



Halachos of
NETILAS YADAYIM
& BENTCHING



Halachos of

NETILAS YADAYIM & BENTCHING

Please note that the material presented is not meant to be a comprehensive guide to the halachos of Netilas Yadayim and Bentching. In any case of question or doubt a Rabbi should be consulted.

Halachos compiled by Rabbi Binyamin Walfish
and reviewed for publication by
Rabbi Chaim Dovid Kulik Shlita.

For questions or comments, please contact us at
info@halachayomiforwomen.com

Day 1

The mitzvah of netilas yadayim, washing one's hands prior to eating a bread meal, is incumbent upon both men and women. Preferably, one should wash their entire hand up to the wrist. B'dieved, as long as one washed their fingers, it is sufficient.

מ"ב ס' קסא סק"כ-כ"א



WWW.HALACHAYOMIFORWOMEN.COM

Day 2

The minimum amount of water that is required for netilas yadayim is a total of one 3.3 oz) רביעית (3.3) for both hands. Ideally, one should use a generous amount of water, or at least one רביעית per hand.

שו"ע ס' קנח ס"י, מ"ב סקל"ז



Day 3

It is permitted to wash netilas yadayim with warm water.

מ"ב ס' קס סקכ"ז



Day 4

It is questionable if a disposable cup (i.e. plastic or Styrofoam, etc.) may be used for netilas yadayim. One who does not have access to a regular cup may wash netilas yadayim with a disposable cup and recite a bracha.

ציץ אליעזר חי"ב ס' כג (אגרו"מ או"ח ח"ג ס' לז),
עיין מנח"י ח"י ס' כג



Day 5

If one used the bathroom, washed their hands, and now decides to eat bread, it is questionable if they must wash netilas yadyim, because their hands were just washed. In such an instance, one should wash their hands without a bracha.

רמ"א ס' קנח ס"ז, מ"ב ס' קסה סק"ב



Day 6

Introduction: The water of netilas yadayim is meant to come into direct contact with one's hands. If netilas yadayim was performed while a substance was on one's hand, depending on the case, the washing may be invalid. A problematic substance is referred to as a chatzitzah. While a full treatment of the parameters of chatzitzah is beyond the scope of our discussion, some relevant cases will follow.

The potential problem of chatzitzah only exists with substances; mere coloring does not pose any problem. Thus, marker stains or pen ink etc., are not a chatzitzah.

מ"ב ס' קסא סקי"ד



Day 7

If a woman is particular to remove her ring while doing certain activities (i.e. kneading), her ring is considered a chatzitzah and must be removed prior to washing netilas yadayim. This applies even if the ring is loose on her finger (to be continued).

מ"ב ס' קסא סקי"ט



Day 8

It was previously mentioned that a ring is considered a chatzitzah for one who is particular to remove it while doing certain activities. If one forgot to do so and washed with a ring on her finger, if the ring was loose, one does not need to wash again. If the ring was tight, one must wash again (without a bracha).

מ"ב ס' קסא סקי"ח



Day 9

A bandage or band-aid that one does not remove because it would cause discomfort, does not constitute a chatzitzah, and need not be removed prior to washing netilas yadayim.

מ"ב ס' קסא סק"ה



Day 10

Nail polish does not constitute a chatzitzah. However, if the nail polish has begun to peel and one desires that it should be removed or redone, it does constitute a chatzitzah. In such an instance, one must remove the nail polish prior to washing netilas yadayim.

שו"ע ס' קסא ס"ב



Day 11

One should not interrupt or even delay unnecessarily between washing netilas yadayim, and making hamotzei. B'dieved, if one spoke they do not wash again.

שו"ע ס' קסו ס"א, מ"ב סק"ו



Day 12

One who touched a covered part of the body during the course of the meal, must wash netilas yadayim again. No bracha is recited.

מ"ב ס' קסד סקי"ג



Day 13

One who began their meal and realized that they forgot to wash netilas yadayim, must immediately wash netilas yadayim (with a bracha). If one recited hamotzei and before eating suddenly realized that they did not yet wash netilas yadayim, they should first wash netilas yadayim (with a bracha) and only afterwards eat (without making a new hamotzei).

אגרו"מ או"ח ח"ג ס' נג



Day 14

It says in the Torah 'ואכלת ושבעת וברכת את ה' - "and you shall eat and be satisfied and you shall bless Hashem." We derive the the mitzvah of bentching from here. It is questionable whether the obligation of women to bentch is from the Torah or only m'drabanan.

שו"ע ס' קפו ס"א



Day 15

The Sefer Hachinuch writes (mitzvah 430) that one who is careful in their recitation of bentsching, will merit to have their livelihood provided for them with dignity. One should be meticulous and bentsch from a siddur or bentscher and not recite bentsching by heart.

מ"ב ס' קפה סק"א



Day 16

Bentching must be recited while sitting, so that one can properly focus on what they are saying. B'dieved if one bentched while standing or walking around, they fulfill the mitzvah (to be continued).

שו"ע ורמ"א ס' קפג ס"ט



Day 17

One who ate their meal while driving is permitted to bentch while driving, and is not obligated to pull over and stop the car in order to bentch. However, if one ate while the car was stopped, they must also bentch while stationary, and may not bentch while driving.

פסקי תשובות ס' קפג סק"ה עפ"י מ"ב שם סקל"ו



Day 18

One must be very careful not to talk in the middle of bentsching, even between the different berachos of bentsching. B'dieved, if one spoke, they still fulfill the mitzvah.

מ"ב ס' קפג סקכ"ה



Day 19

It is prohibited to engage in any activity while bentching. This includes even minor activities, such as clearing the table or looking at one's phone. One should not even motion with their hands or eyes during bentching.

שו"ע ס' קפג סי"ב, ערוה"ש ס"ח



Day 20

One is obligated to bentsch specifically after eating a k'zayis of bread. Therefore, even one who ate a large meal but ate less than a k'zayis of bread, does not recite bentsching (to be continued).

שו"ע ס' קפו ס"ו



Day 21

It was previously mentioned that bentsching is only recited if one ate a k'zayis of bread. One is only required to bentsch if the k'zayis was eaten within כדי אכילת פרס, i.e. 4 minutes. Thus, if immediately following hamotzei, one ate half a k'zayis of challah, and sometime later in the meal ate another half a k'zayis of challah, they are not obligated to bentsch. Ideally, one should eat a k'zayis of bread right after hamotzei to avoid any case of doubt.

אגרו"מ או"ח ח"א ס' עו



Day 22

Following the conclusion of the meal, bentsching may be recited as long as one feels satisfied from their meal (to be continued).

שו"ע ס' קפד ס"ה, מ"ב סקי"ח



Day 23

One who concluded their meal without feeling satisfied, and delayed significantly before bentsching, should ideally eat another k'zayis (without making a new hamotzei) and then bentsch. Even if one does not eat another k'zayis, they may bentsch within 72 minutes of the conclusion of the meal.

מ"ב ס' קפד סק"כ



Day 24

Bentching must be recited in the same place where the meal was eaten. Anywhere in the room where the meal was eaten is considered the same place.

שׁוֹ"ע ס' קפ"ד מ"ב סק"א



Day 25

One who left their original place before bentsching, should return to their original location in order to bentsch. One who did not do so and recited bentsching in the new location, does not need to repeat bentsching.

שו"ע ס' קפד ס"א, מ"ב סק"ה-ז



Day 26

A woman who ate a meal and later on is unsure if she recited bentsching, is not obligated to repeat bentsching. If possible, someone else should be motzei her in bentsching.

מ"ב ס' קפו סק"ג



Day 27

The paragraph of רצה is inserted into bentsching on Shabbos. After the first two meals of Shabbos, if one bentched and afterwards realized that they forgot to recite רצה, they must repeat bentsching. One who forgot to recite רצה during bentsching of Shalosh Seudos does not repeat bentsching (to be continued).

שו"ע ס' קפח ס"ז-ח, הליכות בת ישראל פ"ג סי"ב



Day 28

If one is unsure if she said רצה during bentching on Shabbos, it is assumed that רצה was not recited. Consequently, bentching must be repeated.

מ"ב ס' קפח סקט"ז



Day 29

The paragraph of יעלה ויבוא is inserted into bentsching on Rosh Chodesh. One who forgot to insert יעלה ויבוא does not repeat bentsching.

שו"ע ס' קפח ס"ז



Day 30

The paragraph of על הנסים is inserted into bentsching on Chanukah and Purim. If one forgot to insert על הנסים, bentsching is not repeated.

רמ"א ס' קפז ס"ד





Halachos of

NETILAS YADAYIM & BENTCHING

Mazel Tov
on completing a month
of Halacha Yomi!