דין נטילה לתוך כלי

כד. נטילת ידים שחרית, אין נוטלין על גבי קרקע, ואפילו על גבי קיסמים, מפני שרוח רעה שורה עליהם. אלא יטלם לתוך כלי. [ש"ע ס"ח, ומשנ"ב סקי"ח, וכה"ח ס"ק כט]

ואם עבר ונטל ידיו על גבי קרקע, עלתה לו נטילה. [ילקו"י עמ' שלט בשם שו"ת יין הטוב]

כה. מותר ליטול ידים לנטילת ידים שחרית, לתוך קערות מטבח הנקובות שלנו, שנקראות בשם "כיור", ואף על פי שנפסק בשלחן ערוך (סי' ד ס"ח) שאין נוטלים ידים שחרית על גבי קרקע, אלא לתוך כלי, וקערות אלו עשויים על דעת לקובעם ולחברם בקרקע, וכל המחובר לקרקע דינו כקרקע, מכל מקום הואיל והמים הנשפכים לתוך הכיור יורדים דרך הנקבים ונמשכים אל צינור הביוב למקום שאין בני אדם עוברים ושבים שם, לפיכך מותר ליטול שם נטילת ידים שחרית, ואין חוששים בזה לרוח רעה

Pouring the Water Into a Receptacle

Not onto the ground

24) When performing the mitzvah of the morning *netillat yadayim*, one must not pour the water over one's hands so that it spills onto the ground, or even on wood chips [so that the water immediately sinks beneath the surface]. This is because the harmful forces that are dispelled from one's hands would infect the surface upon which the water falls. Instead, one must pour the water on the hands so that it will spill into a receptacle.[174] If someone ignored this rule and performed the mitzvah over the ground, he nevertheless has successfully dispelled the harmful forces from his hands.

Into a sink

25) It is permissible to perform the morning *netillat yadayim* directly into a kitchen sink so that the water will run down the drain. Even though the *Shulḥan Arukh* (4:8) ruled that it is forbidden to pour the water onto the ground, and a sink that is permanently attached to the wall is considered part of the ground, it is permissible since the water runs immediately into the drain and out into the sewage system where no one has physical access. Therefore, we need not be concerned about the harmful forces that have infected the water used for the mitzvah. Nevertheless,

174. Maran in the *Bet Yosef* cited the holy *Zohar* (*parashat Vayeshev* page 184b) as the source for this halakha. Ribbi Shim'on bar Yoḥai taught that when someone sleeps at night, he "tastes" the flavor of death, and an impure spirit invades his body. By performing *netillat yadayim* in the proper manner he sanctifies and purifies his body from that contamination. The proper procedure is to place a container beneath the hands to catch the water being spilled and pour the water from above with another container. The purpose of the receptacle below the hands is to catch the impurity, while the container of water above brings sanctity to the person. The contaminated water must not be spilled in the house where someone might touch it, for if someone touches it he is liable to be injured by the impure water.

Contrasting this water with *mayim aḥaronim*

Regarding the water used for *mayim aḥaronim*, Maran ruled in the *Shulḥan Arukh* (181:2) that it may be poured onto wood chips that cover the ground. Regarding the morning *netillat yadayim*, the *Magen Avraham* (4:7) ruled that it is forbidden to pour the water onto wood chips. The *Maḥatzit Hashekel* (cited by the *Kaf Haḥayim* Sofer 4:29) explained that the water used for *mayim aḥaronim* is not infected by harmful forces until it touches the ground. If wood chips are covering the ground, the water on the wood chips never become infected with any harmful forces. The water used for the morning *netillat yadayim*, however, is already infected with harmful forces as soon as it is used. Therefore, even if it is poured onto wood chips, the water on the chips is contaminated and might harm people who walk on it.

שקיבלו המים. וטוב ונכון לשטוף הכיור לאחר הנטילה שחרית, בטרם ישתמשו בה בהדחת פירות ובהדחת כלי סעודה. [ילקו"י מהדו"ק עמ' יא, יבי"א ח"ה סי' ב]

והוא הדין לגבי מים אחרונים שבסעודה, שאינם ניטלים על גבי קרקע אלא בכלי, מפני רוח רעה ששורה עליהם (כמבואר בחולין דף ק"ה ע"א, ובש"ע או"ח סי' קפא ס"ב). [ילקו"י שם. ועי' ילקו"י אנגלית סי' קפ"א הלכה ו' והלאה]

כו. כלים המונחים בכיור, לא יטול ידיו על גביהם, מפני הרוח רעה ששורה על המים, ואם נטל את ידיו על הכלים, ישטפם היטב. [ראה ילקו"י עמ' שלט]

כז. מותר ליטול ידיו במקום מדרון שאין בני אדם עוברים שם, או בעפר תיחוח שהמים נבלעים שם, וכן מותר ליטול ידיו על הים או על הנהר, ואין צריך בדוקא להביא כלי תחתון. [ראה משנ"ב ס"ק כא, כה"ח ס"ק כט]. [עצי היער בהשמטות קמא ע"ב, הו"ד ביבי"א ח"ה סי' ב]

it is recommended to rinse the sink before using it to wash dishes or clean fruits and vegetables.

The halakha is identical regarding the mitzvah of *mayim aharonim*. It is forbidden to perform the mitzvah over the ground since harmful forces contaminate the water used for the mitzvah, as explained in *Hullin* (105a) and in the *Shulhan Arukh* (*O.H.* 181:2). See the *Yalkut Yosef Berakhot English Edition* (Vol. II 181:6).

Utensils in the sink

26) One should avoid performing *netillat yadayim* while pouring the water onto utensils in the sink, since the water is infected with the harmful forces that it removes from the hands. If someone did perform *netillat yadayim* over utensils in the sink, the utensils should be rinsed well before they are used again.[175]

Other choices

27) It is not always necessary to perform this mitzvah over a receptacle; it may be performed over the ground if it is on a steep slope where people do not walk, or over sandy soil where the water is absorbed immediately. It is also permissible to perform the mitzvah over a lake or river.[176]

175. The *Yalkut Yosef* (page 339) states that one must not perform the morning *netillat yadayim* onto utensils in the sink since the water is infected with harmful forces. If someone did this, the utensils must be rinsed off before they are used.

This seems to contradict Maran's instructions (4:8) to perform *netillat yadayim* into a bowl or some other container. Apparently, it is permissible to pour the water onto a utensil. It must be, therefore, that the issue is not that the utensil becomes contaminated; it is only that the water on it is contaminated. If someone would wish to use the bowl into which someone poured his *netillat yadayim* water, he would likewise have to rinse out the contaminated water first. The utensils themselves do not become infected, as explained in the *Od Yosef Hai* (*parashat Toledot* halakha 10) that no utensils are ever infected with these harmful forces; it is only the water on the utensils that has been infected. Likewise, when the *Mishna Berura* (4:18) explained that one must not pour the water of *netillat yadayim* onto wood chips because harmful forces infect "them," the word "them" refers to the water, not the chips.

176. The *Kaf Hahayim* Sofer (4:29) explained that the reason for the *Zohar's* teaching that it is necessary to pour the water over a receptacle is to ensure that people will not touch the infected water and become injured. It is permissible, therefore, to pour the water on the ground in a place where people do not frequent, or into a pit. This is likewise the ruling of the *Atze Haya'ar* (page 141b). Accordingly, it is permissible to pour the water into a lake or river. For the same reason, when someone uses a receptacle he may then empty it into any of these places, as explained below in halakha 29.

דין מי הנטילה לאחר הנטילה

כח. מים של נטילת ידים שחרית, אסור ליהנות מהם [ש"ע ס"ט], ועל כן לא יתנם לפני בהמתו או לפני התרנגולים. [משנ"ב סק"כ, כה"ח ס"ק לא]. ולא ישפכם גם כן על גבי הזרעים להשקותם, ולא ירחץ בהם שום דבר, כי הרוח רעה נאחז באותו הדבר. [חסד לאלפים סי' ד ס"ז]

כט. מים של נטילה לא ישפכם בבית ולא במקום שעוברים שם בני אדם [ש"ע ס"ט], כי יוכלו להנזק על ידי הרוח רעה [משנ"ב ס"ק כא]. ולכן גם לא ילינם בבית. [כה"ח ס"ק לב]. אלא ישפכם במקום מדרון, או בעפר תיחוח [משנ"ב שם], או בכיור, או בנהר, כאמור לעיל הלכה כ"ה והלכה כ"ז.
ולכן יש להזהיר את אותם הישנים בסוכה שעושים בחצר ביתם, שלא יטלו את ידיהם על הקרקע במקום שאנשים מהלכים על המים. [ילקו"י עמ' שלט]

ל. אם אירע שנשפכו מי הנטילת ידים בקרקע, אזי ישפוך על הקרקע ההיא מים טהורים כדי לבטל את מי הנטילת ידים שנשפך שם. [באו"ח תולדות ה"ח, כה"ח ס"ק לב].

Disposing of Water Used for *Netillat Yadayim*

No benefit from used water

28) It is forbidden to have any benefit from water used for the mitzvah of the morning *netillat yadayim*. One may not use it to rinse something clean, to feed it to one's livestock or chickens or even to water one's plants. If someone would use the water in any such manner, the harmful forces would infect the object or animal that came into contact with the water.

Disposing of used water

29) It is forbidden to spill the water used for the morning *netillat yadayim* on the floor of one's home or anywhere where people frequent, since the harmful forces infecting the water is liable to injure them. For the same reason, the used water should not be kept overnight in the home. The water should be spilled out on a steep slope, in sandy soil, in a sink or into a river, as explained above in halakhot 25 and 27.[177]

Those people who sleep in a sukkah built in the yard must take care not to perform the mitzvah of the morning on the ground, in any place where people walk.

Nullifying used water

30) If water used for *netillat yadayim* was spilled onto the ground, someone should pour more water onto it to nullify its effects.[178]

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177. As explained above in the footnote to halakha 24, the source for this halakha is the holy *Zohar*. The *Hesed La'alafim* (4:7) complained that some inconsiderate people spill this water each morning on the ground outside their front door. Passersby are likely to be injured by the harmful forces in this water, and then the person who threw it onto the ground will be held responsible in Heaven.

178. This is the ruling of the *Ben Ish Hai* (*parashat Toledot* halakha 8, cited by the *Kaf Hahayim* Sofer 4:32).

How much water?

The *Ben Ish Hai* gave instructions to pour "a lot of water" onto the infected water, without specifying how much is needed. The *Yalkut Yosef* (page 340) pointed out that the *Shulhan Arukh* (77:1) ruled that if someone pours *revi'it* of water onto urine, it nullifies the halakhic status of

ובמקום מרוצף יכול לנקות הרצפה בסחבה. [ילקו"י עמ' שמ]

לא. נטל ידיו על גבי קרקע, אין לדרוך במקום שנשפכו המים הללו. אולם אחר שנתייבשו המים במקום ההוא, מותר לדרוך שם. [אשל אברהם בוטשאטש]

לב. מותר ללמוד ולברך כנגד מי נטילת ידים שחרית, ואין צורך לכסות את מי הנטילה. ואמנם מידת חסידות היא להחמיר בזה, אולם אין בזה שום איסור מן הדין.

If it is spilled onto a tiled or paved floor, it may be mopped up with a rag.[179]

Day 55

Treading on used water

31) If someone performed *netillat yadayim* onto the ground, care should be taken not to tread on the place where the water was spilled. Once the ground has dried, it is alright to tread on it.[180]

Covering used water

32) It is permissible to recite blessings or to study Torah while standing or sitting directly in front of water that was used for the morning *netillat yadayim*. It is not necessary to cover the water. Nevertheless, it is considered an act of piety to keep the water covered or to turn away from it when reciting blessings or studying Torah.

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the urine. If so, he argued, it should be sufficient to pour *revi'it* of water onto the water used for *netillat yadayim* as well. He suggested that perhaps more is needed to nullify the harmful forces.

Maran the Rishon Letziyon dealt with this issue in responsa *Yabia Omer* (Vol. III, #1:9), citing Harav Y. Labaton (journal *Hame'asef* Vol. III, #10) who ruled that *revi'it* of water is sufficient to nullify the harmful forces just as it nullifies the halakhic status of urine. Harav Avraham Hamwey (ibid.), however, demonstrated that Harav HIDA (*More Ba'etzba*) ruled that water used for *netillat yadayim* has a more stringent status than urine, and *revi'it* of water is insufficient. Maran the Rishon Letziyon then cited a string of *Aharonim* (*Ru'ah Hayim* Palachi in *Siman* 77, *Pekudat El'azar* #4, *Orah Ne'eman*, and the *Eshel Avraham Tinyana* who all ruled leniently that *revi'it* of water is sufficient. On the other hand, the responsa *Yaskil Avdi* (Vol. IV appendix *She'elat Shalom O.H.* #1, page 101a) ruled that one must pour an amount of water that exceeds the amount used for *netillat yadayim*.

From the tone of his writing, it appears that Maran the Rishon Letziyon ruled in favor of the lenient opinion that *revi'it* is sufficient. If someone follows the stringent opinion and pours plenty of water, he will receive a special blessing from Heaven.

179. Harmful forces in rags

The *Yalkut Yosef* did not explain why mopping up the water is a solution. If there are harmful forces infecting the water, the rag used to wipe up the water should likewise be contaminated. Although the *Od Yosef Hai* (cited in the footnote to halakha 26) taught that these harmful forces will contaminate people or food but not any utensil, this means only that the rag is not infected. The water absorbed by the rag, however, is infected.

A possible way to reconcile this is to compare it to the handle on the container used to pour the water on one's hands for *netillat yadayim*. The *Od Yosef Hai* (*parashat Toledot* halakha 7) explained that the harmful forces will not rest on the water on the cup's handle since that water is barely visible. These harmful forces are "haughty," and will infect areas only if they seem honorable in the forces' "eyes." In the same way, the harmful forces will not remain on the water absorbed in the rag since it does not meet their high standards.

180. This is the ruling of the *Eshel Avraham* Butchatch (*mahadura kama*, cited in the *Halakha Berura* page 76). He explained that as long as the ground is moist the harmful forces lurk in that place and they might harm someone who treads on it. Once the ground becomes dry, the harmful forces are spirit is no longer present.