The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, February 9, 2022 ■ ח' אדר א', תשפ"ב
סימן קנ"ח סעיף י"א-י"ג

Overview

Siman 158 Seif 11:

One recites the beracha before washing since the beracha is recited before performing all the mitzvos. The custom is not to recite the beracha until after washing since there are times when a person's hand are not clean and for this reason the beracha is recited after rubbing one's hands so that they are already clean before one pours water on them a second time. One may recite the beracha before drying one's hands since drying one's hands is also part of the mitzvah and it is considered before the mitzvah. If one forgot and did not recite the beracha until after drying his hands he may recite the beracha then.

- For this reason we always recite the beracha after washing. (M.B. 40)
- Shibolei HaLeket in the name of Rabbeinu Meir reports that he recited the beracha before drying his hands and that this is the common custom. (M.B. 41)
- After washing it is still considered before the beracha since the completion of washing is the drying of the hands. (M.B. 42)
- Even if one pours a revi'is at once which does not necessitate drying according to Shulchan Aruch, we do not distinguish and change the procedure. (M.B. 43)
- If one already recited המוציאone may not recite the beracha for washing his hands. Taz disagrees and contends that after drying one's hands he may no longer recite the beracha. Although most authorities agree with Rema one should make an effort to recite the beracha before drying one's hands and this is especially important to keep in mind for those who recite שאו ידיכם וכו'before the beracha. (M.B. 44)

Siman 158 Seif 12:

One should dry his hands well before cutting the bread since one who eats without drying his hands is comparable to one who eats tamei bread.

- Magen Avrohom in the name of Tashbatz writes that one should not dry his hands on his shirt since it leads to forgetting. Pri Megadim is uncertain whether this applies only to one's shirt or any garment. (M.B. 45)

Siman 158 Seif 13:

One who immerses his hands may eat without drying them and the same is true if one washes his hands at once and pours on his hands a revi'is of water at one time or if he pours a revi'is of water on one hand and then a revi'is of water on the other hand.

- Maharshal maintains that drying one's hands is always necessary except for when one immerses his hands but Magen Avrohom writes that someone who is repulsed by eating with wet hands must certainly dry his hands before eating. (M.B. 46)

Stories to Share

A Little Knowledge...

ש"ע ס' קנ"ח, י"ב: "וינגבם היטב קודם שיבצע שהאוכל בלי נגוב ידים הוי כאילו..."

A certain restaurant proprietor was quite annoyed at all the paper towels he had to throw out every day after their quick use by customers. When he heard that there was a hand-drying machine which he could procure to dry his client's hands by blowing hot air, he immediately had it installed.

The owner was shocked when—after getting a few compliments—a customer complained about using the air dryers. "The Shulchan Aruch Harav writes explicitly that one must dry his hands on something, not allow them to dry on their own. This is one of the ways the Levush learns the sugya and is also the way the Kaf Hachaim rules in Siman 158, seif 12. Clearly, this is not an halachically acceptable way to dry one's hands after washing for bread. You need to bring back the towels and at least put up a sign that the machine should not be used to dry one's hands when washing for bread."

But Rav Nissim Karelitz, zt"l, ruled that no correction was necessary. "Although it is true that some sources hold this chumrah—the Yafe L'Lev is another achron who is stringent—the Chazon Ish disagrees. He writes that one can certainly wait for his hands to dry since the main reasons we must dry our hands before eating is because of the defiled water which is still on one's hands or because it is disgusting to eat with wet hands (חז"א, או"ח, ס' כ"ה, ס"ק י). Since the Mishnah Beruarah doesn't even mention the achronim who rule stringently, you can definitely leave the machines and do not need to worry about the more strict opinions."

חוט שני, הל' פסח, ע' ש"ב

Halacha Highlight

Reciting the beracha before drying one's hands

Shulchan Aruch Siman 158 Seif 11

ונהגו שלא לברך עד אחר נטילה

The custom is not to recite the beracha until after washing

Shulchan Aruch (סע' י"א) rules that one should recite the beracha of על נטילת ידים before washing. This is consistent with the general principle that one should recite a beracha עובר לעשייתן—before the mitzvah is performed. He then acknowledges that the custom is to recite the beracha after washing one's hands since many times a person's hands are not clean before washing. For this reason the beracha is recited between the first time one poured water on his hands and the second time he pours water on his hands. This way he assures that his hands are clean but also recites the beracha before washing. Rema adds that it is also acceptable for one to recite the beracha after washing but before he dries his hands since drying one's hands is also part of the mitzvah and thus it is considered עובר לעשייתן. Rema goes so far as to rule that if one did not recite the beracha before drying his hands he may recite the beracha even afterwards. It is only once one recited המוציא that he may no longer recite the beracha (מ"ב ס"ק מ"ד). Mishnah Berurah notes that Taz disagrees with Rema's ruling that the beracha could be recited after drying one's hands. Although halacha follows Rema's lenient position one should make an effort to be stringent to recite the beracha before drying one's hands.

Poskim caution that although when washing the order of the beracha and mitzvah are reversed, nevertheless the principle that one may not interrupt by speaking between the beracha and the mitzvah remains in force. In other words, one is not permitted to speak between the time that he washes his hands and when he recites the beracha of על נטילת ידים. The Noda B'Yehudah (דרושי הצל"ח דרוש ד' אות כ"ב) wrote about this and observed that people are mistakenly more cautious not to speak between the beracha of על נטילת ידים and המוציא then they are between washing and reciting על נטילת ידים. The restriction against speaking between washing and המוציא is a mere precaution so that one does not become distracted whereas the restriction against speaking between washing and על נטילת ידים constitutes an actual interruption.