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

וינגבם (וסומך על ברכה שעשה קודם). ואם בירך על נטילה ראשונה וניגב ידיו, יטול ידיו שנית בלא ברכה. ואם ניגב ידיו ולא בירך על נטילה ראשונה, יטנף ידיו, ויחזור ויטול שנית בברכה. [ראה כה"ח ס"ק מה]

כח גברא

יד. צריך שיבואו המים מכח נותן. לפיכך הדולה מים מן היאור, ושופך ונותן לתוך צנור של מים ונמשכים ממנו המים להשקות השדה, אינו יכול ליתן ידיו לתוכו כדי שיקלחו המים עליהם, מפני שאינם באים מכח אדם, שכבר פסק כח השופך. ואם משים ידיו קרוב למקום השפיכה, אע"פ שאינו

it. If he has recited the blessing on the first hand-washing and has dried his hands, he must repeat *netillat yadayim* in the proper manner but he must not recite the blessing a second time. If he dried his hands after the first hand-washing but he did not recite the blessing, he should defile his hands and then perform *netillat yadayim* in the proper manner so that he can now recite it.[58]

Ko'ah Gavra

Water must be poured by a person

14) In performing *netillat yadayim*, the water must be poured by a person onto the hands being washed. If the water falls by itself onto someone's hands, he has not performed the mitzvah of *netillat yadayim*. In Talmudic terms, this rule is called *ko'ah gavra*.

58. Although Rabbenu Tam ruled that it is possible to perform the mitzvah of *netillat yadayim* in this manner, the Rashba (*Torat Habayit*, Unit 6 chapter 3) pointed out that Rambam (*Hilkhot Berakhot* 6:13) apparently ruled that one cannot. The Rashba concurred with Rambam's ruling. In the *Shulhan Arukh*, Maran cited the stringent opinion as the halakha and then mentioned that Rabbenu Tam ruled that it is possible to perform the mitzvah of *netillat yadayim* in this manner. Rama, in his glosses, testified that the custom of Ashkenazic Jews is to follow the lenient opinion of Rabbenu Tam.

Sefardic Jews must follow the stringent opinion since Maran cited it as the halakha and only afterward mentioned the opinion of Rabbenu Tam. The *Kaf Hahayim* Sofer (159:45) pointed out that if someone did perform *netillat yadayim* in this manner, he must do it over again in the proper way. He may not recite the blessing over the first hand-washing, since he might have not have performed the mitzvah yet. If he did recite the blessing after his first hand-washing, he may not recite it again after performing the mitzvah correctly since he might have fulfilled the mitzvah the first time.

It seems from this that if someone performed the mitzvah in this manner and did not recite the blessing after the first hand-washing, he may recite it after the second hand-washing as long as he had not dried his hands after the first hand-washing. Until the hands are dried, the mitzvah has not been completed. If he did recite the blessing and dried his hands, he of course cannot recite the blessing a second time, as explained in the previous paragraph. He should simply perform *netillat yadayim* in the proper manner without reciting the blessing.

If someone performed *netillat yadayim* according to Rabbenu Tam's formula, recited the blessing but has not yet dried his hands, he should now perform *netillat yadayim* in the proper manner. The blessing that he recited will count for the act of the mitzvah that he performs afterward. As explained above in the footnote to *Siman* 159:25, it is permissible to recite the blessing before performing the act of *netillat yadayim*. If he had dried his hands without reciting the blessing, he should defile his hands and then perform *netillat yadayim* in the proper manner, as explained above in the footnote to *Siman* 158:13.

משים אותה תחת השפיכה ממש, עלתה לו נטילה, דכל זמן שהם קרובים למקום השפיכה עדיין מכחו הם באים. ואם הטביל ידיו לתוך הצנור הזה, אינם טהורות מכח טבילה, מפני שהם שאובים. [ש"ע סי' קנט ס"ט]

טו. חבית שיש בה מים, ואין מי שישפוך לו מים ממנה על שתי ידיו, רשאי להניחה על ברכיו וליטול ממנה לידים [ש"ע סי' קנט ס"ט]. ולכתחלה ינענע בברכיו בכל פעם שיצאו המים [מג"א ס"ק טז, ואחרו]. ובדיעבד אף אם הטה אלא פעם אחת בתחלה, כשר. [ראה משנ"ב ס"ק ס"ק נט, כה"ח ס"ק סד וס"ק עא]

ואם היתה היתה מוטה בארץ והמים מקלחים ממנה מאליהם, או שעומדת והמים יוצאים דרך נקב שבה מאליהם, ונתן ידיו שם, לא עלתה לו נטילה [ש"ע שם]. דצריך שיבואו על ידיו מכח איזה נותן, ולא שיבואו מאליהן. [משנ"ב ס"ק סב]

If someone draws water in a bucket from a river [or any other source] and pours it into an irrigation canal or pipe that spills onto a field some distance away, it is not possible for anyone to perform *netillat yadayim* by placing his hands under the flow of water as it spills from the pipe out onto the field. The water falling on his hands is not considered to have been poured by a person; the act of the person's pouring ended as the water began to make its way down the canal or pipe.

If someone immerses his hands into the water in the canal, it is not valid for the mitzvah of *netillat yadayim* since it is drawn water [it is possible to immerse one's hands only in a natural body of water that was never carried in any container]. If someone places his hands [underneath the water spilling from the bucket or] next to the place where the water spills from the bucket into the canal so that the water flows over his hands at that point, it is a valid *netillat yadayim* since the halakha views it as water that reaches his hands via someone's act of pouring.

Day 46

Pouring from barrel on the knees

15) If someone wishes to perform *netillat yadayim* and the only water available is in a large barrel and there is no one to pour it from the barrel onto his hands, he can place the barrel on his knees and allow the water to pour out of it onto his hands. It is best that he bounce the barrel on his knees to cause the water to spill out. In that way it is definitely *ko'ah gavra*. According to the *Shulhan Arukh*, however, it is necessary only to make one movement and all the water that spills out is considered to be *ko'ah gavra*.

If the barrel is lying on its side and the water is spilling out by itself, it is not possible to perform *netillat yadayim* by placing one's hands into its flow. Likewise, if the barrel is standing and the water is pouring out of a hole near its bottom, one cannot perform this mitzvah by placing the hands into its flow. The water must be poured by a person; it cannot simply fall by itself.