ובמקום מרוצף יכול לנקות הרצפה בסחבה. [ילקו"י עמ' שמ]

לא. נטל ידיו על גבי קרקע, אין לדרוך במקום שנשפכו המים הללו. אולם אחר שנתייבשו המים במקום ההוא, מותר לדרוך שם. [אשל אברהם בוטשאטש]

לב. מותר ללמוד ולברך כנגד מי נטילת ידים שחרית, ואין צורך לכסות את מי הנטילה. ואמנם מידת חסידות היא להחמיר בזה, אולם אין בזה שום איסור מן הדין.

If it is spilled onto a tiled or paved floor, it may be mopped up with a rag.[179]

Day 55

Treading on used water

31) If someone performed *netillat yadayim* onto the ground, care should be taken not to tread on the place where the water was spilled. Once the ground has dried, it is alright to tread on it.[180]

Covering used water

32) It is permissible to recite blessings or to study Torah while standing or sitting directly in front of water that was used for the morning *netillat yadayim*. It is not necessary to cover the water. Nevertheless, it is considered an act of piety to keep the water covered or to turn away from it when reciting blessings or studying Torah.

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the urine. If so, he argued, it should be sufficient to pour *revi'it* of water onto the water used for *netillat yadayim* as well. He suggested that perhaps more is needed to nullify the harmful forces.

Maran the Rishon Letziyon dealt with this issue in responsa *Yabia Omer* (Vol. III, #1:9), citing Harav Y. Labaton (journal *Hame'asef* Vol. III, #10) who ruled that *revi'it* of water is sufficient to nullify the harmful forces just as it nullifies the halakhic status of urine. Harav Avraham Hamwey (ibid.), however, demonstrated that Harav HIDA (*More Ba'etzba*) ruled that water used for *netillat yadayim* has a more stringent status than urine, and *revi'it* of water is insufficient. Maran the Rishon Letziyon then cited a string of *Aharonim* (*Ru'ah Hayim* Palachi in *Siman* 77, *Pekudat El'azar* #4, *Orah Ne'eman*, and the *Eshel Avraham Tinyana* who all ruled leniently that *revi'it* of water is sufficient. On the other hand, the responsa *Yaskil Avdi* (Vol. IV appendix *She'elat Shalom O.H.* #1, page 101a) ruled that one must pour an amount of water that exceeds the amount used for *netillat yadayim*.

From the tone of his writing, it appears that Maran the Rishon Letziyon ruled in favor of the lenient opinion that *revi'it* is sufficient. If someone follows the stringent opinion and pours plenty of water, he will receive a special blessing from Heaven.

179. Harmful forces in rags

The *Yalkut Yosef* did not explain why mopping up the water is a solution. If there are harmful forces infecting the water, the rag used to wipe up the water should likewise be contaminated. Although the *Od Yosef Hai* (cited in the footnote to halakha 26) taught that these harmful forces will contaminate people or food but not any utensil, this means only that the rag is not infected. The water absorbed by the rag, however, is infected.

A possible way to reconcile this is to compare it to the handle on the container used to pour the water on one's hands for *netillat yadayim*. The *Od Yosef Hai* (*parashat Toledot* halakha 7) explained that the harmful forces will not rest on the water on the cup's handle since that water is barely visible. These harmful forces are "haughty," and will infect areas only if they seem honorable in the forces' "eyes." In the same way, the harmful forces will not remain on the water absorbed in the rag since it does not meet their high standards.

180. This is the ruling of the *Eshel Avraham* Butchatch (*mahadura kama*, cited in the *Halakha Berura* page 76). He explained that as long as the ground is moist the harmful forces lurk in that place and they might harm someone who treads on it. Once the ground becomes dry, the harmful forces are spirit is no longer present.

ואם שפך עליהם רביעית מים, אפילו מידת חסידות אין בזה, שהרי אפילו כנגד מי רגלים שהאיסור ללמוד ולברך כנגדם הוא מדין התלמוד (ברכות כה. וטוש"ע סי' עז), בכל זאת אם שפך לתוכן רביעית מים מותר ללמוד ולברך כנגדם. כל שכן בדין מים של נטילת ידים שחרית, שאין לאיסור זה שום מקור בתלמוד ובפוסקים, ואינו אלא ממידת חסידות, בודאי שעל ידי ביטול של רביעית מים מותר לקרות ולהתפלל כנגדם, ואין בזה שום מדת חסידות כלל. [ילקו"י מהדו"ק עמ' טו, עפמ"ש ביבי"א ח"ג סי' א אות ט]

If *revi'it* of fresh water is poured onto the water used for *netillat yadayim*, it is permissible even according to the strictest standards to recite blessings or study Torah in its presence. This is obviously so, since the Talmud forbids one to recite a blessing or study Torah while facing human urine, but if *revi'it* of water is poured onto it one is permitted to recite a blessing or study Torah. Since there is no source in the Talmud or *Poskim* for such a stringency regarding water used for *netillat yadayim* , there is no question that any pious stringency in this matter is superseded by pouring *revi'it* of fresh water onto the used water.[181]

181. Harav HIDA (*Birke Yosef* 4:4) testified that the practice of the pious is to avoid studying Torah or reciting blessings in the presence of water used for the morning *netillat yadayim*, and that this was the practice of Harav Hayim Abu'lafiya.

The responsa *Helek Levi* (#3) challenged the wisdom of this stringency, since it is clear from the *Shulhan Arukh* that it is permissible to recite blessings and study Torah even before performing the morning *netillat yadayim*. If it permitted while the harmful forces rest on one's hands, it certainly must be permitted while in the presence of water contaminated by those harmful forces. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. III, #1:9) responded that Harav HIDA followed the opinion of the holy *Zohar* that it is forbidden to recite a blessing before performing the morning *netillat yadayim*.

Maran the Rishon Letziyon then cited the *Magen Avraham* (181:2; see the *Yalkut Yosef Berakhot English Edition* Vol. II, 181:9) ruling that it is permissible to perform the mitzvah of *mayim aharonim* under a table since people do not walk there and there is no fear that people will then tread on the wet ground. According to this, it is permissible to recite *Birkat Hamazon* in the immediate vicinity of the water contaminated by harmful forces. However, Maran the Rishon Letziyon concluded, we cannot equate the harmful forces that rest on *mayim aharonim* to those that rest on water used for the morning *netillat yadayim*. Harav Shelomo Zalman Auerbach likewise (*Halikhot Shelomo Tefilla* footnote on page 240, cited in the *Yalkut Yosef Berakhot English Edition* Vol. II, footnote to 181:25) differentiated between water used for *mayim aharonim* and that used for the morning *netillat yadayim*. The *Kaf Hahayim* Palachi (25:3) ruled that it is permissible technically to recite *Birkat Hamazon* while the used *mayim aharonim* is in a bowl on the table. In that case, of course, the water is not contaminated by any harmful forces at all, whereas the water of *netillat yadayim* is contaminated even when it is spilled into a container and not on the ground.

In conclusion, there is no basis to say that it is forbidden according to halakha, but there is a basis for the pious to be stringent in this matter. Indeed, that is what Harav HIDA made clear. Although he stated in *Kesher Godel* (1:5) that it is forbidden to recite blessings or study Torah in the presence of the water, and this is repeated in the *Kaf Hahayim* Palachi (8:17), these *Poskim* sometimes presented a stringency for the pious as if it is actually forbidden according to the halakha. See the *Sede Hemed* (*kelale haposkim* 16:12), the responsa *Tif'eret Adam* (*O.H.* #1) and the *Pekudat El'azar* (4:1).

The truth is that Harav HIDA (*More Ba'etzba* #57) and the *Ben Ish Hai* (*parashat Toledot* halakha 9) stated that the water used for the morning *netillat yadayim* are more strongly contaminated than urine, and that is why it must be covered, it nevertheless is only a stringency for the pious.

Harav Y. Labaton ruled that if *revi'it* of clean water is poured onto the water used for *netillat yadayim*, there is no basis for any stringency at all. This is clear since it is permitted to recite blessings even in the presence of human urine once *revi'it* of water has been poured onto it, although it is definitely forbidden to recite blessings in the presence of untreated urine. Maran the Rishon Letziyon concurred with this ruling.

נגע בידים של מי שלא נטל

לג. מי שנטל ידיו שחרית, ואחר כך חזר ונגע בידיו של אדם אחר שעדיין לא נטל ידיו שחרית, צריך לחזור וליטול פעם שנית. [באו"ח תולדות הי"ב]. ואף אם נגע בידי חבירו כשידיו יבשות, הדין כן. [ביו"א ח"ט סי' קח אות טז]. וצריך בכל אלו לחזור וליטול ידיו ג' פעמים שנית. [ספר עצי היער אות מב ששמע כן מהגרי"ח]

Touching Hands That Have Not Yet Been Purified

Touching unpurified hands

33) If someone performed the mitzvah of the morning *netillat yadayim* and then touched the hands of another person who has not yet performed this mitzvah, he must perform *netillat yadayim* again, pouring water on his hands three times alternately. This is the halakha even if both persons' hands were completely dry when they touched one another.[182] This halakha applies only if someone touched the fingers of the

Covering the water

The *Yalkut Yosef* (4:41) ruled that if someone covers the water after it is used for *netillat yadayim*, it is then perfectly permissible even for the pious to recite blessings in its vicinity. This is likewise the rule regarding *mayim aharonim* (see the *Yalkut Yosef Berakhot English Edition* Vol. II, footnote to 181:25).

The *Halakha Berura* (page 35), however, permitted this only if it would be difficult to remove the water from one's presence. This seems to be clearly the position of Harav HIDA (*Nitzotze Orot*, cited in responsa *Yabia Omer*) who wrote: "When someone rises in the morning and he is not able to spill out the used water, he must cover it. Then he may recite blessings and study Torah. This is the tradition I was taught."

Apparently, the author of *Yalkut Yosef* was unaware of this citation. Indeed, in the original edition of *Yalkut Yosef*, which was authored by Maran the Rishon Letziyon himself, there is no mention that one may simply cover the water instead of disposing of it.

If someone used *revi'it* of water for *netillat yadayim*

The *Or Letziyon* (Vol. I, 1:6) suggested that the stringency of avoiding reciting blessings in the presence of water used for the morning *netillat yadayim* applies only if the person poured less than *revi'it* on each hand each time. If he poured *revi'it* or more of water each time (which is usually the case) the harmful forces do not contaminate the water and there is no basis for any stringency. He compared this to the halakha regarding the water used for *netillat yadayim* for a meal. When someone pours *revi'it* of water at once, the water does not become *teme'im*. In the same way, it would not become infected with any harmful forces.

It is unclear, however, whether this comparison is valid. Although *revi'it* of water is not susceptible to *tum'a*, it very well may be susceptible to harmful forces. No other *Poskim* suggested this leniency. Therefore, it is recommended not to follow it.

182. The *Or Letziyon* (Vol. II, page 26, #17) ruled that this halakha applies only if the person's hands were wet with the water used for *netillat yadayim*, but if his hands were already dried he does not have to repeat *netillat yadayim*. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #108:16) countered that according to Harav Hayim Palachi (responsa *Lev Hayim* Vol. I, #65) he must repeat *netillat yadayim* in either case, and it appears that the *Ben Ish Hai* (*parashat Toledot* halakha 12) agreed that the halakha is the same whether the person's hands are wet or dry. The harmful forces can infect other people even if their hands are dry.

The halakha differentiates between wet hands and dry hands regarding the mitzvah of *netillat yadayim* for eating bread. That is, if someone performed *netillat yadayim* for eating bread, and before he dried his hands he touched someone else's hands before that second person performed *netillat yadayim*, the first person must dry his hands and repeat the act of *netillat yadayim*. If he dried his hands before touching those of the second person, however, his hands are not defiled and he need not repeat the mitzvah. This differentiation does not apply to the mitzvah of the morning *netillat yadayim*, when the issue is not impurity but the harmful forces. In this case, the harmful forces can contaminate his hands even after they have been dried.

The responsa *Kappe Aharon* Ezri'el (Vol. II, *E.H.* #8, cited in the *Yalkut Yosef* page 333) ruled leniently, concurring with the *Or Letziyon*, but Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IV, #1:9) concluded his discussion with a stringent decision.

וכל זה דוקא אם נגע באצבעות מי שלא נטל ידיו, דשם שורה הרוח רעה, אבל אם נגע בכף היד הסמוך לזרוע, אינו צריך ליטול ידיו שנית. [עצי היער שם עפ"ד היפ"ל]

נגיעה בגופו ובמאכלים קודם נטילה

לד. יש ליזהר לכתחילה שלא יגע בידיו בשום מאכל או משקה קודם נטילת ידים שחרית, שלא יטמאם בנגיעתו, משום רוח רעה השורה על הידים, ובנגיעתו היא שורה על האוכלים. ולכן יש להשגיח בעוז ובתעצומות ולעמוד על המשמר שגם הילדים הקטנים יטלו ידיהם לפני איזה נגיעה שהיא באוכלים או במשקים, שאף בילדים יש ליזהר בזה לכתחילה. [ילקו"י מהדו"ק עמ' ח, עפמ"ש ביבי"א ח"ד סי' א]. וראה לקמן הלכה נ"ט, שיש לחנך את הקטנים להרגילם לקיים מצוה זו של נטילת ידים שחרית.

לה. מאכלים שידוע בבירור שנגעו בהם קודם נטילת ידים שחרית (כגון שאירע כן במקרה בתוך ביתו), אם הם דברים יבשים, כגון פירות וירקות שאפשר לרוחצם ולשוטפם במים, יש להדיחם ולשוטפם במים שלש פעמים, ואז יהיו מותרים לכל הדעות.

אבל במאכלים רכים שאי אפשר לשוטפם מבלי שיחדרו המים אל תוכם, כגון לחם וכיוצא בזה, וכן משקים שנגעו בהם קודם נטילת ידים שחרית, מן הדין יש להתירם בדיעבד, וכל שכן אם נגעו

person who had not yet performed *netillat yadayim*. If he touched only the person's palms but not his fingers, it is not necessary for him to repeat *netillat yadayim*.

Touching Food or One's Body Before Performing *Netillat Yadayim*

Touching food or beverages

34) One must take care not to touch any food or beverage before performing the morning *netillat yadayim*, so that one does not contaminate the food or beverage with the harmful forces resting on one's hands.

For this reason, it is imperative to make sure that one's little children perform *netillat yadayim* upon awakening in the morning before they touch any food or beverage. Below in halakha 59 it is explained that parents must train their children to fulfill the mitzvah of the morning *netillat yadayim*.

As above

35) If it happens that someone touched fruits or vegetables before performing the morning *netillat yadayim*, the foods should be rinsed with water three times and then all *Poskim* agree that they may be eaten. If someone touched food that would be ruined if it was rinsed with water, such as bread, it is permissible to eat that food even without any remedy. The same applies to beverages touched by someone who had not yet performed *netillat yadayim*. These are the rules even if the person who touched the food is an adult, and certainly if it was a child. Even so, when there is not a hefty loss