

MIKVE ISRAEL HASHEM

WHAT TO DO WHEN THERE IS NO MIKVAH AND A MAN NEEDS TO IMMERSE AFTER RELATIONS OR AFTER HAVING A SEMINAL EMISSION

9 KAVIM IN PLACE OF THE MIKVAH

WHEN THERE'S NOT ENOUGH TIME TO IMMERSE IN THE MIKVAH BEFORE SAYING THE BERACHOT OF THE TORAH AND THE KERIAT SHEMA, OR WHEN ONE CAN NOT IMMEDIATELY FIND A MIKVAH, THERE'S A GREAT ADVICE THAT WILL SUBSTITUTE THE MIKVAH, AND THAT IS TO STAND UNDER A SHOWER AS THE EQUIVALENT OF 9 KAVIM POUR DOWN FROM THE SHOWER. THIS IS ACCOMPLISHED BY STAYING 3 MINUTES APPROXIMATELY UNDER THE SHOWER (SO THAT EVEN WITH FLOW RESTRICTED SHOWERS 9 KAVIM WILL POUR DOWN) AS FOLLOWS:

- First one must wash the bottom part of his feet so that they are wet, and afterwards as the water from the shower is coming down he should stand with his head bent and his arms folded on his chest but not so tight so that there will be some space for the water to pass by all places (Mate Ephraim Siman 606, Letter 10, Mishna Berura 88, 4)

9 kavim = 23 liters = 24 quarts

In a flow restricted shower 2.5 gallons or 9.5 liters pour down per minute

In a regular shower close to 10 gallons or 38 Liters pour down per minute

So with 3 minutes we have enough water
to satisfy the 9 kavim requirement

NETILAT YADAIM IN PLACE OF THE MIKVAH

WHEN THERE'S NOT ENOUGH TIME TO IMMERSE IN THE MIKVAH BEFORE SAYING THE BERACHOT OF THE TORAH AND THE KERIAT SHEMA, THERE'S A GREAT ADVICE THAT WILL SUBSTITUTE THE MIKVAH, AND IT CONSISTS OF WASHING THE HANDS WITH A VESSEL [KELI] FORTY TIMES. WHEN THE PERSON WILL FIND A MIKVAH THEN HE MUST GO AND IMMERSE.

THE ORDER IN WHICH THE HANDS SHOULD BE WASHED IS THE FOLLOWING:

FOLLOWING THE LETTERS OF THE EXPANDED NAME OF HASHEM FILLED WITH YUDIN WHICH ADDS UP TO 72.

יוד - הי - וין - הי

THERE ARE TEN LETTERS IN THIS NAME. THEN WE MUST WASH AS FOLLOWS:

- 1- FOR EACH LETTER WE WASH ONCE EACH HAND ALTERNATELY SO THAT WE WILL NEED TO WASH 20 TIMES, TEN FOR EACH HAND [EX. WE TAKE THE VESSEL WITH THE LEFT HAND AND POUR WATER ON THE RIGHT HAND ONCE CONCENTRATING ON THE LETTER YUD, THEN WE TAKE THE VESSEL ON THE RIGHT HAND POUR WATER ON THE LEFT CONCENTRATING ON THE SAME LETTER YUD. THEN WE REPEAT THIS PROCEDURE FOR THE NEXT 9 LETTERS.]
- 2- THEN WE WASH EACH HAND TEN TIMES CORRESPONDING TO THE TEN LETTERS, BUT THIS WE DO AS FOLLOWS: TEN TIMES WE WASH THE RIGHT HAND CONCENTRATING ON ONE LETTER EACH TIME, FIRST TIME THE YUD, SECOND

THE VAV, THIRD THE DALET, AND SO ON UNTIL WE COMPLETE THE TEN TIMES AND WE WASH TEN TIMES THE LEFT HAND IN THE SAME MANNER.

AT THE BEGINNING IT MAY SEEM CONFUSING AND DIFFICULT BUT AFTER A FEW TIMES IT WILL BECOME VERY EASY TO DO AND WILL ONLY TAKE ONE TO TWO MINUTES. AND IT WOULD BE A SHAME NOT TO DO IT OUT OF LAZINESS, FOR THE BENEFIT IS IMMEASURABLE.

AND IT SHOULD AFFLICT THE PERSON THE FACT THAT HE IS NOT ABLE TO IMMERSE IN A MIKVAH AS HE SHOULD, AND HE SHOULD THINK AT THE TIME OF THE NETILAH THAT THE TUMAH [IMPURITY] IS LEAVING HIM. AND THIS SHOULD BE DONE ONLY BY ONE WHO CAN NOT GO TO A MIKVAH IMMEDIATELY AND MUST WASH BEFORE SAYING THE BERACHOT AND THE KERIAT SHEMA. BUT AS SOON AS HE IS ABLE TO GO TO THE MIKVAH HE SHOULD DO JUST THAT.

The source for what we've said is the writings of the Holy MAHARAM MI TCHERNOBYL ZTK'L printed in the beginning of the book Chessed le Avraham dealing with washing the hands when there's no Mikvah available. And also in the Sefer Shulchan ha Tahor by the Gaon mi Kamarna (Siman 88 Saif Bet) That this the BAAL SHEM TOV established, and who like him to determine things of purity and impurity for which a knowledge of holiness is necessary and we know that the Torah of the Baal Shem Tov is from the heavens.

And this advice is also found in Sefer Baal Shem Tov who brings it from the Sefer Emet le Yaakov Ninio ZTK'L Page 117 as had been received from the ARIZAL.

And according to my knowledge this advice will be good to save us from the possibility that we may be saying Berachot and the name of Hashem, and other things of Keddusha in impurity before going to the Mikvah, and sometimes some people will delay saying the Keriat Shema until after its time, and this we know from many ACHARONIM that should not be done.