ג. פחות מכזית ואינו נוגע במשקה: אם אוכל מאכל פחות מכזית, ומטבלו במשקה באופן שאינו נוגע במשקה, אין צריך ליטול ידיו. [ע"פ הליכו"ע ח"א עמ' שלא]

מא. מי שבא לאכול דבר שטיבולו במשקה, לאחר שבירך ברכת המזון, יש אומרים שאינו צריך ליטול ידיו, מאחר שידיו נקיות מהנטילה הראשונה שנטל לסעודה. ויש חולקים. ולכתחילה יש להחמיר בזה, והמיקל בזה בעת הצורך יש לו על מה שיסמוך. [ראה ילקו"י ח"ג עמ' מא]

c) If someone wishes to eat less than *kazayit* of a food dipped in a beverage without touching the moistened portion of the food at all, it is unnecessary to perform *netillat yadayim* whether or not the beverage has been cooked.[37]

Day 35

Eating wet food immediately after *Birkat Hamazon*

41) Some *Poskim* ruled that if someone performed *netillat yadayim* to eat a meal with bread and immediately after reciting *Birkat Hamazon* he wishes to eat a food dipped in a beverage, he does not have to perform *netillat yadayim* again. Other *Poskim* disagreed. One should be stringent in this matter. If someone finds it necessary, however, he may rely on the lenient opinion.[38]

dipped in a cooked beverage. Regarding dipping cookies in coffee, however, he ruled more stringently.

The *Yalkut Yosef* (Vol. III, pages 37 and 40) ruled as well that if someone plans to eat less than *kazayit* of cake moistened with a cooked beverage he may do so without performing *netillat yadayim* even if he touches the moistened portion. In a footnote, he pointed out that the passage in responsa *Yabia Omer* appears to contradict this. For some reason, the author did not cite the *Halikhot Olam*, although it clearly supports his ruling. Since it is possible to read the *Yabia Omer* in a manner that does not contradict the *Halikhot Olam*, the original ruling of the *Yalkut Yosef* is correct.

37. This is the ruling of the *Halikhot Olam* (Vol. I, page 331). This is because technically one may be lenient whenever eating less than *kazayit* of a moistened food, whether or not the beverage has been cooked and even if one touches the moistened food. Although it is best to be stringent in such a case, one may certainly be lenient if one refrains from touching the moistened portion of the food even if the beverage has not been cooked.

38. The *Ma'amar Mordekhai* (*Divre Mordekhai* 158) ruled that this case is no different than the halakha for someone who decides to eat bread immediately after reciting *Birkat Hamazon* – he must perform *netillat yadayim* a second time. Rabbenu David ben Zimra (cited by Harav HIDA in *Birke Yosef*), however, ruled leniently in this case, explaining that there is a fundamental difference between the obligation of *netillat yadayim* for eating bread and of *netillat yadayim* for eating foods dipped in a beverage. When performing this mitzvah in order to eat bread, one must be aware that by this act one is purifying the hands in order to eat bread as if he is a *kohen* and the bread is *teruma*. The act of reciting *Birkat Hamazon* demonstrates that a person has finished eating and has no intention of eating more bread until some time later. Thus he has automatically disqualified his hands from being ready for more bread-eating, and if he chooses to eat more bread even one minute after reciting *Birkat Hamazon* he must perform *netillat yadayim* again.

The obligation of *netillat yadayim* for eating foods dipped in a beverage, however, was not instituted to protect the sanctity of *teruma*, but in order to raise the level of the mundane act of eating by ensuring the hands' cleanliness. Once someone has performed *netillat yadayim* in order to eat bread, his hands remain in their pristine state through his reciting *Birkat Hamazon* and until he discontinues guarding their cleanliness. Therefore, if he wishes to eat foods dipped in a beverage immediately afterward he is exempt from performing *netillat yadayim* again.

The *Aharonim* (*Hesed La'alafim*; *Kaf Hahayim* Sofer) ruled like the *Ma'amar Mordekhai* in this matter. Furthermore, they ruled that even before one has recited *Birkat Hamazon*, as soon as one has rinsed his fingers with *mayim aharonim*, his hands are disqualified from enabling him to eat foods dipped in a beverage. If at that point someone would decide to eat such foods before going on to recite *Birkat Hamazon*, he must first perform *netillat yadayim* again.

Regarding this last case, the *Yalkut Yosef* (Vol. III, page 41) ruled that if it becomes necessary there is a strong enough basis to permit eating the food without performing *netillat yadayim*. The *Halakha Berura* (page 46) agreed to be lenient only if there is another basis for it such as eating the food with a utensil, if the beverage has been cooked or if less than *kazayit* is being eaten.

משקים המחייבים נטילה

מב. חיוב נטילה לדבר שטיבולו במשקה, הוא דוקא במשקים הראויים לקבל טומאה: יין, דבש, שמן, חלב, טל, דם, מים (שסימנם יי"ד שח"ט ד"ם).

אבל שאר מיני משקין הנסחטין מן הפירות אינם חשובין משקין. [ש"ע סי' קנח ס"ד, ומשנ"ב ס"ק יג]. ולכן האוכל "סלט פירות" שהמשקים שבו הם ממי הפירות עצמם, או ממיץ תפוזים שסחט לתוכו, אין צריך נטילת ידים.

מג. בכלל יין, גם חומץ יין שנחשב למשקה המכשיר לקבל טומאה [כה"ח ס"ק לג]. אך המטבל בחומץ תפוחים טבעי אין צריך ליטול ידיו, כדין מי פירות.

מד. דבש לענין זה היינו דבש דבורים, ולא דבש תמרים. [משנ"ב ס"ק יד, כה"ח ס"ק כט]

מה. שמן האמור לענין זה היינו דוקא "שמן זית", ולא שאר מיני שמן כגון שמן סויה, דהוו בכלל מי פירות שאין מכשירין לקבל טומאה. [כה"ח ס"ק לב]. ולכן סופגניות המטוגנות בשמן, שאינו שמן זית, אף שידיו נוגעות במשקה שיעור טופח על מנת להטפיח, אין צריך ליטול ידיו. [ילקו"י עמ' לט]

Which Liquids are Considered Beverages

The seven beverages

42) This rule applies only to foods moistened with one of the seven beverages that can possibly become *tame* – wine, bee honey, olive oil, milk, dew, blood and water. In the Talmud, these seven beverages are known by the words *yad shahat dam*, an acronym formed by their initial letters. All other drinks, including fruit juices, are not considered beverages in the Torah's terms. Therefore, when eating a fruit salad, even if natural orange juice is added to it, there is no necessity to perform *netillat yadayim*.

Vinegar

43) The term wine includes wine vinegar for the purpose of these halakhot. It is not necessary to perform *netillat yadayim* to eat foods dipped in natural apple cider vinegar.[39]

Bee honey

44) The term honey, listed among the seven beverages, refers to bee honey only. Although the Torah calls the extract of dates by the same term *devash*, date honey is not one of the seven beverages, and it does not necessitate *netillat yadayim*.

Olive oil

45) The oil listed among the seven beverages refers to olive oil only. All other vegetable oils, including soy oil, are not considered beverages regarding this mitzvah since they do not render foods susceptible to becoming *tame*. Therefore, it is not necessary to perform *netillat yadayim* in order to eat doughnuts even though they are fried in oil and their surface is still moist with the oil.

39. Synthetic vinegar

If someone wishes to eat a salad dressed with synthetic vinegar he probably must first perform *netillat yadayim* since the vinegar is mostly plain water. Generally, synthetic vinegar is water with 5% acetic acid. Therefore, it is considered one of the seven beverages.

מו. דם שמנו חכמים עם שבעה משקים הנזכרים, הוא באופן שאדם אוכלו לרפואה ובמקום סכנה, ובלאו הכי הדם אסור באכילה. ודם דגים וחגבים לא מיקרי משקה, ולכך האוכל דג עם דמו אין צריך נטילת ידים. [בן איש חי פי תזריע הלכה טז]

מז. אם עירב אחד משבעה משקין במשקה שאינו מקבל טומאה, וכגון שעירב דבש דבורים עם דבש תמרים, אזלינן בתר רובא. [כה"ח ס"ק מ]

אמנם אם עירב מים עם שאר משקים שאינן מקבלין טומאה, אפילו המים הם המיעוט, יש להחמיר ליטול ידיו. ולכן המטבל מאכל בתערובת מים עם מיץ לימון, אפילו המים הם המיעוט, יש לו ליטול ידיו. [ראה כה"ח ס"ק כט וס"ק מ, חזו"ע פסח ח"ב עמ' לו בהערה]

Blood

46) The term "blood" listed among the seven beverages refers to someone who must eat food dipped in animal blood as a treatment for a dangerous illness. Otherwise, it is strictly forbidden to eat the blood of any mammal or fowl. The blood of fish or of kosher locusts is permissible at all times, but it is not considered one of the seven beverages. Therefore, if someone eats a fish with its blood, it is unnecessary for him to perform *netillat yadayim*.

Day 36

Mixtures of liquids

47) If one of the seven beverages is mixed with another liquid, its status is determined by the major ingredient. Thus, if someone mixes bee honey with date honey, it necessitates *netillat yadayim* only if the mixture is mainly bee honey.

Mixtures containing water

If, however, someone mixes water with another liquid that is not a beverage and dips his food into that mixture, he must perform *netillat yadayim* before eating it even if the water is a minor ingredient of that mixture. Therefore, if someone mixes some water into lemon juice and wishes to dip his food in it, he must perform *netillat yadayim* before eating even if the mixture is mainly lemon juice.[40]

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40. According to Rambam (*Hilkhot Tum'at Okhalin* 16:4), if water is mixed with a liquid that is not a beverage, it still affects the food moistened by it, making the food susceptible to become *tame*. This is the halakha even if there is very little water in the mixture. Rabbenu Avraham ben David, however, ruled that this is the halakha only if the majority of the mixture is water; otherwise the mixture is not considered a beverage. Regarding the mitzvah of *netillat yadayim*, according to Rambam it is necessary if eating a food dipped into such a mixture, but according to Rabbenu Avraham it would not be necessary unless the majority of the mixture is water.

The *Mishna Berura* (158:26) ruled leniently, following the opinion of Rabbenu Avraham, but the *Hazon Ish* (*O.H.* #25:15) disagreed, claiming that we must follow the stringent opinion of Rambam. The *Kaf Hahayim* Sofer (158:40) likewise ruled stringently.

The *Halakha Berura* ruled according to Rabbenu Avraham's lenient position, claiming that this is the decision of his father, Maran the Rishon Letziyon, in *Hazon Ovadya Pesah* (Vol. II, footnote on page 36). With all due respect, however, it is not possible to deduce such a ruling from that passage. The halakha discussed there concerns the liquid in which one plans to dip the *karpas* during the Seder. Maran the Rishon Letziyon wrote that if someone has no prepared salt water, he may dip the *karpas* in lemon juice mixed with water. In the footnote, he added that one should make sure that the mixture is mostly water since if it is not mostly water it would not be necessary to perform *netillat yadayim* before eating it. Parenthetically, he mentioned the dispute between Rambam and Rabbenu Avraham.

It is obvious that his intention by this note was to say that it is best to fulfill the mitzvah of *netillat yadayim* and dipping the *karpas* into a beverage according to all the *Poskim*, including Rabbenu Avraham. Therefore, one should make sure the mixture is mostly water. If it is not mostly water, we will have fulfilled the mitzvah correctly according to Rambam but not according to Rabbenu