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

כג. לדעת השלחן ערוך (סי' קסב ס"א) הנוטל צריך להגביה ידיו, דהיינו ראשי אצבעותיו למעלה, שלא יצאו מים חוץ לפרק ויחזרו ויטמאו הידים. והיינו כשאינו נוטל כל היד עד מקום חבור היד עם הזרוע, אבל אם נוטל עד שם (וכפי שכן נוהגים להחמיר, ראה לעיל הלכה ט"ז), אין צריך להגביה ידיו. וכן אם שפך על שתי ידיו רביעית בפעם אחת, או רביעית על כל יד ויד, או מטביל את ידיו בנהר, אין צריך להגביה ידיו. [ראה הליכו"ע ח"א עמ' שכו]

ולדעת האריז"ל אפילו באופן שנטל כל היד, ואפילו כששפך רביעית על ידיו, בכל ענין צריך הנוטל להגביה ידיו עד כנגד הראש ולפחות כנגד הפנים. [וכ"כ בבן איש חי פ' שמיני הלכה ה, ובכה"ח סופר סי' קסב סק"א]

Holding fingers upward

23) According to the *Shulhan Arukh*, after someone performs *netillat yadayim* he must hold his hands with his fingers pointed upward so that the water will not run down behind the knuckles and then run back to the fingers [if he would afterward hold his fingers down]. This would render his hands *teme'ot*, impure, all over again.

This applies when someone had washed his hands up to the joints where his fingers meet his palms and he did not wash his palms up to his wrists. Only then does this running of the water become a problem, necessitating one to hold his fingers pointed upward until drying them. If someone had poured the water on his entire hands up to the wrist, as is the common custom (see above in halakha 16), there is technically no necessity to hold the fingers pointed upward. Likewise, if someone had poured *revi'it* of water on both his hands at once or an entire *revi'it* on each of his hands, or if he had performed the mitzvah by immersing his hands into a river, there is technically no necessity to hold the fingers pointed upward. In all these cases, the water on his hands remains pure and cannot defile his hands in any manner.

According to the Arizal, however, one is obligated to raise the hands and hold the fingers pointed upward in every case. He taught that one must raise the hands to the level of one's head, or at least to be parallel with one's face.[22]

necessary. This is known to be the custom of the Kabbalists of Yeshivat Bet El, he added.

22. As explained above in the footnote to halakha 15, if someone pours less than *revi'it* on each hand, the hands become purified but the water on the hands becomes *teme'im*. Therefore, it is necessary to pour water on the hands a second time to purify the water that is on them. The Talmud, referring to such a case, states that it is necessary to raise one's hands with the fingers pointed upward [until drying them]. If someone pours the water on his hands and is not careful to hold the fingers pointed upward, some of the water that is *teme'im* might run down past the part of his hand on which he pours the water. In fact, this is likely to take place since it is nearly impossible to pour the water exactly where it needs to be poured without going a little further. This water is *teme'im* from its contact with the hand it has purified. If that water is allowed afterward to run back onto the fingers, it will render them *teme'ot* all over again. Therefore, our Sages instructed us to hold our fingers pointed upward after performing *netillat yadayim* until after drying the hands and thus prevent this from happening. They found an allusion to this halakha in the verse (*Yeshayahu* 63:9), "*Vaynatelem vaynase'em* – he took them (this word could alternately be interpreted as 'washed them') and he raised them."

All this applies when someone pours the water onto his fingers up to the place where they meet his palm, which is all that is necessary to technically fulfill the mitzvah of *netillat yadayim*. If someone poured the water over his entire hand up to the wrist as we are accustomed to do, there is no reason at all to hold the fingers pointed upward. This is because any water that runs from the palm past the wrist

דיני הברכה

כד. אחר שנטל ידיו קודם הניגוב יברך: "ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת ידים". ואף על פי שאינו אלא מדרבנן שגזרו על זה משום סרך תרומה, מכל מקום שייך לומר על ה' יתברך קדשנו וצונו וכו', שכיון שאנו מקיימים דבריהם מטעם הפסוק שאמר לא תסור מכל אשר יורוך [על פי דברים יז, יא], הרי כשאנו מקיימים מצות חכמים אנו מקיימים מצותו יתברך, וזהו אשר קדשנו וצונו. וזהו הטעם בכל ברכות במצות דרבנן שאנו מברכין עליהם. [ב"י ולבוש סי' קנח ס"א]

Reciting the Blessing

Blessing God for giving us this mitzvah

24) After pouring the water on one's hands and before drying them, one must recite the blessing of בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם – May You, God our Master, King of the Universe be blessed for sanctifying us through His commandments and for commanding us concerning washing hands.

As explained above, the mitzvah of *netillat yadayim* is a rabbinical injunction to protect the sanctity of *teruma*. It is not a commandment of the Torah. Nevertheless, we recite this blessing stating that God commanded us to perform this mitzvah. This is because the Torah did command us to obey the rules instituted by the Sages, as the verse states (*Devarim* 17:11), "Do not veer from the words that they tell you." When we fulfill a mitzvah that our Sages have instituted, we are at the same time fulfilling God's command to obey them. This explains why we recite this text in the blessings over this mitzvah and other mitzvot that our Sages instituted as well.

does not become *teme'im* whatsoever since that part of the hand is beyond the realm of the mitzvah of *netillat yadayim*. Although it is possible that the water that is *teme'im* could run from the fingers down beyond the wrist and then come back down onto the hand, this would not disqualify the *netillat yadayim*. Therefore, in this case there is no obligation to hold the fingers pointed upward.

Likewise, if someone performs the mitzvah of *netillat yadayim* by immersing his hands in a river or if he pours *revi'it* of water on both hands or *revi'it* on each hand, there is no obligation to hold the fingers pointed upward. The *Tosefta* (*Yadayim* 5:1) teaches specifically, "Someone who immerses his hands does not have to hold them aloft." Maran in the *Bet Yosef* (*Siman* 162) explained that this is because when someone immerses his hands no water becomes *teme'im* . Therefore, the same rule applies when someone pours *revi'it* of water onto each hand. According to the *Arukh*, however, it is necessary to hold the fingers pointed upward in every case.

The *Shulḥan Arukh* (162:1) ruled that in these cases it is not necessary to hold the fingers pointed upward. The *Magen Avraham* (162:1) and other *Aḥaronim* explained that it must be that Maran changed his mind about the opinion of the *Arukh* and decided that even he agrees that it is not necessary in these cases. The *Kaf Haḥayim* Sofer (162:1) pointed out that according to the Arizal it is obligatory to raise one's hands and fingers no matter how one performed the mitzvah of *netillat yadayim*.

Maran the Rishon Letziyon (Vol. I, page 326) wrote that since the custom is to always pour the water up to the wrists, there is technically no obligation to point the fingers upward. The halakha is as Maran wrote in the *Shulḥan Arukh*. Nevertheless, it is possible that Maran the Rishon Letziyon agreed that it is proper to always raise the hands in accordance with the instructions of the Arizal.