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.

טז. חבית שיש לה ברזא (דבר שסותם הנקב) בנקב, והסירה וקבל המים על ידיו, חשיב שפיר כח גברא, כיון שעל ידי הסרתו מקלחין המים. וצריך להחזירה ולהסירה בכל קלוח וקלוח, משום דלא חשבינן בזה בא מכחו אלא קלוח ראשון, ובזה הקלוח הראשון אין בו מים שיעור המספיק לכסות כל היד. ועל כן צריך לחזור ולהסיר בכל שפיכה ושפיכה. [ש"ע שם, משנ"ב ס"ק סג-סד, באו"ח פ' תזריע הי"ד]
ויכול ליטול דרך הברזא הנ"ל, אף באופן שהברזא נמצאת למטה, ואין בו קבלת רביעית מנקב ולמטה. [ב"י, רמ"א ס"ה, ביאור הגר"א ס"ק לג]. ובלבד שתהיה הברזא מהודקת שלא יזלו מים ממנה. [משנ"ב ס"ק כח]

יז. אין ליטול ידים על ידי פתיחה וסגירה של הברז המצוי בזמננו, מכיון שהמים באים דרך הצנורות, ואינם באים מכלי. ואף כשיש חבית בגג, אין להקל בזה אלא בשעת הדחק גדול, כיון שהמים לא

Pulling out a stopper

16) If a barrel has a hole near its bottom that is blocked up with a stopper, and someone removes the stopper and places his hands under the ensuing flow, this is considered an example of *ko'ah gavra* and it is a valid act of *netillat yadayim*. Removing the stopper is considered an act of pouring the water from the barrel. This is true, however, only of the water that bursts out of the barrel during the first moment after the stopper is removed. Therefore, in order to fulfill this mitzvah, it will be necessary to pull out the stopper and replace it in the hole several times until enough bursts of water have come out to perform *netillat yadayim*.

This method is acceptable even if the hole is at the very bottom of the barrel and the barrel cannot hold even *revi'it* of water without the stopper in place. The stopper must be a snug fit so that no water leaks out while it is in place.

A sink faucet

17) It is not possible to perform the mitzvah of *netillat yadayim* by opening the faucet in our modern-day sinks. Even if one opens it repeatedly, a moment at a time, one cannot fulfill the mitzvah in this manner. This is because the pipes through which the water flows are not considered a *keli* [and the water of *netillat yadayim* must come from a *keli*].

Even if the water comes from a tank on the roof and therefore it does come from a *keli*, one may rely on this only when one has no other choice. If the water would be poured directly from that tank onto one's hands, it would be perfectly acceptable. This is not the case, however. Instead, the water travels through a system of pipes until it reaches the faucet over the sink [and it does not fall onto the hands through *ko'ah gavra*].[59] If

59. There is no question that if the water comes directly through pipes to the sink, one may not perform *netillat yadayim* by pouring water from the faucet directly onto the hands. The halakha demands that the water be poured from a *keli* and the pipes are not considered *kelim* for this purpose. If the water in the faucet comes from a tank on the roof, the *Or Letziyon* (Vol. I, #16) ruled that it is nevertheless impossible to perform *netillat yadayim* directly from the faucet since the water does not reach the faucet directly from the tank; it first runs through a system of pipes and hoses. He proved this from the ruling of Maran in the *Shulhan Arukh* (cited above in halakha 14): "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 into the flow of water as it spills out onto the field. The person's act of spilling the water is no longer connected to the fact

מגיעים ישירות מן החבית, אלא דרך צנור. וכשיטול, יצוק המים על ידיו מיד לאחר פתיחת הברז, ושוב יסגרנו ויחזור ויפתחנו כמה פעמים, וכנ"ל. [ראה ציץ אליעזר ח"ח סי' ז, אור לציון ח"א סי' טז, ח"ב עמ' רצט]

יח. אם הטה חבית מלאה מים והלך וישב לו, והחבית שופכת מים כל היום מחמת הטייתו, ונטל ידיו ממנו, עלתה לו נטילה. [ש"ע סי' קנט ס"ק]. והיינו בדיעבד, ולכתחלה יש לנענע החבית בכל פעם שרוצה לשפוך מים על ידיו. [כה"ח סופר ס"ק עא]

someone needs to rely on the tank on the roof nonetheless, he must make sure to shut the faucet after the first burst of water comes out, and to repeat this act several times until he completes his *netillat yadayim*, as was explained in the previous halakha.

Tipping over a barrel

18) If someone tips over a barrel so that the water inside flows out continuously, even for the entire day, and then he places his hands under the stream of water spilling out, he fulfills the mitzvah of *netillat yadayim*. This is not the preferred method for performing this mitzvah, however. It is best that he give the barrel an extra push just before he places his hands under the flow of water.[60]

that the water flows along the canal." In the same way, even if the water spilling from the tank is considered the direct act of the person opening the faucet, as the water makes its way through the hoses and pipes it is no longer connected to the act of opening the faucet. Thus, it is not a valid act of *netillat yadayim*.

Furthermore, there is reason to argue that the tank on the roof is not considered a *keli* at all regarding *netillat yadayim*. The tank has several openings where it is attached to the pipes of the building. Once the tank is fastened in its place on the roof, the *keli* becomes an immobile object fastened to the earth, and Rama (159:5) ruled that such a *keli* cannot be used for *netillat yadayim*.

Nevertheless, several *Aharonim* (*Ketzot Hashulhan* 35:9; *Minhat Yitzhak* Vol. IV, #21) ruled that it is possible to perform *netillat yadayim* from the faucet if the water comes from a tank on the roof. The *Tzitz Eliezer* (Vol. VIII, #7) explained that since the tank is made to be connected to the pipes, it is as if the pipes are part of the tank. Since the water does not leak out until someone turns on the faucet, the pipes are considered as part of the *keli* and therefore when pouring from the faucet it is considered to be pouring directly from the *keli*. Furthermore, since the pipes are filled with water the entire time, the water in the pipes and the water in the tank are considered one body of water. When someone opens the faucet, the water that comes out is considered to have come directly from the tank.

The *Yalkut Yosef* (Vol. III, footnote on page 51) wrote that he asked his father, Maran the Rishon Letziyon, about this and he replied that when one has no other choice one may rely on the *Poskim* who permitted it. If someone does perform the mitzvah in this manner, he may recite the blessing over it as well, following the principles explained above. In any case, this halakha requires furthere research.

60. Above in halakha 16, the ruling is that only the very first water that spills out from the spigot is considered *ko'ah gavra*. One must shut it and open it again for each burst of water. That is because the person did nothing to any of the water; all he did was open the faucet and allow the water to flow from the barrel. Therefore, only the first burst of water can be considered to come through *ko'ah gavra*. In this case, however, the person tipped over the entire barrel of water. As long as the water is spilling, it is still a direct result of the person's action, and it is all an act of his *ko'ah gavra*. This explanation is offered by the *Mishna Berura* (159:66) and the *Kaf Hahayim* Sofer (159:70).

The stringent view

Harav Eliyahu of Vilna (cited by the *Mishna Berura* in the *Bi'ur Halakha*) ruled stringently regarding the case of tipping the barrel, comparing it to the case of having a monkey pour the water. Therefore, the *Mishna Berura* recommended following this stringency. This is pertinent for Ashkenazic Jews only. For Sefardic Jews, Maran ruled that it is permissible to have a monkey pour the water on the person's hands for *netillat yadayim*, as explained below in halakha 25. Maran likewise ruled that it is permissible to perform *netillat yadayim* by tipping a barrel and allowing the water to run out. In fact, the *Derisha* (159:5) explained that this case is superior to the case of a monkey pouring the water since here the water is flowing due to a person's act.

יט. אפשר ליטול ידיו על ידי מיתקן סיפולוקס, כשהמים זורמים על ידי לחיצת ידו, שכיון שהמים באים מכוחו חשיב כח גברא. [אור לציון ח״ב עמ׳ ש]

הכשרים ליתן מים על ידיו

כ. הכל כשרים ליתן מים לידים, אפילו חרש שוטה וקטן. [ש״ע שם ס״א]. ולכתחלה יכוין הנוטל או הנותן לשם נטילה המכשרת לאכילה. [שם ס״ג].

ואף מותר ליטול ידיו מקטן שלא הגיע לגיל שש שנים, ורשאי לעשות כן אפילו לכתחלה ולברך ״על נטילת ידים״. [הליכו״ע ח״א עמ׳ שכט]. וראה בהערה שבזה צריך הנוטל שיכוין לשם מצות נטילה.

Seltzer bottles

19) It is permissible to use an antique seltzer bottle for *netillat yadayim*. When someone presses the trigger and the soda water shoots out, it is considered to be pouring with *ko'ah gavra*.[61]

Who Can Perform *Netillat Yadayim*

Heresh, shote* and *katan

20) Any person can perform the act of *netillat yadayim* [for his own hands or for those of someone else]. Even a deaf-mute, someone mentally deficient or a small child may pour the water on someone's hands [although these individuals are exempt from fulfilling the mitzvot]. Whenever one person pours the water on someone else's hands, at least one of them should have in mind that through this act this person will become able to eat bread. [Therefore, if one of these individuals pours the water, it is imperative that the person whose hands are being washed have the proper intentions.]

It is permissible to have a child pour the water on one's hands even if the child is younger than six years old. After he pours the water, the adult may recite the blessing of *al netillat yadayim*. In this case, the person having his hands washed must have in mind that by this act he will be able to eat bread, as explained in the footnote.[62]

The *Kaf Hahayim* Sofer (159:71) pointed out that it is possible that Maran permitted performing the mitzvah in this manner only when one has no other choice. It is best, therefore, to jostle the barrel just before placing one's hands under the flow of water, similar to the halakha concerning using a container being held on one's knees, cited above in halakha 15.

61. Water dispensers

It is common to find water dispensers nowadays that are operated by pressing a button for the water to pour out and fill a cup. In some, the button turns on a pump which forces the water from the spigot. Most likely, it is impossible to perform *netillat yadayim* by pouring water directly from such a machine onto the hands, since the electric pump is not *ko'ah gavra*. Although opening a mechanical valve is considered *ko'ah gavra*, turning on an electric pump is not at all the person's act. It is at best an example of *gerama* and that is insufficient for this mitzvah.

62. Although Maran ruled that it does not matter how young is the child who pours the water on one's hands, Rama ruled that one must not allow a child younger than six years old perform this mitzvah, explaining that some *Poskim* considered such a child no better than a monkey regarding this. The *Ben Ish Hai* (*parashat Tazri'a* halakha 15) and the *Kaf Hahayim* Sofer (159:75) concurred with the Rama's ruling. Maran the Rishon Letziyon (*Halikhot Olam* Vol. I, page 329) pointed out that Rambam and the *Shulhan Arukh* ruled that it makes no difference how young is the child. Furthermore, even if a small child has the status of a monkey, Maran ruled that one may perform this mitzvah