ידו, או בגב ידו, ואינו יכול ליטול ידיו אלא עד סוף קשרי אצבעותיו, שרשאי לברך גם כן "על נטילת ידים". [הליכו"ע ח"א עמ' שכה]

יט. כל הנוטל ואינו מהפך ידיו אנה ואנה בשעת הנטילה, הרי זה קרוב לודאי שאין המים באים על כל היד, וכנראה בחוש הראות, לכן יזהר להפך ידיו בשעת נטילה אנה ואנה, כדי שיבואו המים על כל היד. [בן איש חי פ' שמיני הלכה ג]

hand and he must keep it dry, he may perform this mitzvah by pouring water on his fingers up to the joints meeting his palm and then he can recite the blessing of *al netillat yadayim*.

Ensuring that every part gets wet

19) If someone does not rotate his hands while pouring the water on them, it is very likely that part of his hands will not become wet. Therefore, it is important to develop the habit of rotating the hands while pouring the water on them to make sure that every part of the hands becomes wet.

Day 25

the *Bet Yosef* that Maran ruled that technically it is sufficient to follow the second opinion, but that it is recommended to follow the first one in practice since it is not difficult and it satisfies the opinion of all the *Poskim*.

The *Ben Ish Hai* and the *Halikhot Olam*

The *Ben Ish Hai* (*parashat Shemini* halakha 15) wrote that the halakha does not follow the lenient opinion in this matter. Nevertheless, when someone has no other choice he may rely on the lenient opinion but even then he must not recite the blessing of *al netillat yadayim*.

Maran the Rishon Letziyon (*Halikhot Olam* page 325) complained that the *Ben Ish Hai* should not have written that "the halakha does not follow the lenient opinion in this matter" since Maran wrote that technically the halakha follows the lenient opinion. Despite the fact that many *Rishonim* (*sefer Mitzvot Gadol*, Rabbenu Hanan'el, the *Arukh*, the *Or Zaru'a*, the *Eshkol*) concurred with the stringent opinion of Rabbenu Yitzhak Alfasi, as the *Bi'ur Halakha* pointed out (in fact, the *Ma'amar Mordekhai* stated that this is the plain meaning of Rambam as well), we cannot escape the fact that many *Rishonim* ruled leniently. The *Terumat Hadeshen* (cited in *Bet Yosef Siman* 160) laid a principle stating whenever we find such a doubt regarding the halakhot of *netillat yadayim*, we follow the lenient opinion. This appears to be the basis of Maran's lenient ruling in this case. Therefore, the *Ben Ish Hai* should not have written that the halakha does not follow the lenient opinion in this matter.

It must be, Maran the Rishon Letziyon decided, that the *Ben Ish Hai* felt that this halakha was decided by the Arizal, as found in *Sha'ar Hamitzvot* (*parashat Ekev*), necessitating one to pour water over the entire hand, including the fingers and the palm up to the wrist. Since the Arizal ruled according to the opinion of Rabbenu Yitzhak Alfasi, the *Ben Ish Hai* concurred with his ruling with finality, following his principle of ruling like the opinion of the Kabbalists even when it runs counter to the *Poskim*. The *Kaf Hahayim* Sofer (161:35 and 36) ruled likewise.

Maran the Rishon Letziyon rejected this, based on the principle that we follow the rulings of Maran. Therefore, we fall back on the rule to follow the lenient opinion regarding the mitzvah of *netillat yadayim*. In practice, therefore, if someone has an injury on his palm or the back of his hand and he must keep it dry, he may perform this mitzvah by pouring water on his fingers up to where they meet his palm and then he can recite the blessing of *al netillat yadayim*. This is the halakha, although it runs counter to the decisions of the *Ben Ish Hai* and the *Kaf Hahayim* Sofer. Earlier in the *Halikhot Olam* (page 321), Maran the Rishon Letziyon explained that since we rule that one can fulfill the mitzvah of *netillat yadayim* in this manner, one may recite the blessing as well. The principle of *safek berakhot lehakel* does not apply in this case.

וגם למנהג שנוהגין העולם כיום, כהדעה ליטול כל היד, מה מאד טוב ליזהר שלא לצמצם בשיעור מים אלא יטלנה בשפע, דאם יצמצם רק כשיעור רביעית עלול מאד שישאר חלק מהיד בלי נטילה, וצריך להשגיח הרבה על זה. [ביאור הלכה סו"ס קסא]

כ. אף על פי ששיעורם ברביעית, יוסיף ליטול בשפע, דאמר רב חסדא (שבת סב ע"ב): אנא משאי מלא חפני מיא, ויהבו לי מלא חפני טיבותא. [ש"ע סי' קנח ס"י]. ומכל מקום לא יעשה על מנת להתעשר, דאם כן עובד הוא על מנת לקבל פרס, אלא יעשה לכבוד ה' יתברך. [של"ה, הובא באחרו']

כא. יש אומרים שהנוטל ברביעית מצומצם, אינו נקרא מזלזל בנטילת ידים, ואינו רואה דבר רע, אלא שכל המוסיף מוסיפין לו טובה. [ב"ח, דרישה, מט"י]. ויש אומרים דגם אם נוטל ברביעית מצומצם בא

Furthermore, since the common custom today is to wash the entire hand up to the wrist, it is highly recommended to use much more than the minimum amount of water. If someone pours no more than *revi'it* of water on his hand, it is highly probable that the water will miss part of the hand. Therefore, one should use plenty of water and take care to pour it over the entire hand.

How much water to use

20) *Revi'it* of water is sufficient to wash both hands for *netillat yadayim*. Nevertheless, our Sages recommended that one use plenty of water. The Talmud (*Shabbat* 62b) relates that Rav Hasda declared, "I wash with fistfuls (an expression meaning an abundant amount) of water and they (Heaven) give me fistfuls of good things." When performing this mitzvah, however, one's intentions should be to honor God by fulfilling His mitzvah, and not for the sake of becoming wealthy. We are not supposed to perform mitzvot for the sake of their reward.[20]

As above

21) Some *Poskim* claimed that if someone performs *netillat yadayim* with the minimum *revi'it* of water when more water is available, he is nevertheless not considered to be someone who belittles the mitzvah and he will not be punished for it. If he uses more water, however, he will receive abundant blessing.

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20. The *Aharonim* cited this in the name of the *Shene Luhot Haberit*. The *Petah Hadevir* (158:12, cited in the *Kaf Hahayim* Sofer 158:81) explained that the rule forbidding us from performing mitzvot for the sake of their reward applies to the performing of the basic mitzvah. It is permissible, however, to perform deeds beyond the halakhic requirements for the sake of receiving reward for them. Therefore, one may use an abundance of water for *netillat yadayim* intending to be rewarded with wealth.

The *sefer Ma'avar Yabok* (Unit 3, chapter 19) cited the story related in the *Zohar* about a man who was blessed with wealth for performing the mitzvah of *netillat yadayim* in an optimal manner. This story appears above in the preface to this *Siman*. He deduced from the *Zohar* that the moment someone is about to perform a mitzvah is an auspicious time to pray. This is even more applicable when performing *netillat yadayim* since washing and purifying always inspires Heavenly mercy. Therefore, he developed the practice of reciting the following prayer every time he performed the mitzvah of *netillat yadayim*: רִבּוֹן כָּל הָעוֹלָמִים מַלֵּא יָדַי מִבִּרְכוֹתֶיךָ, וּמִבִּרְכוֹתֶיךָ יְבוֹרַךְ בֵּית עַבְדְּךָ לְעוֹלָם, בָּרְכֵנוּ אָבִינוּ כּוּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ. – "Master of the entire Universe! Fill my hands with Your blessings. May Your servant's home be blessed by You forever. O Father, bless us all as one with the light of Your Countenance."

לידי עניות. [כן משמע מהב"י סי' ק"ס, מאמ"ר, גר"ז]. ועל כן יש ליזהר וליתן דעתו בכל עת שנוטל שיטול יותר מרביעית כדי לצאת אליבא דכולי עלמא. [כה"ח סופר ס"ק עט]

כב. אחר שנטל ידיו, נכון שישפשפן זו בזו, אפילו שפך עליהן רביעית, או הטבילן בנהר או במקוה. [ראה ש"ע סי' קסב ס"ד וס"ז]. וכן יש לנהוג על פי דעת האריז"ל והרש"ש, ולדבריהם אחר הנטילה ישפשף הימין ג' פעמים בזה אחר זה, ויחזור וישפשף השמאל גם כן ג' פעמים בזה אחר זה. [ראה בא"ח פ' שמיני הלכה ד, כה"ח סי' קסב סק"ב]. ומכל מקום אין זה מעכב, שאף אם לא שפשף ידיו אחר הנטילה יצא ידי חובה. [משנ"ב שם ס"ק כד, כה"ח שם ס"ק טז]

Others ruled that if he uses only *revi'it* of water when more is available he will be punished with poverty. Because of this debate, one should make sure to always use plenty of water for this mitzvah to make sure that one does not belittle it.

Wiping hands on each other

22) After pouring the water on the hands, one should wipe each hand with the other. Even if one had poured *revi'it* of water on each hand or if one had dipped the hands in a river or a mikveh, it is proper to wipe the hands on one another afterward, fulfilling the instructions of the Arizal and Harav Shalom Sharabi. They taught that, after someone pours water on his hands, he should wipe his right hand three times with his left hand and then wipe his left hand three times with his right hand.

Technically, however, it is not necessary to wipe the hands on one another. Once someone has poured the water on his hands in the proper manner, he has fulfilled the mitzvah of *netillat yadayim*.[21]

Day 26

21. Rabbenu Yaakov, author of *Arba'a Turim* (*Siman* 162:6), wrote that "one should pour *revi'it* of water on both hands at once, or *revi'it* of water on each hand, and then wipe each one with the other." Maran in the *Bet Yosef* wrote that it appears from this that one is obligated to wipe the hands on each other. He then demonstrated that this is the opinion of Rambam (*Hilkhot Mikva'ot* 11:2; introduction to commentary on tractate *Yadayim*), the *Kol Bo* (citing Rabbenu Avraham ben David) and *sefer Mitzvot Gadol* (citing the Tosafot). Rabbenu Shimshon, however, interpreted the term *leshafshef* as "to dry" rather than "to wipe [the hands] on each other."

Maran deduced from Rabbenu Asher that we are obligated by the halakha to wipe the hands on each other, but he remained undecided whether the *Kol Bo* agrees that it is an obligatory part of the mitzvah of *netillat yadayim* or if it is voluntary. Harav HIDA (*Birke Yosef* 162:2) demonstrated from several *Rishonim* that it is obligatory. Since Maran cited the *Arba'a Turim* in the *Shulhan Arukh* (162:4), it appears that he concurred with this opinion, ruling that it is an obligation. The *Matte Yehuda* Ayash (162:1) agreed with this position, and he added that it might be that the purpose of wiping the hands on each other is for cleanliness. In contrast, the *Bayit Hadash* interpreted the *Shulhan Arukh* to mean that wiping is only a voluntary part of the mitzvah, explaining that since Maran was undecided about it, he ruled leniently. The truth is that this is the plain meaning of the words in the *Shulhan Arukh* (162:7).

Rama ruled (162:2) that one is obligated to wipe the hands on each other. Several *Aharonim* concurred with this. The *Peri Megadim* (*Mishbetzot Zahav* 162:7) explained that the purpose of wiping the hands on each other is to ensure that the water reaches every spot, even between the fingers.

According to the Kabbalists, wiping the hands on each other is a vital element of the mitzvah. They taught that one must first wipe the right hand and then the left hand, as described in the halakha here, which is a translation of the *Ben Ish Hai's* instructions (*parashat Shemini* halakha 4). He explained that although the words of the Arizal imply that wiping each hand one time is enough, Harav Shalom Sharabi taught that one must wipe each hand three times. We can be confident, the *Ben Ish Hai* promised, that Rav Sharabi must have a good source for saying this and that he did not make it up by himself. Therefore, we must follow his teaching. After all, there is certainly nothing wrong with wiping each hand three times even if only one time is