The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קנ"ט סעיף ה'

Overview

Siman 159 Seif 5:

If a utensil was originally made where it could not stand without support but is only used in conjunction with support is considered a utensil. Therefore, a utensil filled with holes on the bottom with a narrow mouth and when one places his finger on the opening the water does not pour out but when he removes his finger the water pours out, it may be used for washing even though it can't hold anything since it was made to hold water in this manner and for this primary use it is considered a utensil. Certainly a utensil with a plughole on the bottom may be used since it was made to hold water with the plughole in place.

- From the wording of Shulchan Aruch there is no distinction whether the holes are large or small but the words of Rambam imply that this applies only when the holes are small and even when one removes his finger the water drips out slowly. (M.B. 23)
- Later authorities write that one should not wash with a utensil that has a spout when the spout is raised above the rest of the utensil since the utensil can only hold water up until the spout (but not at the height of the spout). If the spout is the same height as the rest of the mouth of the utensil one may pour from the spout. If the spout is lower than the rest of the utensil one must pour the water out of the spout but some authorities permit pouring from the mouth of the utensil in this case. These guidelines apply if the spout is shaped like a half-circle but if the spout is a tube Magen Avrohom indicates that one may wash from that spout but others do not permit washing from the spout. (M.B. 24)
- Rema refers to a utensil with a peg in the bottom and when one wants to wash he knocks out the peg and the water pours out. One must replace the peg for each "pouring." (M.B. 25)
- If a utensil had a hole and one filled the hole with a plughole it is comparable to having constructed the utensil in this manner since the plughole makes it essentially into a new utensil. (M.B. 27)
- As a result of the presence of the plughole water does not pour out of the hole. (M.B. 28)

Halacha Highlight

Washing from an urn

Rema Siman 159 Seif 5

כלי שיש בו ברזא למטה

A utensil that has a plughole on the bottom

Rema rules that one may wash with a utensil that has a hole on the bottom as long as the hole is sealed with a ברזא—a plughole. Since it was made to hold water with the plughole in place, it is not considered a broken utensil and may be used for washing. Mishnah Berurah (ס"ק כ"ז) adds that even if the utensil was not originally made with a hole on the bottom and developed a hole over time that one then plugged with a plughole, it may be used for washing. His rationale is that once the hole developed the utensil lost its status as a *kli* and by plugging up the hole it is as if he made a functional *kli* from scratch.

When a utensil has a plughole, one has two options how to use it for washing. One option is to wash through the hole that is sealed with the plug hole. This means that one removes the plug hole to wash one hand. He must then return the plughole and remove it again to wash his second hand and repeat the procedure again by replacing and then removing the plughole after washing each hand (מ"ב ס"ק כ"ה). The other option is to pour the water over the rim of the utensil onto one's hand (מ"ב ס"ק כ"ו). This principle is applicable if one wants to wash from an urn that has a spout on the side of the urn near the bottom. One could wash by opening the spigot for water to pour on one hand and then close the spigot and open it again to pour water on his second hand. When doing so one must be certain that the spigot does not allow water to seep out of its sides. For a variety of reasons, however, *Poskim* do not recommend washing one's hands out of such a utensil and it is preferred to pour the water from the urn into a cup and from the cup onto one's hands (פסקי תשובות אות ט"ז).

Stories to Share

A Proper Vessel?

ש"ע קנ"ט, ה': "כלי..."

Today's amud discusses the halachos of the vessel used for netilas yadayim.

Sometimes when one wishes to wash for bread, finding a cup can be a challenge. One person was in a place where there no proper cup to wash with and the only place to wash was in the bathroom. He had remembered hearing in the name of many poskim that if there is no choice one can wash in a bathroom as long as his hands remain wet until he leaves the bathroom. (הליכות שלמה בשם הגרשז"א, וכן הסיק עוד הרבה פוסקים) Although he was unsure about using a disposable cup for washing, he had learned the halachos and could think of no reason not to use such a cup. After all, it was surely a good vessel and just because most people throw it out after one use, should not change the fact that it can be used multiple times like any bona fide vessel.

When he got back home and asked his rav if he had acted correctly, he was shocked to hear that Rav Moshe Feinstein apparently would have disqualified using such a vessel. "Rav Moshe Feinstein forbids using a disposable cup for kiddush since it is not a proper vessel. Presumably, the same holds true for using such a cup to wash one's hands for bread."

אג"מ, או"ח, ח"ג, סי' ל"ט

But when the astonished man asked a great talmid chacham to explain the sevara of Rav Moshe, he was gratified to learn that Rav Moshe may have permitted using such a vessel for washing after all. "Rav Moshe wrote that teshuvah in 1968. The only cups available at that time were Dixie cups, made of waxed paper which would fall apart if used too many times or if the liquid was left in them for a long period of time. Regarding such vessels Rav Moshe was stringent. But today's plastic cups do not fall apart even after many uses. Although the custom is to throw them out after one use, presumably this presumably does not render them unfit for use for either kiddush or washing one's hands for bread."

כן שמעתי בשם חכם א', ולכו"ע מסתבר טעמיה