מט. האוכל עוגה ומטבלה בחמאה וגבינה קרושה, אין צריך ליטול ידיו משום טיבולו במשקה, שחמאה וגבינה קרושה דינם כאוכל. אבל המטביל לתוך חמאה שנימוחה צריך ליטול ידיו כדין דבר שטיבולו בחלב. [משנ"ב ס"ק טז, ילקו"י עמ' מ]. אמנם המטביל מאכל בחמאה שנימוחה מחמת בישול או טיגון, יש להקל בו בצירוף סברא נוספת, שאוכל פחות מכזית, או שאוכל על ידי כף ואינו נוגע בידו בחמאה, וכמבואר לעיל הלכה מ'.

נ. המטבל מאכל בלבן או ביוגורט, צריך ליטול ידיו כדין דבר שטיבולו בחלב. [כה"ח סופר ס"ק לד]. ואם מטבל בגבינה אין צריך נטילת ידים. [אור לציון ח"ב עמ' צא]

Butter or cream cheese

49) If someone dips cookies into butter or cream cheese, this does not make it necessary to perform *netillat yadayim* to eat the cookies. The butter and cheese are considered foods, not beverages. If the butter has been melted, however, it is necessary to wash hands since it is a milk-product and it is considered a beverage when in a liquid state.

If the butter is molten because it has been cooked or fried and the person wishes to eat food dipped in the butter using a utensil, it is not necessary to perform *netillat yadayim*. Likewise, it is not necessary if the person plans to eat less than *kazayit* of the food, even if he eats it with his fingers, following the rules explained above in halakha 40.

Day 37

Yogurt or *leben*

50) It is necessary to perform *netillat yadayim* to eat food dipped in yogurt or *leben*. It is not necessary when planning to eat the food with cream cheese, as explained in the previous halakha.[42]

42. The *Matte Yosef* (Vol. II, #18:14, cited in the *Kaf Ha-hayim* Sofer 158:34) ruled that yogurt is considered a beverage regarding these halakhot. The *Or Letziyon* (Vol. II, page 91, cited in *Piske Teshuvot*, page 340) concurred with this, but he added that cream cheese does not necessitate *netillat yadayim*. Apparently he decided that cream cheese cannot be poured as yogurt can and therefore it is not a beverage.

Eating food dipped in yogurt without touching the yogurt

Nowadays, the yogurt on the market is made from pasteurized milk. If so, it is considered a cooked beverage. Therefore, one may be lenient and eat food dipped into yogurt as long as one is careful not to touch the yogurt itself. This is equal to the rule regarding dipping cookies into coffee and taking care not to touch the moistened portion of the cookie. The *Ben Ish Hai* and Maran the Rishon Letziyon (*Halikhot Olam*) both ruled leniently in such a case as explained above in halakha 40. According to Maran the Rishon Letziyon's ruling (*sefer Ma'yan Omer* page 285) cited above in the footnote to halakha 40, one must be stringent in this matter. The *Halakha Berura* likewise ruled stringently.

Eating less than *kazayit* of food dipped in yogurt

If someone plans to eat less than *kazayit* of a food dipped in yogurt, it is not necessary to perform *netillat yadayim*. As explained above in halakha 40, since the beverage has been cooked and less than *kazayit* is being eaten, there is no need for stringency. The *Birkat Hashem* and the *Halakha Berura*, however, ruled stringently in this case, as mentioned above.

Yogurt with granola (or *magedra*)

It is not necessary to perform *netillat yadayim* to eat granola mixed with yogurt, since this food is always eaten with a spoon and no one purposely touches the moistened granola. This is equal to the rule regarding breakfast cereals as explained above in halakha 37 and halakha 40 and the footnotes there.

נא. המטבל דבר מאכל במלח, בין במלח הבא מהקרקע, בין במלח הבא מן המים, אין צריך נטילת ידים. [ראה משנ"ב ס"ק יח]. ובמלח הבא מן המים והוא לח ונמחה, יש להחמיר. [פתה"ד אות ו, כה"ח ס"ק כא]

נב. השותה אינו צריך ליטול אפילו ידו אחת. [ש"ע סי' קנח ס"ו]. דלא עביד דנגע בידו במשקין שבתוך הכלי, לכן לא תקנו נטילה לזה. ולכן אף אם אירע שנטל המשקין בידו כגון ששאב בידיו מן הנהר ושתה, גם כן אין צריך נטילה, דלא תקנו נטילה לשתיה. [משנ"ב ס"ק כז]. והיכא דאפשר טוב להחמיר בשותה בידיו מן הנהר, שיטביל ידיו בנהר קודם ששותה. [כה"ח ס"ק סא]

Food dipped in salt

51) It is not necessary to perform *netillat yadayim* in order to eat foods dipped in salt [even though salt is considered a form of water regarding certain areas of halakha]. It does not matter whether it is salt mined from the earth or salt derived through evaporating sea water.[43] It is recommended to be stringent if it is sea salt that is still moist and soft enough to dissolve instantly in water.

***Netillat yadayim* to drink a beverage**

52) It is not necessary to perform *netillat yadayim*, even on one hand, in order to drink a beverage. Our Sages did not institute the mitzvah in this case since people do not normally touch the beverage they are drinking. Even if someone cups his hand and scoops up water to his mouth without any utensil, it is still not necessary to perform *netillat yadayim*. If drinking in this manner from a river, however, it is recommended to first immerse one's hands in the river and then scoop up water to drink.[44]

43. Crystallized salt

The *Mishna Berura* (158:18) ruled that dry salt crystals are not considered a beverage. As explained above, any beverage that has become dry loses the status of a beverage.

Moist salt

The *Derekh Hahayim* (cited in the *Mishna Berura*, ibid.) ruled that if someone dips food into moist sea salt, he must perform *netillat yadayim* to eat that food. The *Peri Megadim* (cited in *Sha'ar Hatziyun* 158:21) ruled that it is not necessary if the food is dipped into moist salt that was mined from the earth. The *Bet Menuha* ruled leniently in either case, arguing that moist salt is not one of the seven beverages. The *Petah Hadevir* disagreed with the ruling of the *Bet Menuha*, and based on this the *Kaf Hahayim* Sofer (158:21) ruled that *netillat yadayim* is necessary if the food is dipped in moist sea salt. Even though the *Halakha Berura* (page 51) ruled leniently in this matter, in practice one should not rely on that unless there is another factor for leniency, such as eating less than *kazayit* of the food or avoiding touching the moistened portion of the food.

44. Maran wrote in the *Shulhan Arukh* (158:6) that "when drinking it is not necessary to perform *netillat yadayim* since people do not usually touch the beverage that they drink." One might deduce from this that if someone wishes to drink by cupping his hand and scooping water from a river to his mouth, he must perform *netillat yadayim* first. Rabbenu David ben Zimra (responsa Vol. IV, #78), however, ruled that it is not necessary, adding that he had never heard of anyone observing such a stringency. Our Sages' rule, he explained, was only that we must perform *netillat yadayim* when eating a food dipped into a beverage. Most *Aharonim* concurred with this ruling.

Despite this, the *Kaf Hahayim* Sofer (158:61) recommended that if it is possible, one should first immerse his hands in the river [which counts as a form of *netillat yadayim*] and then take water to drink. He added that whenever someone wishes to drink a cupful of some beverage but notices something foreign floating on its surface, he should remove it by scooping it out with a spoon or spilling it out without touching the beverage with his fingers, if this is possible. The *Halakha Berura* (page 61)

נג. האוכל בשר צלי, ואחר הצלייה יש עליו מוהל טופח על מנת להטפיח, אין צריך ליטול ידיו, שאין המוהל היוצא מן הבשר נחשב משקה [ש"ע סי' קנח ס"ה, באו"ח פי' תזריע הלכה כ, כה"ח ס"ק נד]. ואף על פי שקודם הצלייה הדיחו את הבשר במים, הרי אלו התייבשו בעת הצלייה. [משנ"ב ס"ק כד, כה"ח ס"ק נה]

נד. האוכל בידו בשר או עוף שיש עליהם רטיבות מים טופח על מנת להטפיח, שלא בתוך הסעודה צריך ליטול ידיו כדין טיבולו במשקה. [כה"ח ס"ק נו, ילקו"י עמ' לח]

נה. הנוטל ידיו לדבר שטיבולו במשקה, ונמלך לאכול פת, יחזור ויטול ידיו בלא ברכה. [ש"ע סי' קנח ס"ז וברמ"א, וכ"פ בכה"ח ס"ק סד]. ונכון שיטנף את ידיו ושוב יטול ידיו בברכה, כמבואר לעיל הלכה י"ג.

Barbecued meat juices

53) It is not necessary to perform *netillat yadayim* in order to eat barbecued meat that is moist with its own juices. This juice is not considered a beverage. Even if the meat had been rinsed in water just before roasting it, that water has evaporated long beforehand.

Day 38

Eating wet meat

54) If someone wishes to eat meat or chicken with his hands and the food has water on its surface, he must perform *netillat yadayim*.[45]

Decided later to eat bread

55) If someone performed *netillat yadayim* in order to eat foods dipped in beverages and then he decided to eat bread as well, he must perform *netillat yadayim* again, but he must not recite the blessing of *al netillat yadayim*. It is best that he defile his hands purposely and then he can perform *netillat yadayim* a second time and recite the blessing, as explained above in halakha 13.

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also recommended following this stringency, although it is technically unnecessary.

Licking honey from one's fingers

The *Mishna Berura* (*Sha'ar Hatziyun*) cited Harav Zalman ruling that it is necessary to perform *netillat yadayim* in order to dip one's fingers in honey and to lick it from them, but he also cited the *Peri Megadim* ruling that this is not necessary. The *Hesed La'alafim* (158:10) likewise mentioned that some *Poskim* ruled that *netillat yadayim* is necessary in this case. The *Halakha Berura* recommended performing *netillat yadayim* whenever planning to eat such foods with one's fingers.

45. This halakha applies only if someone eats the food with his hands. If he eats it using a utensil and the normal way to eat the food is by using a utensil, *netillat yadayim* is not necessary even if he occasionally touches the food on the utensil. This is the ruling of Harav Zalman (158:3, cited in *Mishna Berura* 158:26 and *Yalkut Yosef* page 40) as mentioned above in the footnote to halakha 37.