נטילה לדבר שטיבולו במשקה

לד. האוכל דבר שטיבולו במשקה, צריך ליטול ידיו קודם אכילתו, אבל לא יברך "על נטילת ידים", כיון שיש פוסקים שסוברים שאין צריך נטילה. ואף על פי שלהלכה חייב ליטול ידיו, מכל מקום לא יברך על הנטילה, שספק ברכות להקל. [הליכו"ע ח"א עמ' של]

ויש להקפיד בנטילה זו, ככל הדינים שיש בנטילה שקודם אכילת פת, שתהיה מכלי, וממים שלא נשתנו מראיהם, ושיזהר מחציצה בנטילה וכו'. [ראה משנ"ב סוף ס"ק כ ואחרו']

לה. יש להזהיר את השוטפים הפירות והירקות במים, שצריכים ליטול את ידיהם קודם האכילה, שאף שרחיצה זו באה להעביר הלכלוך, מכל מקום חשיב דבר שטיבולו במשקה. [ראה משנ"ב ס"ק יב, כה"ח ס"ק טז ואחרו']

Netillat Yadayim for Eating Moistened Foods

Day 32

Eating foods dipped in beverages

34) When someone wishes to eat a food that has been moistened with a beverage, he must perform *netillat yadayim* before eating it, but he must not recite the blessing of *al netillat yadayim* [unless he plans to eat bread] since there are *Poskim* who ruled that *netillat yadayim* is not necessary in this case. Although the halakha follows those who ruled that it is an obligation, we must refrain from reciting the blessing, following the principle of *safek berakhot lehakel*.[30]

The act of *netillat yadayim* for eating moistened foods must be performed in the same manner as *netillat yadayim* for eating bread. All the rules concerning the appearance of the water, the makeup of the vessel from which the water is poured on the hands, avoiding having something that will block the water from touching the skin, and so forth are identical to those for *netillat yadayim* for eating bread.

Eating rinsed foods

35) It is important to publicize the halakha that, after rinsing fruits or vegetables in water, it is necessary to perform *netillat yadayim* before eating them. Even though the person's intention was only to remove any dirt from the fruit's surface and not to moisten it, the fruit is still considered a moistened food.

30. See the preface to these halakhot for the source for this halakha and for the reason no blessing is recited in this case. It is explained there that there is no basis for leniency in this matter.

לו. אין דבר שטיבולו במשקה צריך נטילה, אלא בעוד שהמשקה טופח עליו, אבל אם נתנגב [או נתייבש] לא. [ב"י ושו"ע סי' קנח ס"ד]. ואפילו אם יש בו עדיין קצת לחלוחית, ואין בו טופח על מנת להטפיח, מקרי נתנגב, ואין צריך נטילה. [כה"ח סופר ס"ק מד ואחרו']

לז. אפילו אם אין ידיו נוגעות במקום המשקה צריך נטילה. [ש"ע סי' קנח ס"ד]. ולכן המטבל פרי או ירק במשקה, אע"פ שאינו מטבל אלא ראש הירק או הפרי, שנמצא שאין המשקה נוגע כלל בידים עם כל זה צריך נטילת ידים [ב"י סי' קנח]. והוא משום גזירה שמא יגע. [לבוש, משנ"ב ס"ק יט, כה"ח ס"ק מז]

After the food becomes dry again

36) It is necessary to wash hands only if the food is still moist when one eats it. If it has dried or if the water was wiped off, it is no longer necessary to wash hands. If the food is only slightly moist, but after touching it one's fingers become wet enough to moisten yet another surface, the food is still considered wet and *netillat yadayim* is still necessary. If the food is only moist enough to wet one's fingers but the fingers do not become wet enough to moisten another surface, the food is considered dry and *netillat yadayim* is not necessary.

Avoiding touching the moistened portion

37) When planning to eat a moistened food, it is necessary to perform *netillat yadayim* even if one does not touch the portion of the food that has been moistened. Therefore, if someone dips one end of a fruit or vegetable into a beverage and holds it by the dry end in order to eat it, he still must perform *netillat yadayim* before eating it, since it is possible that he will touch the moistened end.

Eating with a utensil

Likewise, if someone eats a moistened food using a spoon [or fork] and doesn't touch the food at all, it is still necessary to perform *netillat yadayim*.[31] The rule

31. Maran in the *Bet Yosef* ruled that one must wash hands as long as one is holding the moistened food even if the end one is holding is not moistened at all. The *Aḥaronim* debated what the halakha is for someone who wishes to eat the moistened food using a spoon or fork. The *Erekh Leḥem* and Harav Avraham Azulai ruled that in this case it is not necessary to wash hands. They explained that Maran ruled that it is necessary only because the person is touching the food itself and it is likely that he will touch the moistened portion as well. When using a utensil, however, there is no such obligation. The *Kenesset Hagedola* and several other *Aḥaronim*, however, ruled that even when using a utensil one is obligated to perform *netillat yadayim*. See the *Ben Ish Ḥai* (*parashat Tazri'a* halakha 18) and the *Kaf Haḥayim* Sofer (158:23).

Eating moistened foods that are not normally touched at all

Several *Aḥaronim* (Harav Zalman, *Ben Ish Ḥai*) ruled that it depends on the food one is eating. If this food is normally held in one's hand when it is eaten, then even if someone decides to eat it this time with a utensil it is likely that he will end up touching it. In these cases, one is obligated to wash hands although one plans to eat using a utensil. If this food is always eaten using a utensil and never with one's hands, then there is no reason to suspect that the person eating it will touch it and therefore it is not necessary to wash hands. Harav Zalman added that in such a case it is not necessary to wash hands even if it turns out that the person eating the food touches it. The *Halakha Berura* (pages 38 and 39) cited a number of *Aḥaronim* who ruled that if the normal manner of eating this food is to use a utensil and not to touch it at all, one may be lenient and not perform *netillat yadayim*. He based this lenient ruling on the fact that some *Poskim* ruled that it is never necessary to wash hands when eating any moistened food with a utensil. This gives us a compound doubt to rely upon for leniency when eating this type of food. First of all, there is the opinion of the Tosafot that there is no obligation at all to wash hands to eat moistened foods, and secondly there are those who ruled that when eating while using a utensil there is never any obligation. We can rely on this at least when eating foods that are always eaten using a utensil.

והוא הדין למי שאוכל דבר שטיבולו במשקה על ידי כף, שצריך ליטול ידיו קודם אכילתו. [הליכו"ע ח"א עמ' שכ].

והוא הדין כשכורך ידיו במפה או שלובש בתי ידים, שיש לו ליטול ידיו. [ראה ילקו"י עמ' ל]

לח. חיוב נטילה לדבר שטיבולו במשקה, מעיקר הדין הוא דוקא כשאוכל כזית, אבל אם אוכל פחות מכזית, אין צריך נטילה. ואף על פי כן ירא שמים יחוש לעצמו ויטול ידיו אף כשאוכל פחות מכזית. [הליכו"ע ח"א עמ' שלא]

is the same if someone wishes to wrap his hands with a cloth or to wear gloves while eating the moistened food – he still must perform *netillat yadayim*.[32]

Day 33

Eating less than *kazayit* of moistened food

38) Technically, one is obligated to perform *netillat yadayim* only if one plans to eat at least *kazayit* of the moistened food. If someone intends to eat less than *kazayit*, he is not obligated to wash hands. Nevertheless, anyone who possesses a measure of fear of Heaven will not rely on this leniency and will wash his hands even in this case.[33]

It appears from the *Ben Ish Hai*, however, that it is possible to be lenient only when eating [with a utensil] a food moistened with a beverage that has been cooked, since many *Poskim* ruled that the entire rule of washing hands does not apply when eating food dipped in a cooked beverage. (See below in halakha 39.) If the bevereage has not been cooked, it appears that the *Ben Ish Hai* would not be lenient. Nevertheless, it appears that there is a basis for leniency despite this inference from the *Ben Ish Hai*. See below in the footnote to halakha 40 about the rule when eating breakfast cereal with milk. See below in halakha 39.

Vegetable Soup

Based on this principle, the *Yalkut Yosef* (page 39) explained the common custom of eating vegetable soup with a spoon without first performing *netillat yadayim*. This is because people always eat this food with a utensil. Even if it happens that someone touches the soup while he is eating with a spoon, he is still not obligated to wash hands, following the ruling of Harav Zalman. When using a utensil to eat a food that is normally eaten with one's fingers, however, it is necessary to wash hands first.

Actually, there is a stronger basis for leniency when eating soup since the food and beverage have been cooked, besides the fact that one eats it with a utensil. See below in halakha 39. Nevertheless, as long as the normal way to eat the food is with a utensil and not with one's fingers one may be lenient whether or not the beverage has been cooked. This is the ruling regarding breakfast cereals, as explained below in the footnote to halakha 40.

32. When someone is in a situation where no water is available to perform *netillat yadayim*, it is permissible to wrap one's hands with a cloth and to eat. This is the case both for eating moistened foods and for eating bread. See below in *Siman* 163.

33. Eating less than *kazayit* of a moistened food

Above in halakha 2, it was established that technically one is not obligated to perform *netillat yadayim* if one plans to eat less than *kazayit* of bread. Logically, the same leniency should certainly apply to moistened foods as well. The *Shulhan Arukh* (473:6), however, ruled that it is necessary to wash hands before eating the *karpas* that is dipped into salt water during the Pesah Seder even though we eat less than *kazayit* of the vegetable. This seems to contradict his own ruling here in *Siman* 158:3 that when eating less than *kazayit* of bread there is no obligation to wash hands.

Harav HIDA (responsa *Hayim Sha'al* Vol. II, #38:76, cited in the *Or Letziyon* Vol. III, page 162) suggested that although there is no obligation to wash hands in such a case, it could be that our Sages instituted the obligation to wash hands at this point during the Seder since at one time the custom was to eat more than *kazayit* of *karpas*. It is only in more recent generations when the practice of eating less than *kazayit* developed because of the doubt whether or not it is necessary to recite the blessing of *bore nefashot* after eating it if one ate *kazayit* [since one plans to eat the meal with matzo soon afterward]. By eating less than *kazayit* we avoid the issue. Since originally the order of the Seder called for washing hands at this point and eating *kazayit* or more of *karpas*, we maintain that procedure even though we now eat less than *kazayit* and the rules of *netillat yadayim* would not necessitate washing at this time.