ז. יש נוהגים לומר פסוקים בשעת נטילת ידים שחרית, כגון פסוק "שאו ידיכם קודש וברכו את ה'", "ואשא כפי אל מצוותיך אשר אהבתי". (בית עובד נט"י אות ד). אולם להלכה יותר נכון שלא לומר פסוקים כיון שעדיין לא בירך ברכות התורה (כמבואר בש"ע סו"ס מו). [ע"ע הלכה ברורה עמ' סח]

ח. מי שיש לו מכה על ידו אחת, והיא מכוסה בתחבושת או בגבס, נוטל ידו הבריאה בלבד, וראה לקמן הלכה י"א.

ברכת הנטילה

ט. הנוטל ידיו שחרית, צריך לברך "על נטילת ידים" קודם הניגוב, כדי שהברכה תהיה "עובר לעשייתן", וכדין נטילת ידים שלפני הסעודה. וגם רבינו האר"י ז"ל סובר כן, שראוי לברך קודם הניגוב, מפני שהרוח רעה נעקרת ומסתלקת לגמרי לאחר נטילת ג' פעמים.

אולם אם אינו יכול לברך על נטילת ידים שחרית בבית, מפני שאינו נקי, והברכה צריכה להיות במקום טהור, שנאמר "והיה מחניך קדוש", יברך לאחר הניגוב, ויסמוך בזה על מה שכתב מרן החיד"א בשם מהר"ם ניגרין, שאין הרוח רעה של שחרית סרה מעל ידיו עד לאחר הניגוב, וכן דעת אחרונים

Reciting verses before the blessing

7) Some people have the custom of reciting pertinent verses while they perform *netillat yadayim* in the morning. Examples are (*Tehillim* 134:2), "שְׂאוּ יְדֵיכֶם קֹדֶשׁ וּבָרְכוּ אֶת ה' – Raise your hands in sanctity and bless God," and (*Tehillim* 119:48), "וְאֶשָּׂא כַפַּי אֶל מִצְוֹתֶיךָ אֲשֶׁר אָהָבְתִּי – I raise my palms toward Your mitzvot out of love." Most *Poskim* frown upon this practice, however, since at that point the person has not yet recited the blessing for Torah study.

Bandaged hand

8) If one hand is wrapped in a bandage or a cast, that person should perform *netillat yadayim* on the hand that is not wrapped up. See below in halakha 11.

Al Netillat Yadayim

When to recite the blessing

9) When performing *netillat yadayim* in the morning, one should recite the blessing of *al netillat yadayim* before drying the hands so that one fulfills the principle of *over la'asiyatan* – reciting the blessing before completing the act of the mitzvah. The same rule applies to the mitzvah of *netillat yadayim* before eating bread.

The Arizal concurs with this ruling. Although the kabbalists forbid reciting a blessing while the one's hands are contaminated with harmful forces, those forces are dispelled immediately after the person pours water over his hands three times, even before he dries his hands.

Our Sages taught that one may not recite blessings or engage in Torah study in a place where human waste products are visible or if the odor of such products is noticeable. They based this halakha on the verse (*Devarim* 23:15), "וְהָיָה מַחֲנֶיךָ קָדוֹשׁ – Your camp must be a holy place." If someone cannot recite the blessing in the location where he performed

רבים. ומכל מקום יש להסמיך את הברכה לניגוב עד כמה שאפשר. [ילקו״י מהדו״ק עמ׳ יד]. (ונטילה שנוטל לסעודה, אם לא בירך עד לאחר הניגוב, לא יברך לאחר מכן, וכמו שנתבאר בהלכות ברכות ח״א סימן קנ״ח הלכה כ״ו).

netillat yadayim because there is an odor of sewage in the air, he may dry his hands before reciting the blessing. When he is able to get someplace where there is no odor, he may then recite the blessing although his hands have already been dried. This is based on the ruling of Mahara''m Nigrin, cited by Harav HIDA, that the harmful forces are not dispelled from one's hands until after they have been dried and that one must not recite the blessing until after the hands are dry. Many *Aharonim* concurred with this opinion. Nevertheless, one should recite the blessing as soon as possible after drying the hands.[161]

The rule is different regarding *netillat yadayim* for eating bread. In that case, if someone did not recite the blessing until after he dried his hands, he may no longer recite the blessing. This was explained in *Yalkut Yosef Berakhot English Edition* (Vol. I, 158:26).

161. Before drying hands or afterward

The *Tashbetz* (#217) testified that Rabbenu Meir of Rothenberg did not recite the blessing of *al netillat yadayim* until he arrived in the synagogue. Rabbenu Peretz, in his glosses to *Tashbetz*, explained that this was the custom of German Jews, but in his locale the custom was to begin from *Barukh she'amar* in the synagogue, while everyone recited the blessing of *al netillat yadayim* at home as soon as they performed the mitzvah. This is repeated in the *Orhot Hayim* (Unit *Me'a Berakhot* #16), the *Kol Bo* (#2) and the *Arba'a Turim* (6).

Rambam ruled (*Hilkhot Berakhot* 6:2) that whenever someone washes his hands in preparation for eating, or for reciting the *Shema* or the *Amida*, he must *first* recite the blessing of *asher kideshanu bemitzvotav vetzivanu al netillat yadayim*. This means that one must recite the blessing *before* performing *netillat yadayim*. Rambam repeated this halakha in a responsum (*Pe'er Hador* #104): ''You reported about the practice of the Jews in Damascus and other cities in the East, where the cantor recites all the morning blessings in the synagogue, beginning with the blessing of *al netillat yadayim*. You then asked whether this infringes on the sin of reciting a blessing in vain since the rule is to recite the blessing of all mitzvot before performing the mitzvah.

''There is no question that this is a blessing recited in vain, and therefore even if this practice has been established for a long time it must be abolished. People cannot establish a custom to do something forbidden, as the Talmud teaches (*Rosh Hashanah* 15b).'' Rambam's son, Rabbenu Avraham, ruled likewise in a responsum (#82).

Maran, in the *Bet Yosef* (6:2), explained that the custom of postponing the blessing of *al netillat yadayim* until arriving in the synagogue is based on the position forwarded by the Rashba, that the reason why we perform *netillat yadayim* in the morning is in order to be able to recite the morning blessings and thank God for a new day. If so, the blessing of *al netillat yadayim* gains the status of a blessing of praise and thanksgiving. As such, it may be included in the set of morning blessings recited in the synagogue, long after performing the mitzvah of *netillat yadayim*. Maran concluded by testifying that this was not the custom of Sefardic Jews, and he added that the custom of Sefardic Jews is more correct. In the *Shulhan Arukh* he wrote, ''Some communities have the custom to postpone reciting *al netillat yadayim* until people arrive in the synagogue and recite all the morning blessings as a unit. Sefardic Jews do not follow this custom.''

Mahara''m Halawa (comment to *Pesahim* 7b) stated that the morning blessings that we recite everyday are blessings of praise for the way God created our world. Therefore, one may recite the blessing over the rooster's crow even if one did not hear any rooster that morning. The same principle applies to all the blessings, and this is the common custom. In fact, he added, the custom is to recite the blessing of *netillat yadayim* in the synagogue together with the other morning blessings. This blessing is considered a praise to God for restoring people to life after the night's sleep, and one may recite it even if it does not apply to him that morning.

Maran the Rishon Letziyon wrote (responsum printed in the first edition of *Yalkut Yosef*, page 15) that the rulings of Rambam correlate with one another. He ruled (*Hilkhot Tefilla* 7:9) that it is incorrect to follow the custom of reciting the morning blessings in the synagogue even when they are not applicable to those people that morning; rather, one may recite these blessings only if one performed the act for which the blessings were instituted. Maran explained in the *Kesef Mishne* that Rambam means that the blessings

ואם נטל ידיו ונסתפק אם בירך על הנטילה או לא, לא יברך, דספק ברכות להקל. [ילקו"י עמ' שמה]
ואם בירך "ליטול ידים", אם הוא בתוך כדי דיבור יתקן מיד ויאמר "על נטילת ידים", אבל אם לא תיקן בתוך כדי דיבור, יצא, ואינו חוזר לברך. אלא דלכתחלה אין לשנות ממטבע שטבעו חכמים **בברכות.** [ילקו"י עמ' שמט]

If someone performed *netillat yadayim* but he cannot remember whether or not he recited the blessing of *al netillat yadayim*, he may not recite it, based on the principle of *safek berakhot lehakel*.

If someone ended the blessing with the words *litol yadayim* instead of *al netillat yadayim*, he should correct himself if he realizes his error and can correct it within one second of uttering the mistaken text. This is because it is forbidden to use a text other than the one specified by our Sages. If he did not correct himself within that time, he must assume that his blessing is valid even though he used an incorrect text and he must not repeat it.

must be recited before or while performing these acts, but one may not recite the blessings afterward even if one had performed the acts earlier that morning.

According to this, it is easily understood why Rambam ruled that one must recite the blessing of *al netillat yadayim* before one completes the mitzvah, and certainly not later on in the synagogue.

Maran the Rishon Letziyon added that it is also possible that the blessing of *al netillat yadayim* is different than the other morning blessings. The Arizal ruled (*Sha'ar Hakavanot* page 1c) that one may recite the morning blessings everyday even if one did not perform the particular acts for which they were instituted, since the blessings are meant to praise God for creating the world in this manner. Nevertheless, one may not recite the blessings of *al netillat yadayim* unless one has performed *netillat yadayim*, or that of *asher yatzar* unless one has eliminated one's wastes. Based on this, on those occasions when we remain awake through the night, such as on *Shavu'ot* or *Hosha'na Rabba*, we do not recite the blessing of *al netillat yadayim* at all in the morning. This follows the ruling of the Rama (4:13), Harav HIDA (*Birke Yosef* 46) and other *Aharonim*.

Rabbenu David Bonafede (comment to *Pesahim* 7b) maintained that the blessing of *al netillat yadayim* is the blessing for a mitzvah and not one of praise like the other morning blessings. Nevertheless, he suggested that it is possible that people may wait and recite it in the synagogue. There is a precedent for such a procedure, he pointed out. For example, when a non-Jew immerses in a mikveh to convert to Judaism, he recites the blessing for immersing after he emerges from the water. Although this is counter to the rule of *over la'asiyatan*, it is permitted in this case since it is impossible otherwise – before he immersed he was a non-Jew and could not recite the blessing. The same principle can apply to the mitzvah of *netillat yadayim* – it is not possible to recite the blessing before performing the mitzvah since one's hands are unclean until after performing it. Therefore, the principle of *over la'asiyatan* cannot apply to this blessing. It would make sense to say that one must recite the blessing immediately after performing *netillat yadayim* instead of waiting until arriving in the synagogue, but it is also possible that it no longer matters how long one waits after performing the mitzvah until one recites the blessing. If there is an established custom in the community to recite it along with the other morning blessings in the synagogue, he concluded, we cannot protest that practice.

The ruling in practice

After this entire discussion, Maran the Rishon Letziyon pointed out that Mahara"m Nigrin, cited by Harav HIDA in the *Mahazik Berakha* (4:1), forwarded the position that the harmful forces remain on one's hands until one dries them after performing *netillat yadayim*. Harav HIDA deduced from this that one must not recite the blessing until after drying one's hands. This is likewise the ruling of the *Kaf Hahayim* Palachi (8:6), the *Hesed La'alafim* and the *Zekhor le'Avraham*. Harav Eliyahu Mani (*Zikhronot Eliyahu ma'arekhet ayin* #1) testified that the custom of most people is to postpone reciting the blessing until after they have dried their hands. Since that is an established custom, he added, the principle of *safek berakhot lehakel* does not apply.

Nevertheless, Rav Eliyahu admitted that his personal practice was to make sure to recite the blessing before he dried his hands. The *Ben Ish Hai* (*parashat Toledot* halakha 5) likewise instructs us to recite the blessing before drying our hands. He explained that the Arizal taught that the harmful forces are dispelled from one's hands as soon as one performs *netillat yadayim*, even while one's hands are still

י. כשאין לו מגבת לנגב את ידיו, יכול לנגב הידים במכשיר לניגוב ידים הפועל על ידי הזרמת אויר חם על הידים. [ילקו"י עמ' שמא]. ועיין בילקוט יוסף ברכות ח"א (סימן קנח הלכה ל"ב).

יא. מי שיש לו מכה על ידו אחת, והיא מכוסה בתחבושת או בגבס, כשנוטל ידיו שחרית יטול ידו הבריאה בלבד, ואף על פי כן יברך, אשר קדשנו במצותיו וצונו על נטילת "ידים". [ילקו"י מהדו"ק עמ' יח, וע"ע יחו"ד ח"ב סי' יט]. ועיין בילקוט יוסף ברכות ח"א (סימן קנח הלכה י"ח, והלכה כ"ד, וסימן קס"א הלכה כ"ז). והישן עם כפפות בידיו, יטול ידיו שחרית, ולא יברך 'אשר קדשנו במצותיו וצונו על נטילת ידים', כמבואר לקמן הלכה מ"ט.

דין הכלי ומי הנטילה

יב. לכתחילה יש ליזהר בנטילת ידים שחרית בכל הדברים המעכבים בנטילת ידים לסעודה: שיטול מתוך הכלי, ושלא יהיה הכלי נקוב, ובכח גברא, ובמים נקיים שלא נשתנה מראיהם, ושלא נעשתה

Drying in hot air

10) If no towel is available, one may dry the hands with a hot-air hand-drying machine. See the *Yalkut Yosef Berakhot English Edition* (Vol. I, 158:32).

When washing one hand

11) As written above in halakha 8, if someone's hand is wrapped in bandages or a cast he must perform *netillat yadayim* on the one hand available. Even in such a case he is to recite the blessing of *al netillat yadayim*. See the *Yalkut Yosef Berakhot English Edition* (Vol. I, 158:18, 24, and 161:27).

If someone sleeps with gloves on his hands, he still must perform *netillat yadayim* upon waking up in the morning, but in this case he must not recite the blessing of *al netillat yadayim*. See below in halakha 49.

Day 51

The Container and the Water

Compared to *netillat yadayim* for bread

12) Ideally, all the rules that apply to *netillat yadayim* before eating bread should be observed for the morning *netillat yadayim* as well. That is, the water should be poured from a container by a person, the container should be free of holes and cracks, the water itself must be fresh and unused, and it must have the normal appearance of water. See the *Yalkut Yosef Berakhot English Edition Siman* 160 for these halakhot. According to some *Poskim*, these details are not essential for the morning

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wet. The *Kaf Haḥayim* Sofer (4:8) testified that the same is clearly stated in the prayer book of Harav Shalom Mizraḥi Sharabi.

Based on this and following the ruling of Harav David ben Zimra (Vol I, #222), Maran the Rishon Letziyon concluded that it is best to recite the blessing of *al netillat yadayim* before drying the hands. Besides, this is the common custom. Nevertheless, those people who postpone reciting the blessing until they arrive in the synagogue has a sound basis for their practice. One may rely on this if there is an odor of human waste in one's home. See more about this in responsa *Yabia Omer* (Vol. IX, #85:1).