כט. מי הים המלוחים, פסולים לנטילת ידים על ידי כלי, מפני שאינם ראויים לשתיית כלב. אמנם מותר להטביל ידיו בהם, וכדין מקוה, ויברך על נטילת ידים. [רדב"ז הובא באחרו', ובמשנ"ב ס"ק לח]

ל. מי הים המלוחים שהרתיחום, חזרו להיות ראויין לשתיית כלב, וכשרין ליטול מהם בכלי, וליטול ידיו בהם בברכה. [ראה בא"ח פ' קדושים הלכה יג, משנ"ב שם, כה"ח ס"ק מב]

לא. מים שעברו תהליך של התפלה וטיהור, כשרים לנטילת ידים. אמנם מי ביוב העוברים תהליך טיהור והשבחה, אין להתיר ליטול מהם לנטילת ידים, דהוו כמים שנעשה בהם מלאכה. אמנם בסוג טיהור כזה שמזרימים המים לתוך הקרקע ומחלחלים באדמה ואחר כך מעלים אותם בצנורות

Day 60

Ocean water

29) Ocean water is not fit for the mitzvah of *netillat yadayim* since it is not fit for a dog to drink. That is, one may not fill a container with ocean water and pour it on the hands for *netillat yadayim*. It is permissible, however, to immerse one's hands in the ocean water as if it was a mikveh. In this case one must recite the blessing of *al netillat yadayim*.

Boiled ocean water

30) If someone boils ocean water, it becomes fit for a dog to drink. Therefore, it is then fit to be poured on a person's hands for the mitzvah of *netillat yadayim*. He must recite the blessing in this case.[99]

Desalinated seawater

31) After sea water has been processed in a desalinization plant, it is fit for *netillat yadayim*. Sewage that has been processed and recycled, however, is disqualified for this mitzvah since it is "used water." If the sewage is poured onto the ground so that it seeps through the soil down to the water table, and then the

99. Rambam ruled in a responsum that one may not fill a container with sea water and use it for *netillat yadayim*, but he may immerse his hands in the sea. Rabbenu David ben Zimra (cited in the *Magen Avraham* (160:12 and other *Aḥaronim*) tempered this ruling, explaining that after boiling the sea water, it becomes fit for a dog to drink and therefore it is now fit for *netillat yadayim* as well.

According to one interpretation cited in the *Kesef Mishne* (*Hilkhot Para* 6:12), Rabbenu David meant that since it is possible to boil the sea water, it may be used for *netillat yadayim* even before it is boiled. A closer examination of Rabbenu David's words, however, show clearly that he meant that it is kosher only after boiling it, concurring with the first interpretation offered by the *Kesef Mishne*.

The *Ḥikre Lev* ruled that sea water is fit for the mitzvah of *netillat yadayim*, citing proof from the Talmud Yerushalmi. Although others challenged this ruling, the *Nadiv Lev* (son of the *Ḥikre Lev*) upheld it and refuted the challenges to it. This is likewise the ruling of the *Kaf Haḥayim* Palachi (22:16).

Nonetheless, the *Neḥmad Lemar'e* refuted the proof that the *Ḥikre Lev* brought from the Talmud Yerushalmi and concluded that one may not use sea water for *netillat yadayim*. The *Petaḥ Hadevir* cited Harav Shemuel Vital ruling likewise, that one may immerse the hands in sea water but not use it for standard *netillat yadayim*. This conforms with Rambam, as cited above, who disqualified sea water for this mitzvah. This is the conclusion of the *Ben Ish Ḥai* (*parashat Kedoshim* halakha 13) and the *Mishna Berura* (160:38).

The *Kaf Haḥayim* Sofer (160:42) ruled that it is preferable to immerse one's hands in the sea rather than to fill a container with sea water and boil it to make it fit for standard *netillat yadayim*. He added that if it is impossible to immerse one's hand in the sea or to boil the water, he should use the plain sea water for standard *netillat yadayim*, relying on those *Poskim* who permitted it. He must not recite the blessing in this case, however, and he should wrap his hands in a cloth while eating his bread. The responsa *Minḥat Yitzḥak* (Vol. IV, #22) concurred with this.

מתחת לפני הקרקע כעין מי תהום, בזה אפשר להקל, שפנים חדשות באו לכאן. [הגר"ש ואזנר בקובץ מבית לוי ח"ה עמ' סו, להורות נתן ח"י סי' כג. הו"ד בפסקי תשובות עמ' שעו]

לב. מים שהיו בתוך כלי, ושהו בבית הכסא, אפילו היו מכוסים, נכון להחמיר היכא דאפשר שלא ליטול בהם את הידים, ובשעת הדחק יש להקל ובפרט בבתי כסאות שלנו. [יבי"א ח"ג סי' א אות י, ח"ד סי' ה]. דין נטילת ידים לסעודה באמבטיה או בבית הכסא, יתבאר לקמן בסימן קס"ה הלכות ג'-ד'.

water is pumped back to the surface, it is considered natural, unused water and it is fit for *netillat yadayim*.[100]

Water from a restroom

32) It is recommended to avoid using water that was taken from a restroom for *netillat yadayim*, even if the container of water was covered while it was in the restroom. If no other water is available, one may be lenient and use it. This is especially so in restrooms with modern toilet facilities.[101] The halakha regarding performing the mitzvah of *netillat yadayim* in restrooms will be explained below in *Siman* 165:3 and 165:4.

100. These are the rulings of Harav Shemuel Wosner and the responsa *Lehorot Natan* Gestetner.

Putrid water that has been purified

Harav Yaakov Ades asked Maran the Rishon Letziyon about putrid water that has been purified in a distillation plant. Do we say that now the water is clean and therefore it is fit for the mitzvah or do we say that since it had been disqualified it remains in that status even after it has been purified? In a handwritten responsum, he discussed the issue at length, without concluding with a definite ruling about the water's status or if one may recite a blessing when using it for *netillat yadayim*. This responsum was printed in full in the *Yalkut Yosef* (Vol. III, page 71). Harav Yitzhak Yosef summed up the halakha as "Some *Poskim* ruled that if putrid water is purified it becomes fit for the mitzvah of *netillat yadayim*."

This is not the same as reprocessed sewage, which remains disqualified for the mitzvah as written above. Sewage is used water and it therefore remains as such even after it is purified. The discussion here is about water that was not used but became putrid.

101. Our Sages taught us that an "evil spirit" resides in a restroom and contaminates anything brought inside. For this reason, whenever someone enters a restroom he must wash his hands upon exiting, even if he had not done anything or touched anything while in the restroom. The *Shalme Tzibbur* (page 18b) ruled that if someone brought a container of water into a restroom, the water in that container may still be used for *netillat yadayim* if no other water is available. He explained that we may assume that no "evil spirit" has contaminated this water. The spirit seeks out people since they have sacred souls but it has no interest in inanimate objects or material. The *Zivhe Tzedek* (*Y.D.* 116:48) concurred with this ruling. The responsa *Lev Hayim* Palachi (Vol. I, #66), however, argued that the evil spirit of the restroom does contaminate the water. This is likewise the position of Harav Yosef Hayim in his *Od Yosef Hai* (*parashat Toledot* halakha 6). Maran the Rishon Letziyon cited these sources in responsa *Yabia Omer* (Vol. III, #1:10).

In responsa *Yabia Omer* (Vol. IV, #5), Maran the Rishon Letziyon ruled that although food should not be brought into a restroom, if someone did take food into a restroom the food may still be eaten. This is certainly the case if the food was in a closed container. If the food was not in a closed container and it is possible to rinse it off, one should rinse it three times to rid it of the evil spirit before eating it. If rinsing the food will ruin it, one may rely on the opinion of the *Shalme Tzibbur* that no evil spirit contaminates inanimate things such as food or beverages. Another basis for leniency is that some *Poskim* decided that this evil spirit existed in the Talmudic era but not in our times. Someone who refrains from eating any food that was brought into a restroom and serves it only to small children will receive a special blessing from Heaven. If he is lenient and eats it himself, however, he has committed no sin.

In practice, one should try to avoid using water that was in a restroom for *netillat yadayim*. If no other water is available, however, one may use it and recite the blessing. This is especially so since our modern toilet facilities are flushed after each use. See responsa *Yehave Da'at* (Vol. III, #1).