The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קנ"ט סעיף ט'-י'

Overview

Siman 159 Seif 9:

One may take a barrel between his legs and wash from it. If it was on the ground and water was pouring out or if it was standing and water was pouring out of a hole in the side and one put his hands into that flow of water he did not properly wash his hands. If there was a plughole in the hole and one removed the plughole and the water poured on his hands it is considered as though the water is pouring from a person's force. It must be reinserted and removed for each washing.

- The person wants to wash both hands at once and there is no one to assist him. (M.B. 58)
- He moves his legs so that the water pours out. The approach described is l'chatchila since he tilts the barrel for each washing but b'dieved if he tilted it once it would be acceptable. (M.B. 59)
- The plughole fell out and the water is pouring out of the barrel. (M.B. 61)

Siman 159 Seif 10:

If one tipped a barrel filled with water and left and the water continues to pour out throughout the day as a result of the person's tipping and he washed his hands in that water the netilah was valid.

- This halacha applies even if the one who tipped the barrel was someone else who had no intent that the water would be used for washing. (M.B. 65)
- In seif 9 it is necessary to replace and remove the plughole for each washing since one did not do anything to the water but here since he did something to the water by tipping it he may wash as long as the water continues to flow. (M.B. 66)
- Biur Halacha maintains that one should l'chatchila adopt a stringent position about this matter. (M.B. 67)

Stories to Share

The Chazon Ish's Stringency

ש"ע סי' קנ"ט, ט': "לא עלתה לו נטילה..."

Today's amud continues discussing the details of netilas yadayim.

The Chazon Ish was once at a simchah where many people washed their hands for the meal. The Chazon Ish looked on with obvious interest. After everyone had washed the Chazon Ish was heard to say, "The vast majority did not wash as carefully as is fitting."

He pointed to a certain talmid chacham and said, "He washed correctly."

The Chazon Ish himself was known to be careful to wash in a very meticulous manner. The Chazon Ish's father, Rav Shmaryahu Yosef Karelitz, the Av Beis Din of Kossov, observed various chumros while washing for bread. He would first wash his hands without a vessel and then dry them off to ensure that his hands would be fit for washing for the mitzvah.

Once the Chazon Ish's sister asked him a question which puzzled her: "I cannot understand it. Our sages say that even one who washes with much water will become wealthy. You are so careful in every regard while washing your hands, so why aren't you rich?"

The Chazon Ish responded gently with a smile. "What you are saying is certainly true. Yet, as is well known, it is sometimes appropriate to treat close members of one's household differently than everyone else. Although one who is less close receives a certain benefit, this can sometimes be detrimental for his close son. I am treated like a close member of Hashem's household to whom He treats in a very singular manner."

מעשה איש, ח"ב, ע' י"ט, ח"ג, ע' קע"ט

Halacha Highlight

Washing from a kli which requires pressing a button to release the water

Shulchan Aruch Siman 159 Seif 9

וצריך להחזירה ולהסירה בכל שפיכה ושפיכה

He must return it and remove it for each and every pouring

Shulchan Aruch (סע' ט') discusses washing one's hands from a barrel and gives two options for effectively washing one's hands. One method is to balance the barrel between one's legs and use his legs to tip the barrel so that the water pours onto his hands. Mishnah Berurah (ס"ק נ"ח) explains that Shulchan Aruch refers to someone who wants to wash both hands at the same time and there is no one else to assist him. Magen Avrohom writes that he should tip the barrel separately each time he pours on his hands. However, b'dieved if one tipped the barrel once and washed both his hands from the stream that continuously poured from that barrel the washing is also effective.

The second method involves a barrel that has a hole in the side that is plugged with a plughole. In such a case it is acceptable for one to remove the plughole so that water pours out of the hole and this is considered as though the water was propelled by human force. Before washing one's other hand it is necessary to replace the plug and then remove it again so that a new stream will pour on one's second hand. The reason he must replace and remove again the plughole for each hand separately is that only the first stream is considered to have been propelled by human force but the rest of the water is flowing on its own (מ"ב ס"ק ס"ד). Elya Rabba (סי' קס"ב סק"ח) writes that a utensil that has a hole that has in it a peg and when one wants to remove water one presses the peg to allow the water to stream out is better than the case discussed by Shulchan Aruch and one is not required to press and release the button for each hand. The reason is that in this case the water continues to flow only because the person continues to press the button and if he were to stop pressing the button the water would stop coming out. Thus it is considered as though all of the water is being propelled by human force and he does not have to release the button for each hand (חיי משה).