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.

---

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.

Preface The Proper Utensil for *Netillat Yadayim*

The mitzvah of *netillat yadayim* is to pour water onto the hands from a container of at least *revi'it* of water. Our Sages taught (*Hullin* 107a) that the water must be poured from a utensil that is halakhically termed a *keli* and that can contain at least *revi'it* of water at one time.

The *Halakhot Gedolot* (cited by the Rashba in his comments to *Hullin*) explained that our Sages compared this to the water used together with the ashes of a *para aduma*. Just as the Torah (*Bemidbar* 19:17) demands that this purifying water be placed in a halakhic *keli*, the water used for purifying the hands through *netillat yadayim* must likewise be in a halakhic *keli*. Alternatively, just as the water used to wash the *kohanim's* hand and feet in the *Bet Hamikdash* was poured from a *keli* (the *kiyor* basin described in *Shemot* 30:18), the same applies to *netillat yadayim*.

Not every container is kosher for the mitzvah of *netillat yadayim*, even if it has the status of a *keli*. The following halakhot discuss the halakha concerning various utensils found in the modern-day household.



סימן קנט

דיני הכלי

ממה יהיה עשוי הכלי

א. אין נוטלים לידים אלא בכלי. וכל הכלים כשרים, בין העשויים עץ או זכוכית, ואפילו כלי גללים, וכלי אבנים, וכלי אדמה, שאינם חשובים כלי כלל לענין קבלת טומאה, על כל פנים כלים הם וכשרים לנטילת ידים. [ב"י ושו"ע ר"ס קנט, משנ"ב ס"ק ג כה"ח סק"ב]

אבל אם לקח ספוג מלא מים, וסחט המים ממנו על ידיו, לא עלתה לו נטילה, מכיון שאין הספוג חשוב כלי. [ברכ"י סק"א, כה"ח סק"ג]

ב. כוס העשוי מפלסטיק או מנייר עב, כשר לנטילת ידים, שאף שהוא "חד פעמי", מכל מקום חשוב כלי לענין נטילת ידים. [ראה חזו"ע שבת ח"ב עמ' נד]. וכמובן שאם יש שם כלי אחר, שעדיף שלא יטול באלו.

Siman 159

The Proper Utensil for *Netillat Yadayim*

Using a *keli*

1) In order to perform the mitzvah of *netillat yadayim*, one must pour water onto the hands from a container that has the halakhic status of a *keli*. The container can be of any material – wood, glass, stone, dried earth[46] or even dried dung. Even though containers made from some of those materials are not susceptible to becoming *teme'im*, they are nevertheless considered *kelim* and may be used for *netillat yadayim*.

If someone took a large sponge, soaked it in water and then squeezed it out over his hands, he has not fulfilled the mitzvah of *netillat yadayim* at all. A sponge is not considered a *keli* at all even though it can hold liquids.

Day 39

Disposable containers

2) Plastic or cardboard containers can likewise be used for *netillat yadayim*. Even if it is a disposable container meant to be used once and then discarded, it is still kosher for this mitzvah.[47] If another container is available, however, it is best to refrain from using disposable containers.

46. The *Mishna Berura* (159:4) and the *Kaf Hahayim* Sofer (159:5) explained that this means a container made by molding natural clay into a desired shape and then drying it in the sun. Even though such a container is not susceptible to becoming *tame*, it still has the status of a *keli*. If the clay container would be fired in a kiln, it would then have the status of *keli heres*, an earthenware vessel, and would be susceptible to becoming *tame*. Either one is kosher for the mitzvah of *netillat yadayim*.

47. The responsa *Igrot Moshe* (Vol. III, #39) ruled that one must not recite kiddush while holding the wine in a disposable cup, since it is not respectful for the mitzvah. If