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]

---

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

ולכן סלט ירקות שנותן לתוכו רטבים שונים (וכגון רוטב אלף האיים וכיו"ב), או מיץ לימון משומר, יש לו ליטול ידיו מכיון שיש בהם מים, וכאמור, יש להחמיר לכתחילה שאף במיעוט מים חשיב דבר שטיבולו במשקה. אמנם אם אינו נוגע במאכל עצמו, שאוכל על ידי כף, יש להקל שאינו צריך נטילת ידים.

מח. המטבל דבר מאכל במשקין שנקרשו, בין על ידי בישול בין על ידי צינה עד שאין בהם טופח על מנת להטפיח, אין צריך נטילת ידים, משום שלא חשיבי משקה. [משנ"ב סי' קנח ס"ק יד ובשעה"צ ס"ק טז, כה"ח ס"ק כז]

According to this, one must perform *netillat yadayim* in order to eat a fresh salad moistened with salad dressing or reconstituted lemon juice, since water is an ingredient of these dressings. Even though the water might be a minor ingredient, it is recommended to be stringent in such a case as explained above. If the person eats the salad with a utensil and he is careful not to touch it at all, however, he does not have to perform *netillat yadayim*.

Congealed or frozen beverages

48) If someone dips a food into a frozen beverage or one that has congealed through cooking, so that the beverage is not considered wet according to the halakha, it is not necessary to perform *netillat yadayim* when eating the food. In these cases the liquid has lost its status as a beverage altogether.[41]

Avraham. Why should we do it this way when we can easily satisfy both opinions by adding some more water to the mixture?

Regarding the halakhic requirement of *netillat yadayim*, however, it still is likely that Maran the Rishon Letziyon followed the opinion of Rambam necessitating one to wash hands even if the water is a minor ingredient in the mixture, just as the *Kaf Hahayim* ruled.

Cooked liquids with a bit of water added

If someone mixes water with another liquid and then cooks it, it is not necessary to perform *netillat yadayim* unless the water is the major ingredient of the mixture. In this case, we have a compound doubt for leniency. It might be that the halakha follows the opinion of Rabbenu Avraham ben David that such a mixture is not considered a beverage. Even if the halakha follows the opinion of Rambam in this matter, it might be that once the beverage has been cooked it no longer necessitates *netillat yadayim*, as many *Poskim* ruled. This appears to be the opinion of the *Ben Ish Hai* (*parashat Shemini* halakha 18) as well. He ruled that if someone cooks a confection consisting of fruit, sugar and a bit of water, one may eat it without performing *netillat yadayim*. It would appear that he based this leniency on the fact that it is cooked, added to the opinion of Rabbenu Avraham ben David.

The *Kaf Hahayim* Sofer (158:29), however, ruled that if someone cooks dates or sugar with water to make a syrup, it is considered a beverage. This is based on the fact that he ruled (158:40) according to the opinion of Rambam. Nevertheless, since the *Ben Ish Hai* ruled leniently in this matter, it seems that there is a halakhic basis to be lenient in practice. Likewise, there is a basis for leniency when the liquid is less than half water and the food is being eaten with a spoon or fork. According to *sefer Ma'yan Omer* (Vol. I, page 287), Maran the Rishon Letziyon ruled that it is not necessary to perform *netillat yadayim* to eat a vegetable salad with a fork if most of the liquid in the salad is the vegetables' natural juices, although there is some water.

41. Some *Poskim* ruled that this leniency does not apply to frozen water or to frozen dew. See the responsa of Rabbenu David ben Zimra (Vol. IV, #83). The *Mishna Berura* (*Sha'ar Hatziyun* 158:16) and the *Kaf Hahayim* Sofer (158:27), on the other hand, ruled leniently regarding ice, following the ruling of Rabbenu Shimshon (comment to *Tahorot* 3:2). Even so, the *Halakha Berura* (page 44) decided that one may be lenient in this matter only in a case where one can combine another basis for leniency.

A beverage that congealed and became a liquid once more

The *Mishna Berura* (158:14) mentioned that some *Poskim* ruled that once a beverage congealed and lost the status of a beverage, it does not regain that status even after it becomes liquid once more. Therefore, it would not be necessary to perform *netillat yadayim* to eat foods dipped in that reconstituted liquid. Other *Poskim* ruled that it does become a beverage once more, and the *Kaf Hahayim* Sofer (158:27) and the *Halakha Berura* (page 44) ruled according to the stringent opinion. They both added that one may be lenient if any other basis for leniency is present, such as if the person eats the food using a utensil or if he eats less than *kazayit*.

מט. האוכל עוגה ומטבלה בחמאה וגבינה קרושה, אין צריך ליטול ידיו משום טיבולו במשקה, שחמאה וגבינה קרושה דינם כאוכל. אבל המטביל לתוך חמאה שנימוחה צריך ליטול ידיו כדין דבר שטיבולו בחלב. [משנ"ב ס"ק טז, ילקו"י עמ' מ]. אמנם המטביל מאכל בחמאה שנימוחה מחמת בישול או טיגון, יש להקל בו בצירוף סברא נוספת, שאוכל פחות מכזית, או שאוכל על ידי כף ואינו נוגע בידו בחמאה, וכמבואר לעיל הלכה מ'.

נ. המטבל מאכל בלבן או ביוגורט, צריך ליטול ידיו כדין דבר שטיבולו בחלב. [כה"ח סופר ס"ק לד]. ואם מטבל בגבינה אין צריך נטילת ידים. [אור לציון ח"ב עמ' צא]

Butter or cream cheese

49) If someone dips cookies into butter or cream cheese, this does not make it necessary to perform *netillat yadayim* to eat the cookies. The butter and cheese are considered foods, not beverages. If the butter has been melted, however, it is necessary to wash hands since it is a milk-product and it is considered a beverage when in a liquid state.

If the butter is molten because it has been cooked or fried and the person wishes to eat food dipped in the butter using a utensil, it is not necessary to perform *netillat yadayim*. Likewise, it is not necessary if the person plans to eat less than *kazayit* of the food, even if he eats it with his fingers, following the rules explained above in halakha 40.

Day 37

Yogurt or *leben*

50) It is necessary to perform *netillat yadayim* to eat food dipped in yogurt or *leben*. It is not necessary when planning to eat the food with cream cheese, as explained in the previous halakha.[42]

42. The *Matte Yosef* (Vol. II, #18:14, cited in the *Kaf Ha-hayim* Sofer 158:34) ruled that yogurt is considered a beverage regarding these halakhot. The *Or Letziyon* (Vol. II, page 91, cited in *Piske Teshuvot*, page 340) concurred with this, but he added that cream cheese does not necessitate *netillat yadayim*. Apparently he decided that cream cheese cannot be poured as yogurt can and therefore it is not a beverage.

Eating food dipped in yogurt without touching the yogurt

Nowadays, the yogurt on the market is made from pasteurized milk. If so, it is considered a cooked beverage. Therefore, one may be lenient and eat food dipped into yogurt as long as one is careful not to touch the yogurt itself. This is equal to the rule regarding dipping cookies into coffee and taking care not to touch the moistened portion of the cookie. The *Ben Ish Hai* and Maran the Rishon Letziyon (*Halikhot Olam*) both ruled leniently in such a case as explained above in halakha 40. According to Maran the Rishon Letziyon's ruling (*sefer Ma'yan Omer* page 285) cited above in the footnote to halakha 40, one must be stringent in this matter. The *Halakha Berura* likewise ruled stringently.

Eating less than *kazayit* of food dipped in yogurt

If someone plans to eat less than *kazayit* of a food dipped in yogurt, it is not necessary to perform *netillat yadayim*. As explained above in halakha 40, since the beverage has been cooked and less than *kazayit* is being eaten, there is no need for stringency. The *Birkat Hashem* and the *Halakha Berura*, however, ruled stringently in this case, as mentioned above.

Yogurt with granola (or *magedra*)

It is not necessary to perform *netillat yadayim* to eat granola mixed with yogurt, since this food is always eaten with a spoon and no one purposely touches the moistened granola. This is equal to the rule regarding breakfast cereals as explained above in halakha 37 and halakha 40 and the footnotes there.