דין מים חמים

כד. מים חמים נוטלים מהם לידים אפילו הן חמין שהיד סולדת בהם. [ש"ע סי' קס ס"ו]. וטוב להזהר היכא דאפשר, שיהיו המים פושרין. [ראה בא"ח פי קדושים הלכה יז]

כה. חמי טבריא יכול להטביל בהם את הידים, אבל ליטול מהם בכלי לא. [ש"ע שם ס"ז]. טעם פיסול חמי טבריא לנטילה מפני שהן מרים ואינם ראויין לשתיית הכלב, אבל אם ימצאו מים חמין נובעין שהן ראויין לשתיית הכלב נוטלים מהם לידים. [שם ס"ח]. ואף שמשונים בטעמם משאר מים שאינם ראוים כל כך לשתיית אדם, כיון שעכ"פ ראוים לשתיית הכלב, כשרים לנטילה. [משנ"ב ס"ק לז]

Day 59

Hot Water

Scalding-hot water

24) It is permissible to use hot water for *netillat yadayim*, even if it is scalding hot. It is best, however, to use room-temperature water.[95]

Natural hot springs

25) It is permissible to immerse one's hands in natural hot springs for *netillat yadayim*, but one may not fill a container with that water and pour it on the hands to fulfill the mitzvah. The water of hot springs generally has a very high mineral content making it too bitter to be potable. Even a dog would not drink it.

If the water of the hot springs is potable, or if it is at least fit for a dog to drink, it may be used for *netillat yadayim*.[96] The fact that it is not fit for human consumption does not disqualify the water.[97]

---

95. The source for this is *Hullin* 105a, where the Amora'im debated this issue. Maran (*Bet Yosef*) cited Rabbenu Asher, Rashba and the *Mordekhi* ruling that it is permissible to use even scalding hot water, and he asserted that it appears that Rabbenu Yitzhak Alfasi and Rambam concur with this. The *sefer Mitzvot Gadol* and *sefer Mitzvot Katan* forbade using scalding hot water, however.

In the *Shulhan Arukh* (160:6), Maran ruled that one may use even scalding hot water. The *Magen Avraham* cited Harav Shelomo Luria ruling that it is forbidden, and the *Mishna Berura* (160:27) concurred with this, unless no other water is available. There is no basis to refrain from using warm water, even if it had previously been scalding hot.

The *Ben Ish Hai* (*parashat Kedoshim* halakha 17, cited in *Kaf Hahayim* Sofer 160:32) ruled that we must follow the ruling disqualifying scalding hot water although Maran ruled that it is permitted. If the water is scalding hot, one should wait until it cools down a bit. If it is impossible to wait, however, one may use the scalding hot water but when reciting the blessing, one must not pronounce God's Name. Instead, one should meditate on the Name silently. Therefore, those elderly men who heat their water for *netillat yadayim* in the winter must make sure that the water is not scalding hot when they use it.

Despite the ruling of the *Ben Ish Hai*, since the halakha technically follows the ruling of Maran that one may perform the mitzvah with scalding hot water if one cannot wait for it to cool down, one must recite the blessing as well. This is the ruling of the *Halakha Berura* (page 187). If it is possible to wait for the water to cool down, it is recommended to do so.

96. It is permissible to perform the mitzvah by immersing one's hands in this water since natural springs have the status of *ma'yan*. As explained above in *Siman* 159:26, one may immerse the hands in a *ma'yan* even if it contains less than forty *se'a*. The *Mishna Berura* (160:28) concurred with this.

The *Halakha Berura* (page 190) cited some *Poskim* ruling that hot springs are not exactly like a *ma'yan*. In the case of hot springs, there must be at least forty *se'a* of water. It is not possible to fill a container with the water of the hot spring and then use it for *netillat yadayim* since the water is unfit for consumption even for a dog.

97. *Talmide Rabbenu Yona* wrote that it is permissible to use the water of springs as long as a person can force himself to drink the water. Maran in the *Bet Yosef* (cited in the *Mishna Berura* 160:37 and the

דין מים מלוחים או סרוחים

כו. מים מלוחים או סרוחים או מרים, שאין הכלב יכול לשתות מהם פסולים לנטילת ידים. [ש"ע סי' קס ס"ט]. דכיון שהם סרוחים כל כך שאפילו הכלב אין יכול לשתות מהם, הוי כאלו נתבטל מתורת מים ופסלוה רבנן לנטילת ידים. [משנ"ב ס"ק לט]. ואמנם כשרים מים אלו למי מקוה לטבילה. [ש"ע שם]. והוא הדין לטבילת ידים. [משנ"ב סק"מ]

כז. מים שהם עכורים מחמת טיט שנתערב בהם, אם הכלב יכול לשתות מהם כשרים בין לנטילת ידים בין למקוה, ואם אינו יכול לשתות מהם פסולים לשניהם. [ש"ע סי' קס ס"ט]. ובאופן שהעפר שבמים שוקע לאחר זמן, נתבאר לעיל הלכה ב'-ג'.

כח. מים סרוחים הנמצאים בבורות ומפיגין סרחונן תחת אויר הרקיע, כל עוד שלא הפיגו סרחונן פסולים לנטילת ידים. [תשו' כת"י למרן הראש"ל שליט"א, בילקו"י ח"ג עמ' עד בהערה]

Putrid or Saline Water

Unfit for a dog

26) If a dog is incapable of drinking water because it is too putrid, too saline or too bitter, the water is not fit for the mitzvah of *netillat yadayim*. Our Sages ruled that in such cases, the liquid loses its status as water. Nevertheless, a mikveh filled with such water is kosher, both for people to immerse themselves and for someone to immerse his hands to fulfill the mitzvah of *netillat yadayim*.

Muddy water

27) Even if water is brown with mud, it is fit for *netillat yadayim* as long as it is fit for a dog to drink. A mikveh filled with such brown water is kosher as well.[98] If a dog cannot drink it because of the mud, it is disqualified for *netillat yadayim* and the mikveh filled with it is disqualified as well. See above in halakhot 2 and 3 for the rule in a case where it is known that the mud will settle to the bottom with time.

Until it is clean

28) If a pit is filled with putrid water that will become clear and clean as time passes since it is in the fresh air, the water remains disqualified as long it is putrid. The fact that it will be fresh later does not make it fit for the mitzvah at this time.

Kaf Hahayim Sofer 160:41) pointed out that according to the Talmud, it depends on whether or not a dog will drink the water, not a person. He therefore explained that Rabbenu Yona agrees with this, but offered a different way of ascertaining the status of the water. If a person can force himself to drink it, then it is definitely fit for a dog.

98. The *Mishna Berura* (160:42) explained that muddy water is not disqualified because of its color since it is normal for water to be muddy. This was explained above in halakha 2.