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

כא. גוי כשר ליתן מים לידים. [ש"ע סי' קנט סי"א]. ולכתחלה טוב להזהר שלא ליטול ידיו מגוי. [בן איש חי פ' תזריע הט"ו]. אבל אם הגוי מביא המים בכלי והוא נוטל בעצמו שרי. והנזהר אף בזה תבא עליו ברכה. [באי"ח שם]

כב. נדה, כשרה ליתן מים לידים. [ש"ע סי' קנט סי"א]. ונדה, היינו כגון שנוטל מאמו או מאחותו או מביתו, כשהם נידות. וכן אשה נדה שנותנת מים על ידי חברתה. [כה"ח סופר ס"ק עג]. ולכתחילה טוב להזהר בזה, אבל אם הנידות הנ"ל מביאות המים בכלי והוא נוטל בעצמו שרי. והנזהר אף בזה תבא עליו ברכה. [באי"ח שם]

Non-Jew pouring the water

21) It is permissible technically to have a non-Jew pour the water on a Jew's hands, but it is best to avoid using a non-Jew for this mitzvah. It is certainly permissible to have a non-Jew fill the container and bring it to to a Jew who will then perform *netillat yadayim* himself. If someone avoids this as well, he will receive a special blessing from Heaven.

***Nidda* pouring the water**

22) It is permissible to have one's mother, sister or daughter pour the water on one's hands for the mitzvah of *netillat yadayim*. This is so even when that woman is *nidda*. Likewise, one woman who is *nidda* may pour the water on another woman's hands, even if that woman is not *nidda*. It is best, however, for everyone to avoid having a woman who is *nidda* pour the water on his or her hands. It is certainly permissible to have a woman who is *nidda* fill the container and bring it to someone who will then perform *netillat yadayim* himself. If someone avoids this as well, he will receive a special blessing from Heaven.

---

by having a trained monkey pour the water on one's hands. See below in halakha 25. Although Rama ruled that one may not use a monkey, he agreed that if someone did use a monkey, the act of *netillat yadayim* is valid. If so, we certainly can allow a small child to pour the water. Besides, the general rule regarding the halakhot of *netillat yadayim* is to follow the lenient opinion.

Having in mind to be able to eat bread

The *Halakha Berura* (page 134) pointed out that when someone has a child younger than six years old pour the water on his hands, he must make sure to have in mind that he will be permitted to eat bread through this act of hand washing. Above in *Siman* 158:13, it was explained that when one person pours the water on someone else's hands, it is sufficient if either one of the two people have this in mind. If neither person had this in mind, the person who wishes to eat now must repeat the act of *netillat yadayim* but without reciting the blessing.

In this case, if the adult has the necessary intentions then the mitzvah has been performed properly. If the adult does not have any particular intentions but the small child (under six years old) did intend for the adult to be able to eat bread, his intentions do not count. The *Mishna Berura* (159:76) explained that the intentions of a child that young are not valid for a mitzvah. Therefore, if the adult did not have the proper intentions himself he should repeat *netillat yadayim* without reciting the blessing.

Practice of Ashkenazic Jews

Ashkenazic Jews do not allow a child younger than six years old to pour the water on an adult's hands, following the ruling of Rama. The *Mishna Berura* (159:70), however, pointed out that Harav Eliyahu of Vilna ruled leniently, concurring with the *Shulhan Arukh*. A child, he explained, cannot be equated to a monkey. A monkey is not a person at all; when it pours the water it is not an act of *ko'ah gavra*. A child, however, may not be able to think like an adult but he is a person. His act of pouring the water fulfills the requirement of *ko'ah gavra*.

The *Magen Avraham* (159:22) pointed out that Rama disqualified a small child from performing the act of pouring water on an adult's hands, but it is certainly permissible for the child to fill the container with water and bring it to an adult who will then pour the water on his own hands.