כשמוטה על צדו, אבל לא ממים יתרים שמחזיק כשאוחזין אותו בידים במישור, שהם אינם באים מכח כלי. [הגר"ז סי' קנט ס"ז]

יא. קנקן שיש לו בליטה בשפתו כעין משפך, שבולט החוצה משפת הכלי, אם היה הפתח הזה בולט מעל שפת הכלי, יש מחמירים שלא יטול מכלי זה דרך הפתח, אלא משפת הכלי הנמוכה יותר, והטעם משום שאין הכלי מחזיק המשקה רק עד השפה, לכן מהשפה ולמעלה אין שם כלי עליה. [משנ"ב ס"ק כד]. ומנהג הספרדים להקל בזה. [מחב"ר, בא"ח פ' תזריע ה"ז]. וטוב להזהר בזה היכא דאפשר. [בא"ח שם, כה"ח סופר סק"י. וע"ע אור לציון ח"ב עמ' רצט]

as much water as the container can hold when lying without being supported. If he uses more than that amount of water, the extra amount is not considered to be held in a container.[56]

Day 44

Spout on a pitcher

11) Most pitchers have a spout to facilitate pouring. Some *Poskim* ruled that if this spout rises higher than the rest of the pitcher's rim, one may not use this pitcher for *netillat yadayim* and pour the water through its spout. They argued that the spout cannot be considered part of the container since it is not possible to fill the container up to the top of the spout. Instead, one must pour the water from the lower rim of the pitcher. Sefardic Jews may practice leniently regarding this case, but it is commendable to avoid it if it is possible.

56. A careful reading of Rav Zalman's ruling reveals that one must fill the container with no more water than it can hold without being supported or held. One may not fill it with more water than that amount and then use only the lesser amount for *netillat yadayim*. If it is filled with more water than it can hold without support, its contents are a mixture of water in a *keli* and water that is not in a *keli*.

Pot covers

If an inverted pot cover can hold *revi'it* of water even without being supported, which depends generally on the type of handle attached to the top, it should be permissible to use it for *netillat yadayim*. There is a different issue to contend with, however. Maran ruled in the *Shulḥan Arukh* (159:4) that if someone fit a sack into a frame so that it stands straight and lined the inside with pitch so that it is waterproof, he nevertheless may not use it for *netillat yadayim* since sacks are not made for the purpose of holding liquids. Since our pot covers are not made to be inverted and to hold liquids, they should be disqualified for *netillat yadayim* for the same reason. Although Maran ruled (159:3) that a barrel's cover may be used for *netillat yadayim* if it is made to stand steady when inverted, that is because it was normal for the covers to be used to hold liquids in those cultures, as explained by the *Bayit Ḥadash* and the *Mishna Berura* (159:17).

The Rashba, in his *Torat Habayit*, ruled stringently regarding all pot covers. In his *Torat Habayit Hakatzer*, however, he seems to have retracted this ruling, as pointed out in the *Mishna Berura* (*Sha'ar Hatziyun* 159:21). The *Bayit Ḥadash* ruled that pot covers are kosher only if the owner designated them to be used for containing liquids. The *Ture Zahav* refuted this position. Following the principle of ruling according to the lenient position regarding the halakhot of *netillat yadayim*, pot covers may be used for this mitzvah and the blessing of *al netillat yadayim* may be recited as well.

In conclusion, if a pot cover or barrel cover is made specifically to be used when inverted to hold liquids, it is kosher to be used for *netillat yadayim* even if it cannot stand and hold the liquid unless it is supported from the bottom. If the cover was not made for this purpose but it is sometimes used to hold liquids, it can be kosher for *netillat yadayim* only if it can stand flat and hold *revi'it* of water without any support. If it is never used to hold liquids, it is disqualified even if it can stand flat and hold *revi'it* of liquid without being supported. See more about this in *Halakha Berura* (pages 107-109).

ואם היה הפתח של הקנקן שווה לשפת הכלי, רשאי ליטול מכלי זה, גם מן הפתח. [משנ"ב שם] **ואם** היה הפתח של הקנקן נמוך משפת הכלי, יש מחמירים שיטול רק דרך הפתח, ולא מהשפה של הכלי, והטעם משום דאין הכלי מקבל מים רק עד הפתח, ונמצא שלמעלה מזה אין שם כלי עליו. [משנ"ב שם]. ומנהג הספרדים להקל בזה. [מטה יהודה הו"ד במשנ"ב שם]. ונכון להזהר בזה שיטול מהפתח הנמוך. [ראה כה"ח שם]

יב. כלי שיש לו פתח בולט בשפתו, ועושין בראש הקנה הדק כמין מרזב בולט שיוצקין ממנו דרך שם, יש אוסרין ליטול דרך אותו העשוי כמים מרזב מפני דשם אין לו דרך כלי, כיון שאינו מחזיק שם משקין, ולדבריהם צריך ליטול דרך הרחב שהוא ביושר ואין עשוי כמין מרזב. ויש חולקין בזה וסברי

If the spout of the pitcher is the same level as the rest of its top, the pitcher may be used for *netillat yadayim* even when pouring through the spout. If the spout is lower than the top of the pitcher, according to some *Poskim* it may be used only if pouring the water through the spout. The top section of the pitcher that rises above the spout cannot hold water and therefore does not have the status of a *keli*. In this case as well, Sefardic Jews may practice leniently, but it is commendable to be stringent and pour only through the spout.[57]

Spout on a kettle

12) Old-fashioned-style kettles have a spout as well, but instead of being an extension of the top edge, the spout is a little tunnel through which one can pour the water or tea. Some *Poskim* ruled that this spout is not considered part of the *keli* since it is not made as part of the container for the liquid. Its purpose is only to facilitate pouring the liquid. According to those *Poskim*, if someone wishes to perform *netillat*

57. Cup with built-in straw

According to the principles taught here, it is permissible to use a cup with a built-in straw for *netillat yadayim*, but one should pour the water from the side of the cup and not through the straw itself. This is the ruling of the *Piske Teshuvot* (page 362).

The truth is that even if someone would spill the water onto his hands from the side where the straw is attached, most of the water that would fall onto his hand would fall directly from the cup and only a little water would pour through the straw. According to the *Eshel Avraham* Butchatch, as long as *revi'it* of water comes from the lower level of the cup's edge, even if there is also water coming from the higher level the act of *netillat yadayim* is validated. This is certainly the case if the great majority of the water comes from the lower level and only a small portion comes from the higher level, as happens in this case. Even if the two waters begin as separate streams, as long as they mix together before falling onto the hands, the act of *netillat yadayim* is valid. According to this, it does not matter which side of the cup is held – even if the straw is on the lower side it may be used for *netillat yadayim*.

Furthermore, Harav HIDA (*Maḥazik Berakha*) ruled that one may use a container even if one side of its rim is higher than the other, even if one pours the water over the higher side of the rim. The common custom among Sefardic Jews is to follow this leniency, as explained above. It might be possible to argue, however, that this applies only to a higher rim since its purpose is to be used for pouring from the container, whereas the straw attached to a cup is not intended for pouring.

In conclusion, it is best to hold such a cup in a manner that allows no water at all to pour through the straw onto one's hands.

דשרי ליטול גם דרך שם, וכן מנהג הספרדים. (מטה יהודה ושאר אחרונים, וכן העיד החיד"א במחב"ר שכן המנהג פשוט וכנ"ל בסעיף הקודם). ומכל מקום ירא שמים יחוש בזה ולא יטול דרך שם, אלא יטול דרך פי הרחב שהוא הישר מקום שמחזיק משקין. ומיהו אין למחות ביד הנוהגין היתר בזה ליטול דרך המרזב. [בן איש חי שם]

יג. לא יתן מים לחבירו בחפניו, שאין נוטלים אלא מן הכלי. והוא הדין אם נטל ידו אחת מהכלי ושפך ממנה לידו אחרת, דאינו כלום. ורבינו תם מתיר בזו, כיון שתחלת נטילה לידו אחת היה מן הכלי, והוא שהיתה ידו הראשונה טהורה, כגון ששפך עליה רביעית בבת אחת [ש"ע סי' קנט ס"ק]

והעיקר להלכה כדעה ראשונה, דצריך לשפוך דוקא על שתי הידים, ואם לא אין חשובה נטילה זו כלום. אמנם בדיעבד אם עשה נטילה זו, שנטל ידו אחת, ואחר כך חזר ליתן בה מים מן הכלי ושפך ממנה על ידו האחרת, אם עדיין לא ניגב ידיו ולא בירך, יחזור ויטול ידיו פעם שניה כדת ויברך על נטילת ידים, ואף אם כבר בירך על נטילה ראשונה, אך עדיין לא ניגב ידיו, יטול ידיו שנית כדת,

yadayim using the kettle he must pour the water through the top of the kettle, not through the spout. The custom of Sefardic Jews, however, is to rely on those *Poskim* who ruled that the spout is part of the kettle and it is all one *keli*. Therefore, one may perform *netillat yadayim* by pouring the water through the spout. Harav HIDA (*Mahazik Berakha*) testified that this is the common custom.

Someone who possesses a high degree of the fear of Heaven will make sure to pour the water from the top of the kettle if he uses it for the mitzvah of *netillat yadayim*. Nevertheless, there is no basis to protest against someone who practices leniently in this matter, being that it has become the common and accepted practice.

Day 45

Pouring from hand to hand

13) It is not possible to perform the mitzvah of *netillat yadayim* by having one person pour water from his cupped hands onto another person's hands. *Netillat yadayim* means that the water is poured from a *keli*. Even if someone pours water onto one hand from a *keli* and then he casts that water from the one hand onto the other, it is not valid. In this case, however, Rabbenu Tam ruled that it is kosher since the original spilling was from a *keli*. Even according to this opinion, this is possible only if he poured at least *revi'it* of water on the first hand so that the water remained *tehorim* until being spilled onto the second hand.

In principle, however, the halakha follows the first, more stringent opinion. Therefore the water must be spilled directly onto each hand from a *keli*; otherwise the mitzvah has not been performed at all. If someone did perform *netillat yadayim* in the manner permitted by Rabbenu Tam and he has not yet dried his hands or recited the blessing, he should pour water again from the *keli* onto the second hand. Then he can recite the blessing of *al netillat yadayim*.

If he has already recited the blessing after the first hand-washing but he has not yet dried his hands, he must repeat *netillat yadayim* in the proper manner and only then dry his hands. The blessing he has recited will count for the act of *netillat yadayim* that follows