מניקב. ואף על גב דיש חולקין וסבירא להו דאין לחלק, יש לחוש לסברת המחמירין, ורק בשעת הדחק יש לסמוך על המקילין, אבל לא יברך בשם ומלכות, אלא יהרהר שם ומלכות בלבו. [באו"ח פ' טהרות הלכה ה. ובכה"ח סופר ס"ק יד]. ובכלי שיש בו סדק, אם הוא כלי זכוכית, אפילו הסדק דק מאד שאינו אפילו כמוציא משקה, אם אין הכלי יכול לקבל עתה החמין כצונן אין ליטול בו. [משנ"ב ס"ק יא וביאוה"ל שם, כה"ח שם]

ז. כלי נחושת שניקב, מותר לסותמו בבדיל, וכשר לנטילת ידים. וכלי חרס שניקב, וסתמו בחרסית, אם אין לו כלי אחר רשאי ליטול בו ידים. וכלי נחושת שניקב וסתמו בזפת, כשר לנטילת ידים בברכה. [הליכו"ע ח"א עמ' שכח]

ח. כלי שנפחת מלמעלה, ויכול לעמוד על שוליו שלא במסומך ולקבל רביעית, כשר לנטילת ידים אם אין לו כלי אחר, אך יזהר ליטול בה במקום שנפחת ששם הכלי נמוך דבשפה אחרת שהכלי גבוה,

Although other *Poskim* ruled that there is no difference between a cracked container and a punctured one, we follow the stringent opinion in practice. If no other container is available, however, one may use a container with a crack that is only *motzi mashke* but one must not pronounce God's Name when reciting the blessing afterward. Instead, one should think the Name as if one pronounced it.

Cracked glass containers

The halakha is even more stringent regarding glass containers. Once any crack appears in a glass container it may not be used for *netillat yadayim* if it is no longer safe to pour hot water into it. Even if the crack does not leak at all and it is not even *motzi mashke*, the container is disqualified for this mitzvah.

Day 42

Containers with patched holes

7) If a copper container has been punctured but it has been sealed with a tin patch, it is fit to use for the mitzvah of *netillat yadayim*. Likewise, if a hole in a copper container is sealed with pitch, the container is fit for the mitzvah and one must recite the blessing of *al netillat yadayim* as well.[52] If an earthenware container has been punctured and was repaired with clay, it may be used only if no other container is available.

If container's top is broken

8) If a container's top section has broken off but it still stands steadily and it can hold *revi'it* of water, it may be used for *netillat yadayim* if no better container is available.[53] When using it, one must take care to pour the water

52. The *Ben Ish Hai* and the *Kaf Hahayim* Sofer both ruled that pitch may be used to repair a puncture in an earthenware container but not a copper container. Maran the Rishon Letziyon (*Halikhot Olam* Vol. I, page 328) demonstrated that a number of *Poskim* ruled that even a copper container repaired in this manner is kosher. Once we ascertain that the mitzvah of *netillat yadayim* can be performed with this container, it follows that one may recite the blessing of *al netillat yadayim* as well. There is a glaring error in the original *Yalkut Yosef* (footnote on page 56).

53. Broken containers

If the top section of a container has been broken, it is still permissible technically to use that container for the mitzvah of *netillat yadayim* as long as it can still hold *revi'it* of water and it can stand on its own without spilling its contents. One may even recite the blessing of *al netillat*

כמה אחרונים מחמירין וסבירא להו דלא חשיבא כלי, כיון שאין הכלי מחזיק המים במקום ההוא שנשפכין דרך הצד שנפחת. [משנ"ב ס"ק יב, באו"ח פ' תזריע ה"ח]

ט. לכתחלה בודאי נכון להדר שיהיה הכלי שלם. [ח"א ומשנ"ב סוף סק"י]

from the lowest point of its sides since many *Poskim* ruled that the sides of the container above that level cannot hold water and have lost the status of *keli*.[54]

Choose the best

9) Whenever possible, one should use a container that is not punctured or cracked at all.

yadayim after using it. This is the ruling of the *Halakha Berura*, explaining that this follows the opinion of Rambam and Maran in the *Bet Yosef*. The *Mishna Berura* (159:12), however, ruled that this container may be used only if its owner has decided to continue using it regularly despite the fact that it is broken. Whenever possible, therefore, it is best to choose an unbroken container rather than one that is broken and disqualified according to the *Mishna Berura*.

Even according to Rambam, the container is considered fit for the mitzvah only if it still has the basic shape of a container. If its shape has been ruined altogether so that it no longer is susceptible of becoming *tame*, it is no longer fit for this mitzvah even if it still holds *revi'it* of water and can stand flat. This is no longer considered a *keli* whatsoever.

Container with a broken handle

If the container itself is whole but its handle has broken off, it is certainly still kosher for use for the mitzvah of *netillat yadayim*, and even the *Mishna Berura* would agree to this. The broken handle does not give the container the status of a broken *keli*, as long as it can still be used and lifted even though it has no handle. If it is impossible to lift now that its handle has broken off, it is disqualified according to the *Mishna Berura*. See more about this in *Piske Teshuvot* (page 358).

54. Container broken on one side

The *Mishna Berura* (159:12) and the *Halakha Berura* (page 105) both ruled that if the container is broken on one side, it can be used only by pouring the water from the lowest side but not from the higher, unbroken side.

Broken container with sharp edges

The *Peri Megadim* (*Mishbetzot Zahav* 159:3) wrote that it is likely that if the container is dangerous to use because of its sharp, jagged edges, it is not fit for the mitzvah at all. The *Hazon Ish* (21:3) ruled likewise that such a container is no longer considered a *keli*.

Container with a nick in the top

The *Mishna Berura* (*Sha'ar Hatziyun* 159:15) ruled that if the top of a container is nicked it is certainly still fit for *netillat yadayim* but one must pour the water from the side that is nicked. Obviously, the case is where the nick lowered the level of the container at that point. If it is simply a nick on the side of the container's lip that leaves the top of the container level all the way around, it is likely that one may use it on any side one chooses. Furthermore, if the nick is very small and barely visible to the eye, it may still be used as usual. This is the ruling of the *Eshel Avraham* Butchatch (159:4).

The *sefer Birkhot Shamayim* commented that the nicked container can still be used only if the nicked section is quite wide and it is possible to pour water only through the nick. If the nick is so small that whenever one attempts to pour water from it the water will run over the sides of the nick, the container cannot be used. If water runs over the unbroken section of the container's lip, the water is not being poured from a *keli*. The *Piske Teshuvot* (page 357) wrote that this ruling can be contested, but he admitted that the custom is to follow the stringency mentioned here.