סח. צריך האדם לישון בלילה כפי צורך בריאות גופו, מכיון ששנת הלילה טובה ומוכרחת לאדם שיהיה לו כח לעבוד את ה' יתברך ושלא יתבטל מלימוד התורה. וכבר נתבאר לעיל בסימן א' (הלכה י"ג) שיעור השינה שישן האדם בלילה.

ולגבי שינת היום, הבאנו בילקוט יוסף בתחלת סימן רל"א דברי מרן בשלחן ערוך (ר"ס רל"א) שאם אי אפשר לו ללמוד בלא שינת הצהרים יישן, ובלבד שלא יאריך בה, שאסור לישן ביום יותר משינת הסוס שהוא שיתין נשמי, ואף בזה המעט לא תהא כוונתו להנאת גופו אלא להחזיק גופו לעבודת ה' יתברך.

Proper amount of sleep

68) It is important for people to sleep sufficiently each night to maintain their optimal health and strength. If someone does not sleep enough, he will not be capable of serving God or studying Torah properly. How much sleep does a person need? This was discussed above in *Siman* 1:13.

In the *Yalkut Yosef Berakhot English Edition* Vol. III, *Siman* 231:1, Maran was cited stating that if someone finds that he cannot study Torah without napping during the day, he may take a short nap. Maran stated that it is forbidden to sleep for longer than "sixty breaths"[215] during the day. One must never nap for one's pleasure, but only with the intention of having the strength and alertness necessary to serve God properly.[216]

Day 66

breaths" – three hours, three minutes or thirty minutes. He concluded that one should try to do as well as one can.

The responsa *Rav Pe'alim* (Vol. II, *Sod Yesharim* #9) discussed this issue and concluded that one should follow the middle opinion – half an hour. This is likewise the opinion of the *Kitzur Shulḥan Arukh* Ganzfried (2:8), the *Ketzot Hashulḥan* (*Badde Hashulḥan* 2:1) and the *Or Letziyon* (Vol. II, 1:7). The *Yalkut Yosef* (page 329) explains the three opinions, but he does not offer a conclusive ruling. According to the ruling of the *Aḥaronim*, there is no obligation to perform *netillat yadayim* after napping less than half an hour.

Daytime napping while sitting up

The *Halakha Berura* (page 88) ruled that if someone naps while sitting up he does not need to perform *netillat yadayim*. This is surprising, for if someone sleeps for half an hour or more, his hands might be contaminated by harmful forces. It makes no difference whether he slept in bed or sitting up in a chair, in either case it should be necessary to perform *netillat yadayim* to get rid of that harmful force. This matter needs more research.

215. How long is "sixty breaths"?

In the footnote to the previous halakha, it was explained that there are three opinions regarding the definition of "sixty breath," and that in practice we assume it is half an hour. Harav Ḥayim Kanyevski (*Da'at Nota* page 139) likewise permitted daytime naps of up to half an hour.

216. When one remains awake all night

The *Petaḥ Hadevir* (231) commented that this limit on daytime naps applies to someone who has slept sufficiently during the night. Although his daytime nap helps him remain alert through the afternoon, he should still limit it to a short time. If someone remained awake all night studying Torah or if he cut his night's sleep short in order to study Torah, it is permissible to sleep during the day long enough to ensure that he will remain alert to study Torah the following day. As Rashi explained in *Sukkah* (26b), the reason for limiting daytime naps is so that one does not waste time that could be spent in Torah study. Since this person spent the night studying Torah, he has already satisfied his quota of hours for that day. If he does not catch up on his sleep now, he will be incapable of studying anymore for the rest of the day.

See more about this in the responsa *Rav Pe'alim* (Vol. II, Unit *Sod Yesharim* #9) and the *Halakha Berura* (page 90).

When more sleep is necessary

The *Mishna Berura* (4:36) cited the *Maḥazik Hashekel* explaining that each person has to judge for himself how long he needs to sleep to optimize his service of God. If someone is ill, it is permissible for him to sleep extra hours during the day. The *Arukh Hashulḥan* (231:1) testified that many great Torah scholars regularly napped for an hour or two each day, since this was necessary for their individual needs and schedules.

וביום שבת נכון שישן מעט לקיים מצות עונג שבת, ומכל מקום לא יאריך בשינה שכבר אמרו חז"ל (ירושלמי שבת פט"ו ה"ג): לא ניתנו שבתות וימים טובים אלא לעסוק בהן בדברי תורה.

כשאין מים

סט. מי שלא היו לו מים לנטילת ידים שחרית, יקנח ידיו במידי דמנקי (צרור או עפר, או כותל או במפה וכיו"ב). ולדעת מרן השלחן ערוך יברך "על נקיות ידים". אולם להלכה לא יברך כלל, דספק ברכות להקל. [כה"ח ס"ק קה. וע"ע ילקו"י עמ' תלא]

Napping on Shabbat

It is proper to take a short nap on Shabbat afternoon, thus fulfilling the mitzvah of indulging in physical pleasures on Shabbat. One must not nap for too long, however, since our Sages taught (*Talmud Yerushalmi Shabbat* 15:3), "Shabbat and *Yom Tov* were given [to us] only to enable us to devote time to Torah study on those days."[217]

When No Water Is Available

Substitutes for water

69) If someone has no water with which to perform the morning *netillat yadayim*, he should wipe his hands using some clean material or clean surface. This could be a clean rock, clean and dry sand or soil, a wall or a cloth. Maran ruled in the *Shulhan Arukh* that after performing this process one must recite the blessing of עַל נְקִיּוּת יָדַיִם – [Who commanded us] concerning cleansing hands. In practice, however, we do not recite this blessing, based on the principle of *safek berakhot lehakel*.[218]

---

217. The *Magen Avraham* (4:15) cited the *Emek Hamelekh* stating that one should indulge in a daytime nap on Shabbat. The *Sha'ar Hakavanot*, cited by the *Kaf Hahayim* Sofer (4:58), states that "it is very important to sleep during the night. Daytime naps on weekdays are beneficial for the wicked but detrimental for tzaddikim. A daytime nap on Shabbat, however, is beneficial for tzaddikim since evil cannot exert its influence on Shabbat. If someone is connected to the soul of a departed tzaddik, he need not fear that the daytime nap will sever that connection. On the contrary, since it is Shabbat he might gain a connection to the soul of yet another tzaddik. Therefore, it is proper to nap on Shabbat after the morning meal. The practice of the Arizal was to nap for two or three hours on Shabbat, thus fulfilling the mitzvah of indulging in physical pleasures on Shabbat."

Rabbenu Menahem Hame'iri (comment to *Shabbat* 118b) cited the Talmud Yerushalmi stating, "How is one to make Shabbat pleasurable? One opinion is: through sleep. Another opinion is: through Torah study. These two opinions do not oppose one another. One is the method recommended for a Torah scholar, while the other is recommended for a layman." He then cited his Torah mentors explaining that a Torah scholar should spend Shabbat doing what gives him the most pleasure, which is Torah study. A layman should do what gives him pleasure, which is sleep and relaxation.

Rabbenu Menahem then wrote that in his opinion, the correct interpretation of this passage is just the opposite. A Torah scholar, who spends his entire week involved in nonstop Torah study, should take a break on Shabbat and rest his mind. A layman who spends the entire week working and making a living should take a break and bask in the spiritual pleasure of Torah study on Shabbat. This is what our Sages meant by their statement, "The holidays and Shabbat were given to us only so that we could devote those days to Torah study."

See more about this in responsa *Yabia Omer* (Vol. II, #18:4).

218. The *Shulhan Arukh* (4:22) states: "If someone has no water, he may wipe his hands clean with a stone, in

ונקיון זה יועיל כדי שיוכל להתפלל ולברך, אבל לא להעביר הרוח הרעה שעל ידיו. [ש"ע סכ"ב]. **ולכן אם נזדמנו לו מים לאחר מכן, יטול מהם כדין ג' פעמים.**

ע. כשמקנח ידיו במידי דמנקי, צריך לנקות כל היד, בין גבו מבחוץ, ובין בתוכו, עד הפרק. [משנ"ב ס"ק נז, כה"ח ס"ק קג]. **ובדיעבד יועיל אם ניקה עד ראשי אצבעותיו. אבל אם ניקה רק ראשי אצבעותיו, אינו מועיל אפילו בדיעבד.** [משנ"ב שם]

This cleansing processes makes it permissible to pray and to recite blessings, but it does not rid the hands of the harmful forces with which they are contaminated. Therefore, at the first opportunity one should perform *netillat yadayim* with water, pouring it on each hand alternately three times.[219]

All surfaces of the hands

70) The process of cleansing one's hands by wiping them means to wipe all their surfaces – all sides of each finger, the palms and the backs of the hands up to the wrists. If someone wipes only his fingers but not his palms and then he

clean soil or any material that cleanses. Then he should recite the blessing of *al nekiyut yadayim*. In this way, he may recite his prayers, but he has not yet removed the harmful forces contaminating his hands." The source for this halakha is Rabbenu Asher (*Berakhot* 9:23). Many *Aḥaronim* agreed that one may recite this blessing, as explained by the *Mishna Berura* (4:58).

The *Magen Avraham* (4:25) challenged this since the *Shulḥan Arukh* ruled in *Siman* 159 that [if someone dips his hands in a mikveh to purify them before a meal] one must still recite the blessing with the standard text of *al netillat yadayim*. This is because the ideal way to perform this mitzvah is by pouring water from a container onto one's hands. [This act is the meaning of the word *netilla*.]

The *Aḥaronim* debated the meaning of the *Magen Avraham's* position. The *Yeshu'ot Yaakov* understood that he meant that in this case where water was not used at all, no blessing should be recited at all. Harav Eliyahu of Vilna, cited in the *Mishna Berura* (4:58), understood that even in this case one should recite the regular blessing of *al netillat yadayim*. The *Magen Avraham's* language leans toward this interpretation, as the *Sha'ar Hatziyun* pointed out.

The *Kaf Haḥayim* Sofer (4:105) ruled that we must follow the opinion of the *Yeshu'ot Yaakov*, based on the principle of *safek berakhot lehakel*. The *Yalkut Yosef* (page 431) concurred with this.

Above in halakha 12, it was explained that if someone performs the morning *netillat yadayim* under a running faucet instead of pouring water onto his hands from a container, he must not recite the blessing of *al netillat yadayim* because of the principle of *safek berakhot lehakel*. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #108:11) explained that the doubt is because Rambam ruled that the morning *netillat yadayim* must be performed by pouring water from a container. When someone cleanses his hands without water, he certainly is missing the factor of pouring from a container. This is additionnal strength for the ruling to refrain from reciting the blessing in this case.

The *Halakha Berura* (page 110) stated that according to the Kabbalah, if someone has no water and cleanses his hands by wiping them, he still may not recite any blessings at all because his hands are still contaminated by harmful forces. Obviously, it is impossible to recite the blessing of *al netillat yadayim* according to this.

219. Since this person has not yet removed the harmful forces contaminating his hands, it is obvious that he must perform *netillat yadayim* when water becomes available.

Reciting the blessing when one finds water

After someone cleanses his hands by wiping them on something, may he recite the blessing of *al netillat yadayim* when he later performs *netillat yadayim* with water? The *Halakha Berura* (page 111) ruled that he may not recite it. He reasoned that according to Rabbenu Asher the entire reason for *netillat yadayim* is to prepare for prayers, and once a person cleanses his hands by wiping them on something he may already pray. Although his hands are still spiritually contaminated with harmful forces, that does not warrant reciting the blessing.

The *Ma'amar Mordekhai* (4:8) ruled unequivocally that once a person wipes his hands clean, he may not recite the blessing of *al netillat yadayim* if he performs the mitzvah with water later on to dispel the harmful forces contaminating his hands. This concurs with the ruling of the *Halakha Berura*.

והקינוח די שיעשה פעם אחת. והמחמיר לעשות ג' פעמים כמו במים, תבא עליו ברכה. [ראה כה"ח ס"ק קא, הלכה ברורה עמ' קי]

עא. אם שכח ליטול ידיו ועבר והתפלל שחרית, בדיעבד אין צריך לחזור ולהתפלל. והרוצה להחמיר על עצמו ולחזור ולהתפלל בתנאי של נדבה, ויודע שיכול לכוין בתפלתו, רשאי לעשות כן, דכל כהאי גוונא שיש מחלוקת הפוסקים, גם בזמן הזה רשאים להתפלל בתורת תנאי דנדבה. אבל לא יחזור לברך ברכות השחר, ברכות פסוקי דזמרה וברכות קריאת שמע. [ילקו"י עמ' שמז]

prays, his prayers are valid. If he wipes clean only his fingertips, however, it is considered as if he prayed with unclean hands and his prayers are not valid at all.

It is sufficient to wipe the hands one time for this purpose. If someone wipes each hand alternately three times, parallel to the act of cleansing them with water, he will receive a special blessing from Heaven.

Shaḥarit* without *netillat yadayim

71) If someone forgets to perform *netillat yadayim* in the morning and recites the *shaḥarit* prayers, it is not necessary for him to repeat the prayers [since there are some *Poskim* who ruled that his prayers were valid]. If he wishes to repeat the *Amida* [since many *Poskim* ruled that his first *Amida* is altogether invalidated], he may do so with the following stipulation: If he is obligated to repeat the *Amida* because his previous prayer was invalid, he is now fulfilling that obligation. If his first *Amida* was valid, then the *Amida* he is reciting now should be considered a voluntary prayer. It is permissible to recite the *Amida* with such a stipulation only if the person knows that he is capable of concentrating on the meaning of his prayer throughout the *Amida*.

This formula can be used whenever there is a situation where someone has fulfilled his mitzvah to pray according to some *Poskim* but not according to others. Even in our times, one may use this formula. The concept of a voluntary prayer applies to the *Amida* only. It is not possible to repeat the morning blessings, or the blessings of *pesuke dezimra* and of the *Shema*.