**פז.** בית כסא שברכבת, וכן בית כסא שבמטוס, דינם ככל בית כסא, וכיון שאין אפשרות ליטול ידיו מחוץ לבית הכסא, יכסה את מושב בית הכסא, ויטול ידיו, ולאחר שיגיע למחוז חפצו, טוב הדבר שיחזור ויטול ידיו שנית. [ילקו"י עמ' תמג] ונתבאר בילקו"י הלכות ברכות בסימן קס"ה הלכה ה'.

## היוצא מבית המרחץ

**פח.** היוצא מבית המרחץ לאחר שהתרחץ שם, צריך ליטול ידיו פעם אחת, ואין צריך ליטול ידיו שלש פעמים. והמחמיר ליטול ג' פעמים תבא עליו ברכה. [באו"ח תולדות הי"ז] והוא הדין לגבי אמבטיה **שבזמנינו.** [ילקו"י עמ' תנו, הלכה ברורה עמ' צד]

**ורשאי** ליטול ידיו מן הברז בלא כלי, שאינו אלא מפני נדנוד רוח רעה. והוא הדין במי שנכנס לטבול **במקוה.** [ילקו"י עמ' תנו]

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**In a train or airplane**

**87)** The restroom of a train or airplane is halakhically the same as any other restroom. Nevertheless, since a traveler usually has no other place where to wash his hands, he should put down the cover of the toilet seat[231] and wash his hands after using the toilet. Once he reaches the airport or train station, it is recommended that he wash his hands again. This was partially explained in the *Yalkut Yosef Berakhot English Edition* Vol. I, *Siman* 165:5.

## Exiting a Bathhouse or Bathroom

**After bathing in public facility**

**88)** After bathing in a public bathhouse, one must wash hands upon exiting. It is necessary to wash hands only one time, but if someone is stringent and washes each hand three times after bathing he will receive a special blessing from Heaven. The same applies to someone who bathes in a household bathroom or who immerses in a mikveh.[232] After bathing, one may wash hands under a running faucet since the harmful force in this case is weak.



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This is true even of a public bathhouse, even though it is considered a filthy place and it is forbidden even to think about Torah subjects while inside. A household bathroom certainly harbors no harmful forces. This is especially so in Western society since the bathroom is used for a number of activities other than bathing. Therefore it is permissible to perform *netillat yadayim* inside a bathroom, provided it has no toilet facilities. This is the ruling of most contemporary *Poskim*.

**231.** The *Yalkut Yosef* states that one should cover the toilet seat, but it is not clear what one gains by doing so. If the room is home to harmful spiritual forces, it will remain so whether the seat is open or shut. Even according to the *Or Letziyon*, who ruled that only the toilet bowl itself is contaminated but not the entire restroom, it should make no difference if the seat cover is up or down. Indeed, the *Piske Teshuvot* (page 54, footnote 187) argued with the *Or Letziyon* and insisted that it will not help to cover the toilet seat. Actually, the *Or Letziyon* never issued such a ruling.

**232. After swimming in a pool**

The *Yalkut Yosef* (page 392) ruled that after bathing in a swimming pool it is not necessary to wash hands, since the pool is not considered a grimy place like a public bathhouse. The rule is the same for both indoor and outdoor pools. This is especially so if the pool is equipped with a water filter or otherwise kept clean.

Above in *Siman* 3:44, it was explained that if someone immersed in the mikveh of the Arizal he must wash his

**פט.** אם נכנס לבית המרחץ, ולא רחץ שם את גופו, אין צריך ליטול ידיו. והמחמיר ליטול ידיו, תבוא עליו ברכה. ואם נכנס לחדר האמבטיה שלא על מנת לרחוץ גופו, ואין שם בית הכסא, אין צריך להחמיר כלל ליטול ידיו בצאתו. [הלכה ברורה עמ' צד]

**צ.** כבר נתבאר לעיל (הלכה פ"ו) שמותר ליטול הידים בחדר אמבטיה שאין שם בית כסא.

**צא.** היוצא מבית המרחץ לאחר שהתרחץ שם, או שנטל צפרניו, ושמע קדיש או קדושה, יענה עם הצבור אפילו קודם הנטילה, מפני שאין רוח רעה שורה כל כך על ידיו, אלא נדנוד רוח רעה, וגם היא מצוה עוברת. וכן יענה "אמן" אחר ברכת חבירו. וכבר נתבאר לעיל (הלכה מ"ח, והלכה פ"א) שאפילו קודם נטילת ידים של שחרית, או אחר שהתפנה לצרכיו, אם שמע קדיש או קדושה עונה. וישפשף ידיו בבגדיו לנקותם. [ילקו"י עמ' תנט]

**צב.** קצת מהלכות בית המרחץ נתבארו לעיל בסוף סימן ג'.

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**After being in a public bathhouse**

**89)** If someone entered a public bathhouse but he did not bathe there, he does not need to wash his hands upon exiting. Anyone who bothers to wash his hands in such a case will receive a special blessing from Heaven, however. If someone enters a household bathroom that has no toilet facilities and does not bathe, there is no reason for any stringency to wash hands upon exiting.[233]

***Netillat yadayim* in a bathhouse**

**90)** As explained above in halakha 86, it is permissible to perform *netillat yadayim* in a bathroom that has no toilet facilities.

**Responding to kaddish before washing hands**

**91)** If someone bathed or trimmed his nails and then [upon exiting the bathroom] he heard someone reciting kaddish or *Kedusha* before he had a chance to wash his hands, he may utter the proper responses to these prayers. This is because his hands are only slightly infected by a weak harmful force, and if he does not respond immediately it will be impossible to make it up later. Likewise, if he hears someone recite a blessing he may respond Amen.

It was explained above in halakha 48 and halakha 81 that if someone heard kaddish or *Kedusha* immediately upon waking up in the morning or just after he relieved himself and before he washed his hands, he should wipe his hands clean on his clothes or bedsheets and respond accordingly.

**More halakhot**

**92)** For more rules pertaining to public bathhouses, see above in the end of *Siman* 3.

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hands afterward since in all likelihood he touched his body while dressing or while in the mikveh. This is the ruling of the *Yalkut Yosef* (page 455). In light of this, anyone who swims in a pool will likewise need to wash his hands for the same reasons.

**233.** When someone exits a restroom he must wash hands even if he did not relieve himself, but being in a public bathhouse does not necessitate hand washing unless a person bathes. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. III, #1) explained these issues extensively. In responsa *Yehave Da'at* (Vol. III, #1) he cited the responsa *Helkat Yaakov* (Vol. I, #205) who ruled that it is permissible to perform *netillat yadayim* in a household bathroom, since we use these rooms for other activities besides bathing.

## הנוטל צפורניו

**צג.** הנוטל צפורניו אפילו לא נטל את כולם צריך נטילת ידים. [כה"ח ס"ק סח]. ואפילו אינו נוטל צפרניו בידיו, אלא על ידי אחרים, גם כן צריך ליטול ידיו. [כה"ח שם, וס"ק צב]. וגם אם נוטל צפרני רגליו, צריך ליטול ידיו. [בדי השלחן, ילקו"י עמ' שצד]. ואין חילוק בין אם נוטל צפרניו בכלי או שנוטלן ביד, שבכל אופן צריך ליטול ידיו. [קצות השלחן סי' ב ס"י"א]. וגם אם נטל רק חצי ציפורן צריך ליטול ידיו. וכן הנוטל ציפורניו בשיניו יש לו ליטול ידיו. [קצוה"ש שם. וכ"ה ברשב"ץ נדה יז ע"א]

## Trimming Nails

**Trimming one nail**

**93)** After trimming one's nails, one must wash hands. Even if one trims only some of one's nails, or even part of a nail,[234] he must wash hands. This rule applies to both fingernails and toenails,[235] whether one trims them with one's fingers, with one's teeth or with a utensil.[236]

**234.** The *Badde Hashulhan* (2:27) cited the *Perisha* ruling that the same halakha applies to trimming one's toenails. Upon examining the *Perisha* (241:4), however, it becomes apparent that he was not discussing this issue at all. His discussion is about the halakha requiring a person to discard the trimmings of one's nails properly so that no harm should come to people because of them. He specified that this applies both to fingernails and toenails. Nevertheless, since the *Perisha* stated there that, "we do not find any difference in the halakha between fingernails and toenails," it is apparent that the same applies to washing hands after trimming the nails.

The *Likute Maharia"h* (Vol. II, *Hanhagot Erev Shabbat*) cited the *Eshel Avraham* (#551) ruling that one must wash one's feet after trimming one's toenails. The author of *Likute Maharia"h* commented that he did not see any reason to follow that ruling.

One might ask: Why is it necessary to have a halakha necessitating washing hands after trimming one's toenails, when we already have a halakha that anyone who touches feet must wash hands? It is unlikely that someone might succeed in trimming his toenails without touching his feet. Perhaps it makes a difference when someone has just washed his feet, since technically the halakha does not necessitate washing hands after touching freshly washed feet. It is a pious practice to wash hands even in this case, as stated below in halakha 105 citing the *Halikhot Olam*, but no more than that. That is likewise the ruling of the *Halakha Berura* (page 95, footnote 137). In practice, however, the halakha recommends washing hands three times alternately even after touching feet that have been thoroughly cleansed. If so, whenever someone trims his toenails he will have to wash his hands three times alternately.

**235.** The *Bet Barukh* (commentary on the *Haye Adam* #2) cited the *Hazon Ish* ruling that if someone trimmed only part of one nail he does not have to wash hands. The author commented that there seems to be no logical basis for this ruling. He concluded that people should not follow rumored rulings [of the *Hazon Ish*] unless the author actually committed them to writing.

**236.** The *Dinim Vehanhagot Mehaga'on Hazon Ish* (1:3) states that people asked the *Hazon Ish* whether it is necessary to wash hands after biting one's nails, and he replied that the custom is not to wash hands. This ruling is found likewise in *Orhot Rabbenu* (Vol. III, appendix to Vol. I *Hashkamat Haboker* 1). The responsa *Rivevot Efrayim* (Vol. I, #3:1), however, cited the Rashba"tz (comment to *Nidda* 17a) ruling that one must wash hands after biting one's nails, even if he bit only some of them. The *Yalkut Yosef* (page 395) concluded that in light of this revelation, the halakha is that one must wash hands after biting one's nails.

The *Yalkut Yosef* seems to contradict itself on this matter, for on the same page it states that if someone bites one nail he does not have to wash hands, concurring with the ruling of the *Hazon Ish*. This contradicts his previous ruling that there is no difference between trimming one nail or all the nails. It must be, therefore, that there is a typing error in the *Yalkut Yosef* and it should say that if someone bites one nail he *must* wash hands. The *Halakha Berura* (page 95), citing the *Me'asef Lekhol Hamahanot* and the *Avne Yashefe*, ruled that if someone bites his nails he must wash his hands.

What about those people who have the nervous habit of biting their nails all the time? Harav Aharon Epstein of

**צד.** הנוטל צפורניו, נוטל את ידיו פעם אחת, כי רוח הטומאה ששורה עליו היא מועטת. ואין בזה אלא משום נדנוד רוח רעה. [ראה באי"ח תולדות הי"ז, כה"ח סוף ס"ק סא, יבי"א ח"ג סי' א אות ח]. ויש מחמירים שהנוטל צפרניו יטול ג' פעמים בסירוגין, באופן שצפרניו היו עודפין על הבשר. ומסתבר טעמם על פי הסוד, וראה לקמן הלכה צ"ח. [באי"ח שם, רב פעלים ח"ב סי' ד]. ואין צריך שיטול ידיו בכלי. [ראה כה"ח ס"ק סא, ילקו"י עמ' שצג בהערה ועוד]

**צה.** הנוטל ציפורני אחרים אין צריך ליטול ידיו, כיון שאין בהם משום מיאוס. [כה"ח ס"ק צב]

**צו.** הנוטל צפרניו ולא נטל ידיו, מפחד יום אחד, ואינו יודע ממה מפחד. [פסחים קיב ע"א, ש"ע סי' ד סי"ט]

**צז.** השומע ברכה או קדיש בעת שנוטל צפרניו, יענה "אמן" אחר הברכה או הקדיש, ואין להחמיר בזה, כיון שהרוח רעה השורה על הידים בעת שנוטל צפרניו היא רוח רעה קלושה. [ילקו"י עמ' שצח,

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**How to wash hands**

**94)** After trimming one's nails, it is sufficient to rinse one's hands one time. This is because the harmful force that contaminates them through the act of trimming the nails is weak; it does not have the full-fledged status of a harmful force. Some *Poskim* ruled that if one's nails had grown past the tips of the fingers or toes, then after trimming them one must wash each hand three times, alternating the right and left hands. This stringency has a solid basis according to the Kabbalah. See below in halakha 98. In any case, it is not necessary to pour the water on one's hands from a container; one may simply rinse them under the faucet.

**Trimming someone else's nails**

**95)** If one person trims someone else's nails, the person who trims them does not need to wash his hands. This act in itself does not make one's hands dirty.

**If someone does not wash hands**

**96)** If someone trims his nails and fails to wash his hands, he must fear the consequences for one day. There is no way to know what these consequences might be.

**Responding to kaddish or blessings**

**97)** If someone hears a blessing or kaddish while he is in the midst of trimming his nails, he must respond Amen. Since the impure spirit that contaminates his hands at this time is weak, there is no basis to refrain from responding Amen.[237]

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Prague, cited in *Me'asef Lekhol Hamahanot* (4:100), ruled that they do not have to wash hands since they do not trim the entire nail at any one time, only a corner of it. The *Me'asef* refuted this ruling, since many *Poskim* ruled that it is necessary to wash hands even after trimming part of a nail.

The *Piske Teshuvot* (page 54) offered a different basis for leniency: The *Ben Ish Hai* taught that the harmful forces rest only on fingernails or toenails that have grown longer than the fingertips. Those people who habitually bite their nails never allow their nails to grow that long; on the contrary, they usual chew off the nail right down to the skin.

The *Piske Teshuvot* recommended that people wean themselves of the habit of biting their nails, especially since those who have this habit are likely to do it even on Shabbat without thinking, and thereby desecrate Shabbat. There is a well-known incident when the *Hazon Ish* reprimanded a nail-biter, telling him that he most likely desecrated each Shabbat because of his habit.

**237.** Harav Shalom Mordekhai Schwadron (responsa Maharsha"m Vol. IV, #148) ruled that it is permissible to respond Amen while trimming one's nails, citing testimony from Harav Y. Ashkenazi of Zlotchov that the

עפמ"ש ביבי"א ח"ג סי' א אות ח). **וכן יפסיק לברך ברכת הברקים או הרעמים.** [הלכה ברורה עמ' צה]

**צח.** יזהר לגזוז צפורניו, העודפים על הבשר, לא רק משום שיש בו חשש חציצה לטבילה ולנטילת ידים (ראה ילקו"י ברכות סימן קס הלכה ד-ה), אלא גם משום שכתבו המקובלים שהחלק העודף מן הצפורן ויוצא לחוץ מכנגד הבשר של האצבע, שם נתלים החיצונים ויונקים בתכלית, לכן ענשו של המגדל צפרניו קשה מאד. [ראה ס' עץ חיים שער לא פ"ב]

## החולץ והנועל מנעליו

**צט.** החולץ או נועל מנעליו בידיו יש לו ליטול ידיו מאחר שנגע בהם בידיו, ואפילו הם נקיים לגמרי. ואם חלץ נעליו מבלי שנגע בהם בידיו, אין צריך ליטול ידיו. [משנ"ב ס"ק מא, כה"ח ס"ק סט-ע, יבי"א ח"ה סי' א אות ח]

Likewise, if he hears thunder or sees a flash of lightning while trimming his nails, he must recite the appropriate blessing.

**Keeping one's nails short**

**98)** It is important to always make sure to trim one's nails regularly and not to allow them to grow longer than one's fingertips. Besides the fact that overgrown fingertips might create an issue of *hatzitza* affecting the mitzvot of *netillat yadayim* and *tevila* in a mikveh, the kabbalists teach that when someone has overgrown nails it enables the harmful forces to become attached to him and to leech his soul of its sanctity. They warn that someone who grows long fingernails might be punished severely by Heaven.[238] [This applies equally to men and women.]

### Taking Off Shoes

**Touching shoes**

**99)** After putting on or taking off shoes, a person must wash hands since he touched the shoes. This is the halakha even if the shoes are perfectly clean. The same applies to anyone who touches shoes, whether or not he is wearing them at the time. It is recommended to wash both hands three times alternately,[239] but it is not

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author of *Heshiv Moshe* used to continue discussing Torah topics while trimming his nails. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. III, #1:8) explained, citing the *Ben Ish Hai*, that although powerful harmful forces contaminate a person's hands after sleeping at night, the spiritual force that contaminates his hands after he trims his nails is comparatively weak. Therefore, there is no doubt that one may respond Amen before one washes hands after trimming nails. Harav HIDA likewise (*Mahazik Berakha* 4) ruled that after exiting a public bathhouse or after trimming one's nails, it is sufficient to rinse each hand one time. It is not necessary to rinse them three times since the spirit contaminating one's hands in those situations is not powerful.

**238.** The responsa *Rav Pe'alim* (Vol. II, #4) cites the *Sha'ar Hakavanot* teaching that if God had not provided man with protective fingernails, our hands would remain impure at all times, including the day. The harmful forces would contaminate them even if the person did not go to sleep. Now that we have fingernails, we have a hard shield that successfully deflects the harmful forces until we go to sleep at night or until we enter a restroom. It is only the section of the fingernail attached to the skin that provides this protection. If the nails grow longer than the fingertips, they become secure latches for the harmful forces to grasp and hold tight. Therefore, it is imperative that everyone cut his nails regularly and never allow them to grow longer than the fingertips. This applies to the toenails as well.

**239.** The *Ben Ish Hai* (*parashat Toledot* halakha 17) ruled that after removing one's shoes it is sufficient to rinse hands one time since this is only a matter of hygiene and not