

משנה ברורה סימן קנח

סימן קנח

נושא סעיף קטן	סעיף קטן	סעיף א
<p>is a תקנה דרבנן – why was it made? נטילת ידיים לסעודה</p> <p>a. In order that people should be used to preparing for eating בטהרה (really for Kohanim who eat teruma, but עם ישראל extended to all of דין)</p> <p>b. נקיות וקדושה - cleanliness and holiness</p>	א	
Only made the תקנה on bread because most of תרומה was made of grain into bread	ב	
קובע סעודה – something that is the main staple of a meal	ג	
<p>1. Both hands are washed –even if one is eating only with one hand for fear that the unwashed hand will touch the washed one.</p> <p>2. Wash right hand first so that the left "serves" the right</p>	ד	
Hands must be washed even if a. טומאה no b. no dirt or perspiration	ה	
We can say on וציונו because we are told to listen to the rabanan – על פי התורה אשר יורך	ו*	
Something from the 5 grains requires נטילה even if it isn't bread if one is קובע on it.	ז	
<p>If one is קובע סעודה on פת הבאה בכיסנין he must wash, say על נטילת ידיים and bench.</p> <p>What if one thought he was going to have just a cracker or two and than had many more? ANSWER: once he realizes he will be eating a lot and there will still be (in the future) the proper amount for קביעות, he should wash and bench.</p>	ח	
<p>Eating less than a כביצה: Should one be required to wash?</p> <p>1. less than a כביצה isn't מטמא so perhaps the גזירה of נטילת ידיים never applied in this case.</p> <p>2. Since for המזון even a כזית is called "eating", so the requirement for נט" exists.</p> <p>הלכה – wash without a bracha.</p>	ט	סעיף ב
<p>If one ate less than a כזית – (not even אכילה regarding ברכת המזון)</p> <p>1. Many פוסקים agree that נטילה no is required</p> <p>2. Since a few do require נטילה w/o a bracha its best לכתחילה to do this.</p> <p>Bread eaten as a טפל to another food:</p> <p>1. מ"ב the כביצה or כזית If eat a כביצה. If one needs נט"י for a מחלוקת feels you should wash without a bracha.</p> <p>2. Less than a כזית one can rely on the פוסקים that wouldn't require עיקר נט"י even if the bread was eaten as an עיקר.</p>	י	סעיף ג
If one eats – even meat or fruits dipped in one of 7 liquids, we worry that the liquid will make the טומאה on the hands strong enough to מטמא the food – so one should wash נט"י (no bracha) before eating these things	יא	סעיף ד
<p>Rinsing fruit to clean it is called "dipping"</p> <p>Dipping your finger in Honey and eating it doesn't require נט"י as the חכמים didn't require נט"י for drinking a liquid.</p>	יב	
No other liquid besides these 7 (wine, honey, oil, milk, dew, blood and water) is called a liquid to require נט"י.	יג	
<p>Honey refers to bee honey</p> <p>Any liquid that becomes solid (frozen, dries up etc) no longer has דין of liquid. Only wine or water that returns to its liquid form (some say milk as well) can "re-become" a liquid which requires נט"י.</p> <p>Something fried in Honey – if hard (not wet enough to wet something else – טופח...) no requirement of נט"י. Some say even if liquid no נט"י since the</p>	יד	

honey is now food and not a liquid. Note: fried with honey and eat with a fork – can be מיקל not to wash. Fried with Sugar – all agree no need to wash		
הלכה only refers to olive oil; all other oils aren't considered liquid for this שמן	טו	
חלב includes milk in any liquid form (including melted butter). Hard butter is considered a food. חיי אדם – if a dish is made by adding butter in a frying pan, the חיוב נטילה only occurs when the butter is melted before introducing other foods. Otherwise, its part of the food and not a liquid.	טז	
Blood is listed even though one is not allowed to eat/drink it. Perhaps it is listed in a case of רפואה or פיקוח נפש	יז	
Water and salt is considered water and requires a נטילה	יח	
We're מחמיר to require נטילת ידיים even if one tries not to touch the liquid as a גזירה – perhaps he will touch it.	יט	
Why do we generally not see people washing before eating a wet fruit? 1. Reason no bracha on the נטילה is that some poskim hold that today not נט"י is needed as we are all טמא מת anyway. The מ"א uses these poskim as למסוך for those who don't wash at all . 2. מ"ב himself points out that the majority of פוסקים do require נט"י even today, so one shouldn't be מיקל 3. All דינים of נטילה needed by bread apply to these types of נטילה as well. 4. One who eats less than a כזית need not wash.	כ	
One seems haughty if he washes for (dry) fruit – as if he has done all other aspects of Judaism 100% correctly.	כב	סעיף ה
Washing the hands to make sure that they are clean is no problem –in all cases. This is considered כבוד ברכה to have clean hands. Don't wash the hands with the halachot of נטילת ידיים – USE SOAP!	כג	
Liquid that comes out of the meat as its cooked isn't called משקה . On the other hand if one washes the meat and this water is מכשיר it and one requires נטילה.	כד	
Even if there was liquid, if it is dried off, no need for נטילת ידיים.	כה	
Cooked objects – since they are not normally touched by the hands (use a fork) do not require נטילה – even if by accident one would touch it, no נטילה is required. Something normally touched by hands, even if this time you eat it with a כלי, still requires נטילה. Cooked fruits (with water) some are מחמיר to require washing – best to eat with a כלי. Pickled foods – should be מחמיר to wash – unless they are dried off. Dipping cake in whiskey doesn't require נטילה as wheat liquid is considered the "sweat" of the barley – not liquid. (If water is רוב, than one is required to do נט"י)	כו	
Drinking doesn't require נטילה as normally one doesn't touch the liquid in the cup. Therefore in ALL cases, נטילה is required even when you do touch the liquid (ie: drink with hands from a stream)	כז	סעיף ו
One who washes his hands for something dipped in water and than decides to eat bread – some say the נטילת ידיים isn't good enough as they feel that there is no obligation these days to wash for dipped things so it can't work for bread as the original נטילה wasn't done for an obligatory washing.	כח	סעיף ז
What if your hands are dirty and you wash to clean them – than you decide to eat – can this washing work for נטילת ידיים? Certainly not (if washing for a dipped food according to some doesn't work, certainly this)	כט	
רמ"א – if one isn't דעת – this refers both to the case of washing for a dipped thing and for washing for cleanliness.	ל	
What must he keep in mind? – Answer: watching his hands that they don't touch something dirty or טמא – if he wasn't careful, all agree that he must wash again and make a bracha.	לא	

Reason that you wash without a bracha is that some poskim feel that even if you wash for חולין but you are careful with your hands (cleanliness), its considered a good נטילה even for bread. So, we wash w/o a brach – מספק. The first נטילה one makes no bracha.	לב	
One who touches a dirty place (perspiration) during eating (even for a dipped thing) he should wash again.	לג	
<u>באור הלכה ואם לא</u> Even if one continues to NoT be מסיח דעת – if a number of hours pass before he eats bread, he must wash again and make a bracha. NOTE: the only time the נטילה will work for a long period of time is if one made a תנאי at the time of washing. Example: When washing in the morning for Tefilla , he says this נטילה will work for any time I need נטילה during the day. This , together with no היסח דעת will work according to some.		
<u>באור הלכה יטל בלא ברכה</u> If he has no water (in a case where washed already for something dipped and changed his mind and wants to eat bread – a case where the רמ"א said he should wash again without a bracha) he can be סומך on the first נטילה and eat.		
The מ"ב points out that מדבר is also called a מקום סכנה and we learn that any desert is a dangerous place.	לד	סעיף ח
No requirement to search for water in a dangerous place	לה	
Even when מותר not to use water, should still should cover his hands with a cloth	לו	
The שו"ע says that although the minimum שיעור is a רביעית (one רביעית for both hands), the מ"ב feels that its best to use one רביעית for each hand. (שו"ע also agrees its best to use much more water than a רביעית)	לז	סעיף י
The מחבר said that one who fills up the water in a good manner (ie: is careful with נטילת ידיים will received the full blessings of Hashem (ie: good parnasa). מ"ב points out that while one should be careful with this מצוה, one shouldn't do it solely to receive the reward. If one is careful and doesn't get rich, it's a sign that he has some other actions that won't allow him to receive this bracha.	לח	
Definition of עובר לעשייתן = before and close to the action of the mitzvah.	לט	סעיף יא
We make the bracha after the נטילה because at times the washing itself cleans the hands (after bathroom or touching place with perspiration)	מ	
The מחבר had suggested washing hands once to clean them, than before washing a second time, making the bracha of נט"י and than washing. The מ"ב points out that the מנהג העולם is to make the bracha after the נטילה before drying. (like רמ"א)	מא	
Two reasons for saying the bracha after נטילה – a. hands might be dirty b. Even after pouring on water, but before drying, its still considered עובר לעשייתן	מב	
Even according to those who feel that if an entire רביעית of water was poured on the hand , no drying is required, its still called עובר לעשייתן.	מג	
Reason that one can make a bracha even after drying the hands: at times the hands are dirty and until dried, it isn't even fit to make a bracha, so can make the bracha, If the המוציא was already made (before saying נט"י) no bracha made. למעשה quotes the ט"ר who is מחמיר not to make a bracha even after drying. מ"ב no reason to not allow the bracha, but one should be careful to try to remember to say the bracha before drying the hands.	מד	
<u>ביאור הלכה ד"ה מברך קודם הנטילה</u> Brings various opinions as to whether it is allowed to make the bracha before washing. Conclusion: if hands are clean, one may make the bracha b4 נטילה.		

<p align="center"><u>ביאור הלכה ד"ה מברך אחר כך</u></p> <p>Reason that if one began to eat he no longer says "על נט" because the bracha was set up as a precursor to food. If one said המוציא before drying the hands, he can still say "על נט" because the נטילה isn't completely finished until drying the hands (see סעיף יב)</p>			
<p><u>Two Explanations</u></p> <ol style="list-style-type: none"> Explains that first water poured on the hand is טמא because the hands were טמא. Even though water is poured a second time on each hand, the טמא waters aren't considered fully removed until drying. Not really טמא, but the wet hands make the bread מיאוס (disgusting) (מהרש"ל) <p>Don't dry your hands in your shirt as it may cause forgetfulness</p>	מה	<p>סעיף יב</p>	
<p align="center"><u>ביאור הלכה ד"ה כאילו אוכל לחם טמא</u></p> <p>Gives a slightly different explanation why it is so important to dry ones hands after נטילת ידיים – The wet hands will be מכשיר the bread for טמא .</p>			
<p>If one (instead of washing with a cup) dips his hands into a mikva or river, he can eat without drying because there is no טמא water. Same is true if רביעית is poured on each hand at one time or one after the other. Also no טמאים מים. NOTE: According to the מהרש"ל that the reason for drying is so that it won't make the food disgusting, here also , one should dry.</p>	מו	<p>סעיף יג</p>	