נב. הישן בלילה על מטתו וניעור לשתות מים לצמאו, ישפשף ידיו וינקה אותם בשמיכה או בסדין, או בכל מידי דמנקי, ויברך על המים וישתה, אף על פי שלא נטל ידיו תחלה. ואם שתה רביעית בבת אחת, יברך גם ברכה אחרונה. כי יש לסמוך על פשט הגמרא והפוסקים שמותר לברך ברכות בשם ומלכות לפני נטילת ידים, ולא תיקנו נטילת ידים שחרית אלא לקריאת שמע ולתפלה. (וכ״פ בש״ע סי׳ ד סכ״ג). ואין להטריחו לקום ממשכבו וליטול ידיו, ובפרט בימי החורף, ופעמים שאף תדד שנתו מעיניו, ונחשב כשעת הדחק. ולכן רשאי לברך ולשתות כאמור.

ובזמנינו שנוהגים לישן בפיג׳מה, סתם ידים משומרות ונקיות הן, ואין צריך לנקותם כלל קודם שיברך על המים. אלא שראוי להזהר שלא יגע בידיו במים, משום רוח רעה שעל ידיו. ובימי הקיץ שהחום כבד ובית הצואר של החלוק פתוח, ולפעמים נוגע במקומות המכוסים שבגופו, וניעור משנתו לשתות מים לצמאו, ישפשף ידיו בשמיכה או בסדין כנ״ל, ויברך וישתה. [ילקו״י מהדו״ק עמ׳ יג, עפמ״ש ביבי״א ח״ד סי׳ ב-ד]

Drinking water during the night

52) If someone wakes up very thirsty in the middle of the night, he may simply wipe his hands clean with a sheet, blanket or something else and then he may recite the blessing over water and drink it even though he has not performed *netillat yadayim*.[196] If he drinks *revi'it* of water without interruption, he must also recite the blessing of *bore nefashot* afterward. It is not necessary to get up and go to perform *netillat yadayim*, especially in the cold of winter. Besides, if he does get up, he might not be able to fall back asleep afterward.

All this is based on the *Poskim's* interpretation of the Talmud permitting one to recite blessings with God's Name even before performing *netillat yadayim*. It is necessary to perform *netillat yadayim* in order to recite the *Shema* and the *Amida*, but not in order to recite ordinary blessings.

If someone wears pajamas when going to sleep, as is common in our societies, he may assume that his hands remained clean while he slept. Therefore, he may recite the blessings on the water without even wiping his hands clean. Nevertheless, he should take care not to touch the water itself since harmful forces rest on his hands. In the hot summer months, people often leave their pajama collars wide open. It is likely that they touch their chests while sleeping, and therefore they must make sure to wipe their hands clean with their sheet before reciting a blessing to drink water, as explained above.[197]

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196. The *Ma'amar Mordekhai* (4:12) clarifies that one needs to wipe one's hands only once. There is nothing to gain by wiping them three times each, since this procedure does nothing to dispel the harmful forces. Wiping the hands simply makes them physically clean and fit for reciting blessings or prayers. Thus, he rejected the instructions given by the *Birkat Avraham*, cite by the *Kenesset Hagedola*, to wipe each hand three times. Below in halakha 70, however, it is explained that if someone bothers to wipe his hands clean three times he will receive a special blessing from Heaven.

197. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IV, #2-4) dealt with this issue at great length. He rejected the suggestion of some *Poskim* that the thirsty person should think the blessing without mouthing the words, since the great majority of *Poskim*, including the *Shulḥan Arukh*, ruled that thinking the words does not count as a blessing at all. One can never fulfill one's obligation to recite a blessing by simply thinking the words. If someone would think the words of the blessing and then drink water, he would be guilty of enjoying this world's pleasures without reciting a blessing.

נג. מי שהתעורר משנתו באמצע הלילה, ובדעתו לחזור ולישון, ורוצה להרהר בדברי תורה בלי נטילת ידים, כשדעתו לחזור ולישון, יש לו על מה שיסמוך. ומתחלה ישפשף ידיו בשמיכה לנקותם במידי דמנקי. והמחמיר ליטול ידיו תחלה תבא עליו ברכה. [יביע"א ח"ד סי' ב אות יג]

נטילת ידים בשירותים ובאמבטיה

נד. חדר אמבטיה שאין שם בית כסא, ויש שם ברז קבוע עם קערת רחצה, מותר לכתחלה לעשות שם נטילת ידים, בין נטילה של שחרית, בין נטילה לסעודה, ומכל מקום לא יברך שם ברכת על נטילת ידים, אלא יצא לחוץ ואז יברך. (וטוב שינגב ידיו בחוץ, שמכיון שהמים על ידיו, ויש בהם טופח על מנת להטפיח, נחשב הדבר כאילו נטל ידיו בחוץ. הליכו"ע ח"א עמ' לה).

Thinking about Torah subjects

53) If someone woke up in the middle of the night and he wishes to go back to sleep, there is a sound halakhic basis to permit him to think about Torah subjects in the meantime even though he has not performed *netillat yadayim*. Nevertheless, he should at least wipe his hands clean with his sheet or blanket. If he bothers to perform *netillat yadayim*, he will receive a special blessing from Heaven.[198]

In a Bathroom or Restroom

In a bathroom

54) It is permissible to perform *netillat yadayim* in a bathroom, meaning a room where people bathe or shower, but where there is no toilet facility. One may perform the morning *netillat yadayim* in such a room, and one may perform *netillat yadayim* for eating bread in such a room. Nevertheless, in both cases the person should walk out of the bathroom before reciting the blessing of *al netillat yadayim*. In both cases, one should not dry one's hands until exiting the bathroom. In that way, it can be considered as if one performed the mitzvah outside the bathroom.

Harav Shemuel Vital (*Sha'ar Hamitzvot parashat Ekev*) suggested that, before going to sleep, the person should recite the blessing of *shehakol* and then drink less than *revi'it* of water. He should have in mind when reciting the blessing that it should cover any water he might drink if he wakes up thirsty during the night.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IV, #4:29; Vol. IX, #108:12) argued that this procedure is incorrect. Once a person goes to sleep, any blessing he recited beforehand can no longer cover what he will eat or drink upon waking up. This is the ruling of Rabbenu Asher (*Ta'anit* 1:14) the *Arba'a Turim* and *Shulḥan Arukh* (47:11) and Harav Zalman (178:5). The only acceptable procedure is that described in this halakha.

If someone followed the first procedure, thinking the words of the blessing without mouthing them, he should now recite the verse of בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד and then he may recite the blessing verbally. If someone thought the words of the blessing of *asher yatzar* without verbalizing them, however, he may no longer recite the blessing. This was explained in the *Yalkut Yosef Berakhot English Edition* Vol. III, *Siman* 206:2.

198. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IV, #2:13) proved that it is permissible to think about Torah subjects even before performing *netillat yadayim* if one wishes to go back to sleep. If he plans to stay awake for the day, however, he should perform *netillat yadayim* before beginning to think about Torah studies. It is permissible to think about Torah subjects even though one has not yet recited the blessings over Torah study. Harav Eliyahu of Vilna, however, was always careful to recite the blessings before he even thought about Torah studies.

והמחמיר ליטול ידיו תמיד במטבח וכדומה, תבוא עליו ברכה. [יביע״א ח״ג סי׳ ב, ח״ז סי׳ כז אות ב, יחו״ד ח״ג סי׳ א].
ונתבאר בילקו״י הלכות ברכות בסימן קס״ה הלכה ג׳.

נה. בית כסא שיש שם ברז לנטילה, אף על פי שקבוע שם סילון מים השוטפים בזרם אדיר ומנקים את האסלה היטב, מכל מקום אין להתיר לכתחלה ליטול שם ידים לסעודה ולנטילת ידים שחרית, אלא אם כן בשעת הדחק שאין לו מקום אחר לנטילת ידים. ואף על פי שיש מהאחרונים שכתבו להקל בזה, אולם למעשה יש להחמיר בדבר, ורק בשעת הדחק כדאים הם האחרונים המקילים בזה לסמוך עליהם להקל כשאין מקום אחר לנטילה, אך יברך על נטילת ידים מחוץ לבית הכסא. [יחו״ד ח״ג סי׳ א]. וראה עוד לקמן הלכה פ״ד. ונתבאר בילקו״י הלכות ברכות בסימן קס״ה הלכה ד׳.

If someone refrains from this practice, and always performs *netillat yadayim* in a kitchen sink, he will receive a special blessing from Heaven. This was explained in the *Yalkut Yosef Berakhot English Edition* Vol. I, *Siman* 165:3.

In a restroom

55) One may not perform the mitzvah of *netillat yadayim*, whether for the morning or for a meal, in a restroom. Although modern toilets are thoroughly cleaned after each use by the flushing mechanism, one must still refrain from performing the mitzvah in a restroom unless one has no other choice. Although some *Aharonim* ruled leniently in this matter, they should not be relied upon unless one has no other choice. Even when relying on the lenient opinion, one may recite the blessing only after exiting the restroom.[199] See below in halakha 84. This was explained in the *Yalkut Yosef Berakhot English Edition* Vol. I, *Siman* 165:4.

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199. The Talmud (*Berakhot* 26a) teaches that although every restroom is contaminated by harmful forces, this does not apply to the type of restroom constructed typically in Persia. The practice there was to dig the latrine with a deep, diagonal hole so that when someone relieved himself, his excrement slid away from the place where he had been seated. Since the excrement is not deposited in the confines of the restroom, no harmful forces invade it.

Some *Aharonim* ruled that modern Western toilets have the status of Persian restrooms since the refuse is flushed away after each use, unlike a latrine where it remains at the bottom of the hole underneath the seat. The *Or Letziyon* offered another argument for leniency, suggesting that only the space above the toilet bowl is home for the harmful forces but not the entire restroom.

Maran the Rishon Letziyon (responsa *Yehave Da'at* Vol. III, #1) disagreed with these lenient opinions. He explained that modern toilet bowls are not the same as Persian latrines. When someone uses a toilet bowl, the refuse remains in the bowl until it is flushed, whereas in a Persian latrine the refuse slides away immediately. The responsa *Yaskil Avdi* (Vol. VI, #13) likewise made this distinction. Furthermore, Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #108:13) rejected the imaginative argument for leniency suggested by the *Or Letziyon*. This was explained in the *Yalkut Yosef Berakhot English Edition* Vol. I, 165:3. Even the *Or Letziyon* recommended that one not rely on this leniency. If someone is in a place where he can wash hands only in a restroom and he has no other choice, he can rely on the lenient opinion, but he must not recite the blessing of *al netillat yadayim* until exiting the restroom.