one may be lenient regarding the mitzvah of *netillat yadayim* for eating bread.

כג. אסור לאשתו בימים שאיננה טהורה ליצוק מים על ידיו, אף על פי שאינה נוגעת בו, אבל מותר לה להכין מים בכלי כדי שיטול מהם שחרית, ואף בני אשכנז יכולים להקל בזה. [טהרת הבית ח"ב עמ' קצז] **ואשה** אחרת שאינה אשתו, גם כן לא תיצוק מים על ידיו בימי נידותה [ראה במורה באצבע ולב חיים, הובאו בכה"ח ס"ק לח], אבל אם הביאה לו המים לנטילה, רשאי ליטול מהם, כל שאינה שופכת המים על ידיו. [כ"נ מד' הטה"ב ח"ב עמ' קצט סוד"ה והנה]

Water poured by *nidda*

23) During those days when one's wife is *nidda*, she may not pour water on his hands for the mitzvah of *netillat yadayim*, even if she does not touch him. She may, however, bring him a container of water so that he can perform the mitzvah upon waking up in the morning. This is permissible even for Ashkenazic Jews.

During the days that a woman is menstruating, she must not pour water on any man's hands [not even her father's hands] for the mitzvah of *netillat yadayim*. If she simply brings a container of water to a man, however, he may use it for the mitzvah.[173]

173. Women who are *nidda*

The Rashba and other *Rishonim* (comments to *Ketubot* 61a) explained that a woman may not pour the water on her husband's hands while she is *nidda* because such an act demonstrates fondness and might lead the couple to other forbidden acts. Based on this, Maran the Rishon Letziyon ruled (*Tahorat Habayit* Vol. II, page 197) that a woman who is *nidda* may not pour water on her husband's face, hands or feet.

Regarding the mitzvah of the morning *netillat yadayim*, Harav HIDA (*More Ba'etzba* and *Kesher Godel*) ruled that a woman who is *nidda* must not pour water on any person's hands. In her status, she cannot be effective in dispelling the harmful forces from someone else's hands. This ruling is cited in the *Kaf Hahayim* Sofer (4:38).

Bringing a container of water

The *Poskim* debated whether a woman who is *nidda* may prepare a container of water for her husband, with which to wash himself. Rabbenu Yona ruled that it is forbidden, but Maran the Rishon Letziyon demonstrated (*Tahorat Habayit* Vol. II, page 197) that a number of *Rishonim* ruled that it is permitted. Based on this, he ruled that it is technically permissible for a woman who is *nidda* to fill a bathtub with warm water for her husband. He added that although many Ashkenazic *Poskim* ruled stringently in this matter, they would agree that she may bring her husband a container of water for the mitzvah of *netillat yadayim*. Preparing bath water is an act of providing her husband physical pleasure and comfort, whereas bringing him water for *netillat yadayim* is simply assisting him to perform a mitzvah. The *Shevet Halevi* and *Be'er Moshe* concurred with this.

Maran the Rishon Letziyon also ruled (ibid., page 199) that it is permissible for a woman who is *nidda* to open the faucet for her husband to place his hands under the flowing water. Even for those who follow the stringent ruling of Rabbenu Yona it is permissible if she turns on the faucet while he is not looking or if she turns it on in an unusual way (such as with her left hand) to remind them of her status. The *Halakha Berura* (page 76) ruled that, without question, a woman who is *nidda* may prepare a container of water for any man other than her husband.

Woman who is not *nidda*

The *Shulhan Arukh* (*E.H.* 21:5) states that it is forbidden for a man to employ any woman, whether she is an adult or a child, to wash his face, hands or feet. The *Kaf Hahayim* Sofer (4:38) stated that this applies only to bathing for comfort, since this is an intimate act. It is technically permissible, however, for a woman to wash a man's hands if it is for a mitzvah. Nevertheless, it is best to avoid this as well.

Maran the Rishon Letziyon (*Tahorat Habayit* Vol. II, page 199) questioned the authenticity of this leniency, but he agreed that it is certainly permissible for a woman to bring a container to a man for *netillat yadayim*.