ואם ליכלך ידו בטיט וברפש דאין בו משום רוח רעה, אין צריך רק לקנח מקום המלוכלך בלבד ודי. [משנ"ב ס"ק לח, כה"ח ס"ק סד]

עה. אין צריך בכל הנ"ל שיטול דוקא בכלי. [ראה כה"ח ס"ק סא, ילקו"י עמ' שצ]. והמחמיר ליטול מכלי, תבא עליו ברכה. [הלכה ברורה עמ' קה]

עו. נטילה שעושה כדי להסיר הרוח רעה השורה על ידיו, צריך למהר ליטול תיכף. [משנ"ב ס"ק לח, כה"ח ס"ק סד] ועל כן יש להחמיר ליטול ידיו בכל הדברים הנזכרים לעיל, אפילו כשאינו הולך להתפלל או לעסוק בדברי תורה, אלא הולך לעסקיו ולשאר דברי חולין, מפני שיש אומרים שבכל הדברים הנ"ל, רוח רעה שורה על ידיו, ואין להשאיר הרוח רעה על ידיו זמן רב. [הלכה ברורה עמ' קו]

היוצא מבית הכסא

עז. היוצא מבית הכסא צריך ליטול ידיו, ומעיקר הדין די בנטילה מהברז פעם אחת, ומכל מקום מנהגינו להחמיר ליטול ג' פעמים לסירוגין. ואין צריך כלי לנטילה זו. והמחמיר ליטול ידיו בכלי,

someone dirtied his hand in mud or soil, there is no issue of any harmful spiritual force. It is sufficient for him to wash only the part of his hand that is dirty.

Using a running faucet

75) In all these cases, one may wash hands by placing them under a running faucet. It is not necessary to pour water from a container manually onto one's hands, but anyone who takes the care to wash in this manner will receive a special blessing from Heaven.

Washing as soon as possible

76) In all the cases where the reason for washing is because of a harmful spiritual force, one should wash hands as soon as possible. Even if someone does not intend to pray or study Torah at this time, but wishes to tend to some mundane matter, he still must wash hands as soon as possible. Some *Poskim* warned that the longer one allows such a harmful force to remain on one's hands, the more likely it is that harm will result.[222]

Exiting a Restroom

How to cleanse the hands

77) One must wash hands after exiting a restroom with at least *revi'it* of water. Technically, it is sufficient to rinse one's hands one time under a running

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222. The *Halakha Berura* (page 106) cited the responsa *Lev Hayim* Palachi (Vol. I, #63) explaining that in all these cases one must wash hands to dispel some harmful spiritual force, and therefore even if one is not planning to engage in any mitzvah activity one must wash hands as soon as possible. The *Mishna Berura* (4:41) explained that when someone touches shoes he must wash his hands for the purposes of hygiene but not because of any harmful force. In that case, it is not necessary to wash hands immediately after touching the shoes. According to the *Lev Hayim*, however, there is an element of some harmful spiritual force in every case.

תבוא עליו ברכה. [ראה ילקו"י עמ' תלד, ע"פ באו"ח תולדות הט"ז, כה"ח ס"ק סא, יבי"א ח"ד ר"ס ח]. וגם צריך להזהר שיטול שיעור רביעית. [באו"ח שם סוף הט"ז, כה"ח ס"ק סג].

faucet, but our custom is to rinse each hand alternately three times. Still, it may be done under a running faucet; it is not necessary to pour the water from a container. Anyone who is stringent and always pours the water from a container will receive a special blessing from Heaven.[223]

223. Three times

It is imperative to wash each hand alternately three times upon waking up in the morning, but the *Aharonim* debated whether this is true also of someone who exits a restroom. The *Magen Avraham* (7:1) cited the *Hekhal Hakodesh* ruling anyone exiting a restroom must pour water on his hands three times, but he commented that it is likely that this is necessary only upon waking up in the morning, since the harmful force contaminating one's hands at that time can be removed only after pouring water on the hands three times. The *Eliya Rabba* (4:12) cited the *Mekor Hayim* ruling likewise that after exiting a restroom or public bathhouse rinsing the hands one time is sufficient since the harmful force that contaminates the hands after those activities is weaker than the forces contaminating them after a night's sleep.

Harav HIDA (*Mahazik Berakha* 4:6) cited the *Mekor Hayim* as well, but he then testified that all the elder Torah scholars wash their hands three times after exiting a restroom. Apparently, although the restroom places a weaker harmful force on one's hands, it is best to treat all the harmful forces equally. This is likewise the ruling of the *Minhat Aharon* (5:1). The responsa *Lev Hayim* Palachi (Vol. I #72) and the *Kaf Hahayim* Sofer (4:61) both cited a number of *Aharonim* who ruled that one rinsing is sufficient, while the *Mishna Berura* (4:39) cited the two opinions without ruling either way.

The *Ben Ish Hai* (*parashat Toledot* halakha 16) ruled: "After the following activities one must wash hands three times alternately to dispel the harmful forces contaminating them – upon waking up in the morning and after exiting a restroom, whether one relieved oneself there or entered it for any other purpose." The *Netive Am* (*Siman* 165) likewise testified that the kabbalists in Yerushalayim wash their hands three times. The *Yalkut Yosef* (page 485) and the *Halakha Berura* (page 127) testified that their father, Maran the Rishon Letziyon, always rinsed his hands three times under the running faucet.

Pouring from a container

One can deduce from the responsa of the Rashba (Vol. I, #190) that it is not necessary to pour water from a container onto one's hands. Actually, according to the *Shulhan Arukh* (4:7) it is technically possible to perform even the morning *netillat yadayim* without pouring water from a container (See above in halakhot 12 and 13.). If so, this is certainly the halakha regarding one who had been in a restroom. This is likewise the ruling of the *Magen Avraham* (165:2) and Harav HIDA (*Mahazik Berakha* 4:6). Although the elder scholars were careful to wash hands three times, we have no evidence that they made sure to pour the water from a container. Although the *Ben Ish Hai* and the *Kaf Hahayim* Sofer ruled that one should wash the hands three times, they did not specify that one must pour the water from a container.

The *Or Letziyon* (Vol. II, page 25) wrote that it is best to use a container to wash one's hands in these cases, but technically it is not necessary, citing the *Od Yosef Hai* (*parashat Vayetze* halakha 5). Harav Eliyahu of Vilna made the following distinction: Wherever the *Poskim* used the expression of *netilla* it is necessary to pour the water from a container, but if the expression *rehitza* is used it is not necessary. Since the *Shulhan Arukh* (4:18) used the expression of *netilla*, one should pour the water on one's hands from a container.

Harav Shelomo Moshe Amar (responsa *Shema Shelomo* Vol. II, #1) ruled that one must pour the water on one's hands from a container, deducing this from the *Ben Ish Hai*. Harav Meir Mazuz, however, refuted his proofs and testified that several great Torah scholars had the custom of simply rinsing their hands under a running faucet after exiting a restroom. They purposely demonstrated that this leniency is permitted. Although in several yeshivot the practice is to use a container, that is simply a stringency. If anyone had observed that stringency thinking that the halakha demands it and he now wishes to change his practice, he may do so without applying for *hatarat nedarim*, following the ruling of the *Shulhan Arukh* (*Y.D.* 214:1).

The *Halakha Berura* (Vol. I, page 127) cited the *She'erit Yosef* refuting the ruling of the *Shema Shelomo*, and he concurred with his arguments. Both the *Yalkut Yosef* (footnote on page 485) and the *Halakha Berura* testified that their father, Maran the Rishon Letziyon, often washed his hands after exiting a restroom by placing them under a running faucet, and he explained to his sons that this is all

וגם היוצא מבית כסא המיוחד רק להטלת מי רגלים, צריך ליטול ידיו. [ילקו"י עמ' תמט]
ובית הכסא המשמש כמקום קבוע למעבר למרפסת, המיקל שלא לרחוץ ידיו בכל פעם שנכנס ויוצא למרפסת, יש לו על מה לסמוך. ומכל מקום טוב להחמיר ליטוול ידיו. [ילקו"י עמ' שצא בהערה]

עח. היוצא מבית הכסא, ולא עשה שם צרכיו אלא שנכנס שם בשביל עסק אחר, יטול ידיו ג' פעמים. [באו"ח תולדות הט"ז]. **ויש חולקים שמספיק נטילה פעם אחת.** [הלכה ברורה עמ' צב]
מיהו אם לא נכנס שם כולו אלא רק הושיט ידיו שם כדי ליתן חפץ להיושב שם, כיון דלא נכנס גופו אלא במקצת שהיו ידיו בלבד, אין שורה עליו רוח רעה כאשר נכנס כל גופו, אלא רק קצת מן הקצת, ולכך מספיק שיטול ידיו בפעם אחת, והמחמיר לרחוץ גם בזה ג' פעמים תבא עליו ברכה. [באו"ח תולדות הי"ז, כה"ח ס"ק סו] **ואם הכניס ידו אחת לתוך בית הכסא, אינו צריך ליטול שתי ידיו, אלא רק אותה היד**

Restroom with urinal only

Even if the restroom contains only a urinal and no toilet bowl, it is necessary to wash hands after exiting it. If the restroom is also a passageway to a utility room, there is a basis for those who do not wish to bother washing hands each time they walk through the restroom to go to and from the utility room. Nevertheless, it is recommended to wash hands each time.[224]

Entering restroom but not relieving oneself

78) If someone went into a restroom for any reason but he did not relieve himself, he still must wash his hands three times upon exiting. Some *Poskim*, however, ruled that in such a case it is sufficient to rinse hands one time.[225] If someone did not walk into the restroom at all, but he stretched his hands inside to get something, his hands have been exposed to a weak version of the harmful force contaminating the restroom. In that case, rinsing the hands once is enough. If someone is stringent and washes his hands three times even in this case, he will receive a special blessing from Heaven. If he stretched only one hand into the restroom, only that one hand needs to be rinsed. In this case as well, if someone is stringent and washes both hands

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the halakha demands. It is known that Harav Shalom Cohen also practices this leniency.

224. This is the ruling of the *Yalkut Yosef* (footnote on page 391). The basis for leniency is that this room was never designated to be a restroom exclusively; it was constructed as a passageway to the utility room. Nevertheless, he concluded with a recommendation that one wash hands after walking through the restroom to ensure that one's hands are not contaminated with any harmful forces. Whoever follows this advice will receive a special blessing from Heaven.

225. The *Ben Ish Hai* ruled that one must wash hands three times whether or not one relieved oneself in the restroom. The *Halakha Berura* (page 92), however, ruled that one time is sufficient if the person did not relieve himself, since technically one time is sufficient even after someone relieves himself. He added another element for leniency, since there are *Poskim* who ruled that modern Western restrooms do not have the halakhic status of restrooms. Nevertheless, since it is not at all difficult to rinse hands three times, it is best to follow the ruling of the *Ben Ish Hai*.

Exiting a restroom on Yom Kippur

The *Halakha Berura* (*Otzerot Yosef* #12) cited Maran the Rishon Letziyon ruling that if someone walked into a restroom on Yom Kippur but he did not relieve himself, he should not wash his hands at all if he is not planning to pray at this time. He may not be stringent and wash his hands since it is forbidden to wash oneself on Yom Kippur. If he is planning to pray at this time, he should rinse his fingers up to the knuckles, thus fulfilling the mitzvah of preparing oneself to pray to God. This is permitted on Yom Kippur since he is not washing himself for his own pleasure.

שהכניס. והמחמיר ליטול שתי ידיו תבא עליו ברכה. [ראה כה"ח ס"ק פו, יבי"א ח"ט סי' קח אות טו, ילקו"י עמ' תנט, הלכה ברורה עמ' צג]. וראה לקמן הלכה קט"ז.

עט. אפילו בנכנס לבית הכסא אין שורה עליו רוח רעה, כמו כח רוח רעה ששורה עליו בשינה דטעים טעמא דמותא, לכך אין צריך להזהר לבלתי ילך ארבע אמות בלא נטילת ידים, שאין צורך להזהר בזה אלא רק בשינה (כמבואר לעיל הלכה מ"ד). וכן נמי אין צריך להזהר ליטול לתוך כלי דוקא כמו בנטילת ידים שחרית (כמבואר לעיל הלכה כ"ד), אבל צריך להזהר שיטול ג' פעמים בסירוגין, וגם שיטול שיעור רביעית, וכמבואר לעיל. [באו"ח תולדות הט"ז, כה"ח ס"ק סג]

פ. היוצא מבית הכסא, ימהר ליטול ידיו תיכף, כדי להסיר הרוח הרעה השורה על ידיו. [משנ"ב ס"ק לח]. וגם נכון ליזהר לברך תיכף אחר שיצא מבית הכסא "אשר יצר", דשמא יצטרך עוד אחר כך לנקביו. [משנ"ב סו"ס ז]. וראה לקמן הלכה סימן ז' הלכה י"ד.

פא. היוצא מבית הכסא לאחר שהתפנה, ושמע קדיש או קדושה קודם שנטל ידיו, ישפשף מהר את ידיו בבגדיו לנקותם היטב, ויענה אמן וקדושה. [ילקו"י עמ' תלח]

three times even in this case, he will receive a special blessing from Heaven. See below in halakha 116.

Walking about before washing hands

79) The harmful force contaminating one's hands in a restroom is weaker than the one contaminating one's hands after sleeping since in the latter case one's soul is exposed to "the flavor of death." Therefore, after exiting a restroom one may walk farther than four cubits before washing hands, whereas upon waking up in the morning this is forbidden as explained above in halakha 44. Also, upon waking up in the morning one must pour the water on one's hands over a container and not onto the ground, as explained above in halakha 24, but after exiting a restroom one may pour the water on one's hands over the ground. It is important, however, that everyone wash each of his hands three times alternately after exiting a restroom, and to use at least *revi'it* of water.

As soon as possible

80) After exiting a restroom, one should wash hands as soon as possible in order to dispel the harmful force contaminating one's hands. It is likewise important to recite the blessing of *asher yatzar* immediately after exiting the restroom, for if one waits and then has the urge to relieve himself again, he will lose the opportunity to recite the blessing. See below in *Siman* 7:14.

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Responding to kaddish or blessings

81) If someone relieved himself and, at the moment he exited the restroom, he heard someone reciting kaddish or *Kedusha* before he had a chance to wash his hands, he should wipe his hands clean on his clothes and respond to the kaddish or *Kedusha* as necessary.[226]

226. Even upon waking up in the morning and before performing *netillat yadayim*, this is the halakha as explained above in halakha 48. If so, this is certainly the rule upon exiting a restroom. See below in halakha 97 for the rule concerning someone who heard kaddish or *Kedusha* while trimming his nails.