קח. מי שמספר שערות ראשו, צריך ליטול ידיו לאחר מכן. ואפילו אם משאיר שערות על ראשו, וגילח רק מקצת, יש לו ליטול את ידיו. [כה"ח ס"ק סח]. ואף אם נטל שערות ראשו על ידי אחרים ("ספר") יש לו ליטול את ידיו. [כה"ח ס"ק צב]

ונטילה זו נוטל פעם אחת, ואין צריך ג' פעמים. [הלכה ברורה עמ' צח]. וגם אין צריך שיטול ידיו בכלי. [ראה כה"ח ס"ק סא, ילקו"י עמ' שצג בהערה ועוד]

והמגלח, ולא נטל ידיו, מפחד ג' ימים. [ש"ע סי"ט]

קט. המספר את ראשו של חבירו, יש לו ליטול את ידיו, דלא גרע מהחופף ראשו והנוגע בגופו. [יפה ללב הובא בכה"ח ס"ק צב]. אולם אם מספר את חבירו על ידי מכונת תספורת ולא נגע בראשו, אין צריך ליטול ידיו. [שמירת שבת כהלכתה פמ"ב הערה קנט]

Day 73

After a haircut

108) After having one's hair cut, the person must wash his hands. This is the rule, not only when someone shaves off the hair down to the scalp, but even when he trims and shortens his hair. Even if someone else trims his hair, the person who had his hair cut must wash his hands.[251] It is not necessary to rinse one's hands three times or to pour the water from a container; rinsing them one time under a running faucet is sufficient.[252] If someone has his hair cut and fails to wash hands, he ought to fear the consequences for the next three days.

Barbers

109) If someone cuts another person's hair, he must wash his hands as well since he handles that person's scalp. This rule is the same as the rule for someone who massages another person's scalp or who touches someone's skin where it is normally covered. If he used an electric trimmer and was careful not to handle the person's scalp, then he does not have to wash his hands.[253]

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251. The *Yafe Lalev* deduced from the words of the *Shulḥan Arukh* (4:19) that the obligation to wash hands applies only if someone cuts his own hair, but not if someone else cuts his hair. Nevertheless, he concluded that the common custom is to wash one's hands after having a barber cuts one's hair. The *Kaf Haḥayim* Sofer (4:92) asserted that this is obligatory even according to the *Shulḥan Arukh*, but that the *Yafe Lalev* misinterpreted the words. The *Yalkut Yosef* (footnote on page 406) features a handwritten note by Maran the Rishon Letziyon concurring with the *Kaf Haḥayim*.

252. This is the ruling of the *Halakha Berura* (page 95), based on the ruling of the *Ben Ish Ḥai* (*parashat Toledot* halakha 17) that after trimming one's nails it is necessary to wash hands only once since the harmful forces one needs to dispel are weak. The *Halakha Berura* equated trimming one's hair to trimming one's nails. Although the *Ben Ish Ḥai* recommended, based on the Kabbalah, that everyone wash hands three times after trimming his nails as explained above in halakha 94, logic dictates that one may be more lenient regarding haircuts. Thus, one rinsing of the hands is sufficient.

253. Above in halakha 95 it was explained that if someone trims another person's nails the person who trimmed them does not have to wash hands. When someone trims another person's hair, however, he must wash his hands. The *Kaf Haḥayim* Sofer (4:92) explained that when someone trims another person's hair he handles his scalp, and therefore it is no different than someone who massages a scalp, whether his own or someone else's scalp. When trimming another person's nails, however, the harmful forces contaminate the fingers of the person whose nails are trimmed, but not those of the person who trimmed them. Trimming nails does not entail physical contact with any dirt, so there is no

קי. הגוזז מעט משערות הילד בעת התגלחת הראשונה (״חאלקה״), אינו צריך ליטול ידיו, שהרי אינו נוגע בראש, אלא רק בקצות השערות. אמנם הקטן המתגלח, צריך ליטול את ידיו אחר התגלחת. [ראה ילקו״י עמ׳ תו-תז]

קיא. המגלח זקנו במכונת גילוח חשמלית, נחלקו הפוסקים אם צריך ליטול ידיו. והמקילים יש להם על מה שיסמוכו. אך טוב להחמיר ליטול הידים.

Snipping a lock of hair

110) If someone participates in the celebration of a child's first haircut by snipping off a lock of hair, he does not have to wash his hands afterward. This is because the participant does not handle the child's scalp; he handles only the lock of hair that he cuts off. The child's hands should be washed after having the lock of his hair trimmed.[254]

Shaving the face

111) The *Poskim* debated whether it is necessary to wash one's hands after shaving one's face with an electric razor. There is a basis for leniency but it is recommended to be stringent and wash hands.[255]

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basis to obligate the person who trimmed them to wash his hands.

Using an electric hair trimmer

Based on this explanation, it becomes clear that if someone trimmed another person's hair using an electric trimmer or scissors and he was careful not to handle the person's scalp, he does not have to wash his hands afterward. The *Shemirat Shabbat Kehilkhatah* (chapter 42, footnote 159) concurred with this ruling. Usually a barber handles the scalps of his clients, and therefore he must wash his hands afterward. The person whose hair has been trimmed must always wash his hands afterward since harmful forces contaminate his hands while his hair is being trimmed, regardless of who trimmed it.

254. According to the *Halikhot Shelomo Tefilla* (page 21), Harav Shelomo Zalman Auerbach did not wash his hands after cutting a lock of hair from a child's head, explaining that this is not the act of ''trimming hair'' to which the *Shulhan Arukh* is referring. This is likewise the ruling of the *Kovetz Mibet Levi* and the *Shevet Hakehati* (Vol. II, #5), both cited in the *Yalkut Yosef* (page 406). The *Mishne Halakhot*, cited in the *Piske Teshuvot* (page 58), testified that Harav Yosef Hayim Sonnenfeld used to wash his hands after cutting a lock from a child's head.

The child's hands should be washed, however, since anyone whose hair is trimmed must wash his hands even if the person who trimmed it does not have to wash hands, as explained in the previous halakha. This is because of the harmful forces that contaminate the hands of anyone whose hair has been trimmed.

Women

Based on this, any woman who has her hair trimmed by a hairdresser must wash her hands to dispel the harmful forces. The hairdresser might not be obligated to wash her hands if she only trims her client's hair without handling her scalp. If she does handle the woman's scalp, she has the same status as a barber and she must wash her hands as well.

255. The *Yalkut Yosef* (page 406) ruled that it is not necessary to wash one's hands in this case, explaining that residual perspiration does not collect on one's face. As explained above, there is no need to wash hands after handling one's beard, and especially if one shaves his beard regularly. The entire face is considered an uncovered area.

All this is true if the reason for washing hands is only because of cleanliness and hygiene, but we must be concerned about the harmful forces spirit that rest on the hands of someone who trims his hair. As explained above, if someone hires a barber to trim his hair, he must wash his hands even though he did not touch his hair at all. In fact, this is the ruling of the *Yalkut Yosef* (page 406, halakha 53). If so, it is difficult to understand why we can be lenient regarding washing hands after shaving. There is no difference between trimming the hair on one's head and trimming one's facial hair.

The responsa *Rivevot Efrayim* (Vol. IV, #5) discussed the issue of washing hands after shaving the face, and he cited the *Yafe Lalev* testifying that the common custom is to wash one's hands after having a barber cut one's hair. This demonstrates that the issue necessitating handwashing here

ובעיקר הדבר, אם מותר להתגלח במכונת גילוח, המקילים להשתמש בה ולגלח זקנם מפני שאינם יכולים להניח זקנם, הן מפני סיבות של פרנסה, הן מפני שעלול לגרום הדבר לעורר מחלוקת בבית, יש להם על מה שיסמוכו, ובלבד שיזהרו שלא להדק את המכונה אל עור הפנים, כדי שלא יעקר השיער משרשו. וכל איש שיכול לגדל זקנו או לתקנו במספרים שלא כעין תער, תבא עליו ברכה. [יבי"א ח"ט חיו"ד סי' י]

הנוגע במקומות המכוסים שבגופו

קיב. הנוגע במקומות המכוסים שבגופו, שיש בהם מלמולי זיעה, צריך ליטול ידיו. [ראה ש"ע סי"ח]. ונוטל ידיו פעם אחת, ואין צריך ג' פעמים. [באי"ח תולדות הי"ז]

Use of electric razors

The popular leniency to permit shaving one's face with an electric razor does not have a solid basis; there is good reason to argue that using one is prohibited by the Torah just as much as shaving with a manual razor. Nevertheless, there is some basis for leniency upon which a man may rely if he must shave regularly in order to make a good impression in the workplace or in order to maintain a harmonious relationship with his wife. Anyone who follows this leniency should refrain from pushing the razor down on his skin and cutting the hairs all the way down to their roots. All those who wear full beards or use scissors to cut their facial hair instead of a razor will receive a special blessing from Heaven.

Skin Usually Covered

Touching covered parts of the body

112) If someone touches his body in a place that is usually covered with clothing, he must wash his hands. This is because the body retains residual perspiration in those places. It is sufficient to rinse one's hands one time; it is not necessary to rinse them three times.[256]

is the harmful spiritual forces that contaminate one's hands, and it is not only a matter of hygiene. If so, it applies to shaving one's face as well.

He added that Harav Eliyahu Falk, author of responsa *Maḥaze Eliyahu*, likewise ruled that one must wash hands after shaving. It is reported that this is likewise the ruling of Harav Ḥayim Kanyevski. If so, those men who shave in the morning while driving to work must remember to wash their hands as soon as they arrive at their destination.

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 11), however, ruled leniently that it is not necessary to wash one's hands after shaving or after snipping the ends of one's *pe'ot* (sidelocks). Apparently, he felt that the entire issue here is hygiene and not any harmful forces.

Likewise, the *Or Letziyon* (responsa Vol. II, #44:5) ruled that it is not necessary to wash hands after shaving, explaining that the terms used in the *Shulḥan Arukh* refer only to cutting the hair on one's head and not one's facial hair. Apparently, he understood that the harmful forces appear only when someone trims the hair on his head but not when trimming or shaving his beard. See also the comment of the *Or Letziyon* in Vol. III, page 186, and the *Yalkut Yosef Yom Tov English Edition* (page 77). Anyone who is stringent and washes hands after shaving will receive a special blessing in Heaven.

256. There is no issue of harmful forces in this case, only an issue of hygiene. For this reason, if one's body has been freshly bathed there is no need to wash one's hands at all, as explained below in halakha 118.

וצריך ליזהר שלא יבוא לפיו מזיעת האדם שהיא כמו סם המות, חוץ מזיעת הפנים דאינה מזקת, (ועשו סימן לדבר: "בזיעת אפך תאכל לחם"). ולכך יזהר שלא ימצוץ או ילוק בלשונו בבשרו, או בבשר אדם אחר חוץ מן הפנים, שמא יהא שם זיעה ויזיק לו. וכן לא יניח פרי או שום דבר מאכל בין חלוקו לבשרו. ויזהר שלא יתן מעות בתוך פיו ולא יתן פס ידו תחת שחיו. [באו"ח ש"ב פנחס הט"ו]

קיג. הנוגע במקומות המגולים, כגון פנים ועורף וצואר, וכן הידים עד סוף הזרוע, אין צריך רחיצה. [באו"ח תולדות הי"ז]

קיד. יד שמאל אפילו אם נוגע בפרק הסמוך לזרוע שמניח שם תפילין עד אחר שני שלישי הפרק ההוא, חשיב בכלל מקומות המגולים, ואין צריך רחיצה כלל. אבל יד ימין שאין מניחין בה תפילין של יד, אם נגע באותו פרק שאחר פרק הזרוע, צריך רחיצה, דחשיב מקומות המכוסין, כיון דאין דרך למשמש שם.

Perspiration is poisonous

Our Sages taught that human perspiration, other than that on one's face, is poisonous. Facial perspiration is not harmful, as the Torah states (*Bereshit* 3:), "בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם – You will eat food with the sweat of your forehead." People must take care not to lick their skin or that of other people, for it is likely that there is perspiration on the skin. Also, it is forbidden to place any food under one's clothes against one's skin. For the same reason, people should avoid touching their armpits.[257] Since coins pass through many hands, no one should never place coins in his mouth.

Face and forearms

113) There is no need to wash hands after touching someone's face, throat, neck or forearm up to the elbow. These parts of the body are not usually covered with clothes and are exposed to the air.

Man's left arm

114) The lower two thirds of a man's left upper arm are considered a place not usually covered with clothing since he exposes it to don his tefillin each day. It is not necessary to wash hands after touching that part of the arm. His right arm above the elbow, however, is considered a place usually covered and necessitates washing the hands.[258]

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257. This is the ruling of the *Ben Ish Hai* (*parashat Pinehas* halakha 15) based on a teaching of the Talmud Yerushalmi (*Terumot* 8:3).

258. The *Hazon Ish* (*Igrot* Unit Torah #4) ruled that a man's arms above the elbows are considered places usually covered and that one must wash hands after touching a man's arm. He added that although many people walk around with bare arms nowadays, their practice does not affect the halakha. The *Bet Barukh* (Vol. I, 2:3) testified that for this reason the *Hazon Ish* would always wash his hands after he put on his tefillin. The responsa *Teshuvot Vehanhagot* added that he saw that the Satmar Rebbe had the same practice, and added that the *Hilkhot HaGra Uminhagav* ruled clearly that the upper arm is considered a covered place and one must wash hands after touching it. This cannot be compared to the halakha of a *mohel* who is permitted to recite a blessing while grasping the infant's foreskin, since that is the manner in which that mitzvah is supposed to be performed.

וכן האשה גם כן חשיב הפרק ההוא בשתי ידיה בכלל המכוסים, ואם נגעה צריכה רחיצה. ובמקום שדרך הנשים לכסות פרקי זרועותיהם הסמוכים לכף, שדרכם להניח לולאות סמוך לכף בראש הכתונת שתהיה הכתונת מכסה כל הזרוע, אז גם אם נגעה בזרוע צריכה רחיצה משום נקיות. [בא"ח תולדות הי"ז]

Day 74

Woman's left arm

A woman's arms are considered places usually covered above the elbows and it is necessary to wash hands after touching either arm. In those places where women have the custom of wearing long sleeves down to their wrists all the time, it is necessary to wash hands even after touching a woman's forearm.[259]

Harav Yaakov of Emden, however, wrote (*Mor Uktzi'a Siman* 92) that when someone touches the part of his upper arm where he places his tefillin it is not necessary to wash his hands. The *Ben Ish Hai* as well ruled (*parashat Toledot* halakha 17, cited in the *Kaf Hahayim* Sofer 4:99) that the upper left arm where one places one's tefillin is considered an exposed part of the body. It is clear from the *Ben Ish Hai* that the upper left arm is considered an exposed part of the body all day long and not only while a person wears his tefillin.

The *Yalkut Yosef* (page 428) challenged this ruling, since people expose their upper arm to put on their tefillin for only a few minutes, but throughout the day it is covered as much as the right upper arm. Besides, on all those days when we do not don tefillin we do not expose the left upper arm at all. It is difficult to understand, therefore, why the left upper arm should have a different status from the right arm just because it is exposed momentarily. Nevertheless, he testified that the common custom is not to wash hands after putting on tefillin, relying of the ruling of Harav Yaakov of Emden, the *Ben Ish Hai* and the *Kaf Hahayim*. The responsa *Salmat Hayim* (#39) likewise ruled that it is never necessary to wash hands after touching a part of the body that is used for a mitzvah. The *Yalkut Yosef* added that his father, Maran the Rishon Letziyon, told him that there is a basis to be stringent in this matter but anyone who wishes to follow the lenient opinion of the *Poskim* listed here may do so. Anyone who follows the stringent opinion, however, will receive a special blessing from Heaven.

The *Yalkut Yosef* added that although he ruled in his *She'erit Yosef* that one may definitely follow the lenient opinion, it is best to try to avoid touching one's upper arm while tightening one's tefillin straps. The fact is that many people do not bother to wash their hands after putting on their tefillin, and therefore it is important to find some solid basis for this leniency.

The *Mor Uktzi"a* explained his lenient ruling as follows: "Although our shirtsleeves are form-fitting and we wear them throughout the day, our arms do not retain perspiration as much as the neck area, which is enclosed tightly by our collars. This is something that anyone can see for himself. For this reason, our arms are fit to place the tefillin on them."

According to this, we should be lenient regarding the right upper arm as well even though we do not place tefillin on it. Nevertheless, the *Ben Ish Hai* and the *Kaf Hahayim* explained that the left upper arm is considered an exposed place only because we place our tefillin on it. Combining both reasons, we have a sound basis for leniency regarding the left upper arm, even on Shabbat and *Yom Tov* when we do not wear tefillin.

The *Halakha Berura* (page 98) cited the opinion of the *Ben Ish Hai* as the halakha in practice. This makes sense, especially nowadays when most people bathe regularly and their arms are clean and sweat-free.

Left-handed people

The *Halakha Berura* (ibid.) clarified that if someone is left-handed, his right upper arm is considered an exposed area whereas his left upper arm is considered an area normally covered.

259. Men who always wear long-sleeved shirts

The *Kaf Hahayim* Sofer (4:99) deduced from the *Ben Ish Hai* that if men are accustomed to always wear long-sleeved shirts covering their forearms, they must wash their hands if they touch any part of the right arm, but not the left arm since they wrap their tefillin and thus give it the status of an exposed part of the body.

Nursing women

The *Ben Ish Hai* (*parashat Toledot* halakha 17) ruled that if a woman touches her breast while nursing her infant, she does not have to wash her hands since she regularly exposes her breasts. If she is not nursing a baby, however, her breasts are considered a covered area and she must wash hands after touching them. See the comment of Maran the Rishon Letziyon in his *Halikhot Olam* (footnote on page 121).