אפשר לו להניח את הספר מחוץ לבית הכסא, וכל כיוצא בזה, מותר לו להכנס לבית הכסא כשהספר מונח בכיס בגדו. ואם יכול יעטוף הספר בשקית ניילון.

**ומכל** מקום מותר להכנס לבית הכסא עם תמונה של רב, שאין בתמונות אלו שום קדושה, אף שאין לנהוג בהם מנהג בזיון. [ילקו"י עמ' רסט]

## עוד מהלכות בית הכסא

**לח.** יש להחמיר לכתחלה שלא להכניס אוכלים ומשקים לבית הכסא אפילו הם צרורים וחתומים בקופסא סגורה, ולכן אין להצניע ולאחסן קופסאות מאכל סגורים בחדר השירותים. אבל בדיעבד יש להתירם אפילו אין בהם הפסד מרובה. ואם יש לו בכיס בגדו אוכלים, ורוצה להכנס לבית הכסא, אם אין לו מקום להניחם, מותר להכנס בהם לבית הכסא אף לכתחילה.

**ואוכלים** שאינם מחופים שהכניסום לבית הכסא, אם אפשר לרוחצם ג' פעמים כגון פירות וכיוצא בהם, ירחצם ג' פעמים, ואם אי אפשר לרחצם, מותרים בדיעבד. והמחמיר שלא לאוכלם תבא עליו **ברכה**. [יביע"א ח"ד סי' ה, בתוכן הענינים]

to leave the booklet unattended, however, one may take it into the restroom while it is hidden within one's pocket. If possible, one should first wrap the booklet in a plastic bag.

It is permissible to enter a restroom while carrying a portrait of a Torah scholar. Such portraits have no sanctity. Nevertheless, one must never treat them disrespectfully.

## Rules Pertaining to Restrooms



**Food in a restroom**

**38)** One should avoid bringing any food or beverages into a restroom, even if they are in a sealed container. The restroom may not be used as a storage room for canned goods. If food was taken into a restroom, however, it may still be eaten even if it would be no great loss to throw it out. If someone has food in his pocket and he has nowhere to put it when he goes to the restroom, he may enter the restroom even though the food is in his pocket.

If unwrapped fruit was taken into a restroom, it should afterward be rinsed three times before anyone eats it. If the food item is one that cannot be rinsed in water, it may be eaten as is. Anyone who refrains from eating food that had been taken into a restroom, however, will receive a special blessing from Heaven.[153]

**153.** Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. III, #1:10) cited the *Shalme Tzibbur* ruling that the harmful forces that reside in a restroom infects a person's hands but it does not infect the water taken into the restroom. Harav Hayim Palachi and Harav Yosef Hayim, however, maintained that the harmful forces do infect that water or any food taken into the restroom, rendering them forbidden. This was explained in the *Yalkut Yosef Berakhot English Edition* (*Siman* 160:32).

In responsa *Yabia Omer* (Vol. IV, #5), Maran the Rishon Letziyon ruled that if the food is wrapped, it may be eaten after it is removed from the restroom. If it is not wrapped, it should be rinsed three times to remove the harmful forces from it. If this is not possible, we may rely on the opinion of the *Shalme Tzibbur* who ruled that the harmful forces do not infect foods taken into a restroom. Besides, some *Aharonim* ruled that in modern times no harmful spiritual forces exist. In any case, if the adults

**לט.** מותר לעבור דרך חדר אמבטיה שיש בה גם בית כסא, עם אוכלים, ל"מרפסת שירות" שהמקרר שם, מאחר שחדר האמבטיה משמש גם למעבר למרפסת שיש שם מקרר, ואינו מקום מיוחד רק למרחץ ולבית הכסא, ולכן יש להקל לעת הצורך. [ילקו"י עמ' תנ, פסקי תשובות עמ' נג]

**Restroom doubling as a passageway**

**39)** [In Israel, many homes are constructed with a utility room located outside a bathroom. The utility room is meant for the laundry machine, and in some homes it is where the refrigerator or freezer is placed.] It is permissible to walk through a household bathroom while carrying food in order to get to the utility room where the refrigerator is located. This is true even if there is a toilet bowl in the bathroom. The reason for this leniency is that the bathroom is designated to be a passageway to the utility room, and it was never meant to be exclusively used for baths and as a restroom. When space restrictions make this necessary, one may practice according to this leniency.[154]

refrain from eating these foods and instead they feed them to little children, they will receive a special blessing from Heaven. [The harmful forces might harm people who are obligated in mitzvot, but they will not harm innocent children.] If someone chooses to be altogether lenient about this, he can rest assured that it is alright.

There is yet another basis for leniency – some *Poskim* ruled that modern-day restrooms, in which the toilet is flushed after each use, do not have the status of a restroom at all. See the responsa *Yehave Da'at* Vol. III, #1.

**Pocket filled with candies**

It is common for an elementary school teacher to carry around a supply of candies in his pocket to distribute to his students for good behavior and to spur them to study well. What is he to do when he needs to use a restroom? Based on the above discussion it is clear that even if he would leave them in his pocket the candies remain permissible since each one is wrapped up, besides being hidden in his pocket. Furthermore, since the candies are earmarked for children and not for adults, there is a stronger basis for leniency. Nevertheless, these are reasons to rule that the candy remains permissible if it was taken into a restroom, but they are not reasons to allow the teacher to take them into a restroom in the first place. It is much better that these teachers take the care to deposit the candies somewhere before entering a restroom. If they cannot, however, they may enter it with the candy in their pockets. In any case, the candy remains permissible afterward.

**Nursing an infant**

Harav Akiva Eiger (*Gilyon Hashas* to *Yoma* 77b, cited in the *Yalkut Yosef* page 265) cited the *Arukh* stating that a woman must not nurse her infant immediately after exiting a restroom. It seems logical to say that she must wait at least eighteen minutes, just like the halakha instructing a woman to wait eighteen minutes after having marital relations before she nurses her infant. See the *Mishna Berura* (240:54). The responsa *Or Yitzhak* Abady (*Y.D.* #31) ruled that since our restrooms are clean and sanitary, it is permitted immediately after exiting the restroom.

**Nursing an infant in a restroom**

It is common for a mother who is not home to go into a restroom to nurse her infant in complete privacy. Logic dictates that this is not considered taking foods into the restroom since her milk goes directly into the infant's mouth from her breast, giving the harmful forces no opportunity to infect the milk. Besides, it is a child who is eating, not an adult.

Harav Hayim Kanyevski (cited in *Da'at Nota* Vol. I, page 94) ruled as well that it is technically permissible for a woman to nurse her infant in a restroom, but she should avoid it if possible.

The *Mekor Ne'eman* (page 3), however, ruled that a woman should always avoid nursing an infant in a restroom, explaining that there are harmful forces there. She may be lenient only in an emergency situation.

One might argue that it must be forbidden to nurse an infant in a restroom. After all, the halakha demands that a woman who has been in a restroom must not nurse her infant immediately upon exiting it. If so, it must certainly be forbidden inside the restroom. In answer to this, Harav Hayim Kanyevski suggested that it is forbidden only if the mother actually relieved herself in the restroom, but if she entered it only in order to nurse the infant it is permitted. This argument seems faulty, however. The *Shulhan* Arukh (4:8) ruled that the harmful spirits in a restroom infect anyone who enters it, not only someone who relieves himself there. Therefore, it is recommended not to rely on this leniency unless one has no choice.

**154.** In the previous footnote, it was explained that according to the *Shalme Tzibbur* no harmful force contami-

**מ.** חולים אשר פקודת הרופא עליהם לקחת תרופה הניתנת להם בכל כמה שעות משעות היום, ובהיות כן הם זקוקים לשאת את התרופה אתם בכיסם, ועל ידי כן לא ימלט שלא יכנסו אתה בבית הכסא מונחת בכיסם, רשאים ליכנס לבית הכסא עם התרופה שצריכים. [ציץ אליעזר חי"ד סי' ב]

**וכדורים** שיש בהם מתיקות ומוצצים אותם (כמו טומס וכיו"ב), יש לנהוג בהם כדין אוכלים שנתבאר בסעיף הקודם, שלכתחילה אין להכניסם לבית הכסא. [ראה ילקו"י עמ' רצ]

## קצת מהלכות בית המרחץ

**מא.** הנמצא בחדר הפנימי של בית המרחץ שהרוב עומדים שם ערומים ומתרחצים במים חמים, אסור לו לדבר דברי תורה, ואפילו בהרהור אסור. ואף על פי שאין שם אדם, מפני הזוהמא שמצויה שם. ולכן דין בית המרחץ כדין בית הכסא. אבל דברי חול מותר לומר בבית המרחץ אפילו בלשון הקודש. [ילקו"י עמ' תנב, ועי' טהרת הבית ח"ג עמ' רב]

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**Medicines in a restroom**

**40)** Many people carry pills in their pockets since they need to take the medicine several times each day. These people may go to a restroom even while their pills are in their pockets.[155] This applies to unflavored pills that are swallowed whole and not chewed. If the pills are flavored, they have the status of foods and they should not be taken into a restroom, as explained in the previous halakha.

## Rules Pertaining to Bathhouses

**Torah study in a bathhouse**

**41)** It is forbidden to speak words of Torah while in the inner chamber of a public bathhouse, where the people are naked and bathing in hot water. In fact, it is forbidden to think about Torah topics while in the inner chamber, and this is the case even if there is no one else there. The room itself has the status of a filthy place [since people bathe there in hot water] equal to a restroom. It is permissible to speak, even in Hebrew, about mundane matters while in the inner chamber.

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nates food that is taken into a restroom, but that we avoid bringing any foodstuffs or beverages into a restroom. The *Yalkut Yosef* (page 450) ruled that this stringency applies only to storing foods in a room that is used exclusively as a restroom. If the restroom is also a passageway to a utility room, one may rely on the opinion of the *Shalme Tzibbur* to carry foods through the restroom to and from the utility room.

**155.** The responsa *Tzitz Eliezer* (Vol. XIV, #2) based this leniency on the *Shalme Tzibbur* who maintained that the harmful forces existing in a restroom do not infect foods, as explained in the previous footnote. Furthermore, the pills are sealed in a container, and many *Poskim* ruled that our restrooms, that are flushed clean after each use, do not have the status of a full-fledged restroom. See the responsa *Yehave Da'at* (Vol. III, #1).