י. נשים הנותנות צבע על ידיהם לנוי, אינו חוצץ, אפילו היה הצבע על רוב אצבעותיהן, כיון שמתכוונות לעשות כן ורוצות בזה, הרי הוא כגופן ממש ואינו חוצץ. [משנ"ב ס"ק יב]

יא. אשה שצבעה את ידיה בצבע הנקרא "חינה" שאין בו ממשות, אינו חוצץ לנטילת ידים, ואף לא לטבילה. [ראה הליכו"ע ח"ה עמ' קסז, אול"צ ח"ב עמ' ש]

טבעות

יב. אשה שיש לה טבעת על ידה, צריכה להסירה בשעת נטילת ידים, (אפילו טבעת רפויה וכמו שיבואר לקמן), משום שנחשבת לחציצה. ודוקא באשה שמקפדת להסיר הטבעת מעל ידה בשעת לישת הבצק ובשאר מלאכות, אבל אם אין דרכה להסיר הטבעת בשעת לישת הבצק, מותרת ליטול את ידיה עם הטבעת, אפילו כשהטבעת מהודקת באצבעה. [ש"ע סי' קסא ס"ג, משנ"ב ס"ק יט, באו"ח סו"פ קדושים]. ואם מנהג רוב העולם במקומה להסיר הטבעת ללישה, אף אם היא לא מקפידה, יש לה להסיר הטבעת לנטילה.

Cosmetics

10) If a woman applies makeup to her hands and fingers, it does not constitute a *hatzitza*. Even if the makeup covers most of the area of her fingers, it is considered as part of her hand since she uses it to beautify herself.

Henna

11) If a woman colored her hands with henna it is not a *hatzitza* regarding *netillat yadayim* or regarding immersing in a mikveh since the color penetrates the skin and dyes it. It is not a covering on the skin to constitute a *hatzitza*.[119]

Rings

Ring is usually *hatzitza*

12) Anyone who wears a ring on his or her finger must remove it in order to perform the mitzvah of *netillat yadayim*, even if the rings fits loosely on the finger. Nevertheless, this applies only to people who, when engaging in activities such as kneading dough, remove their rings so that they will not become soiled. If the person does not care and keeps the ring on his or her finger regardless of the work in which he is engaged, it is not necessary to remove it for *netillat yadayim* even if the ring fits snugly on his finger. If most people in that community do remove their rings when involved in tasks that dirty the rings, then this person must remove his ring even though he personally does not mind leaving it on his finger while working.[120]

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119. A woman who has colored her hand with henna does not mind the color. Furthermore, it is generally applied to only one spot on the hand and the majority of the hand is not colored. For another thing, the henna does not cover the skin; its color penetrates the skin and dyes it. Even after scrubbing the hands clean, the henna color will remain. For all these reasons, it is not a *hatzitza*.

120. Maran in the *Bet Yosef* (161:3) cited Rabbenu Asher explaining in the name of Rabbenu Avraham ben David that since the person sometimes removes the ring when engaging in certain activities, it is considered a *hatzitza* on a minor portion of the hand that the person does not wish to remain there permanently. The rule is that if the person cares to remove it in some circumstances it is considered a

יג. אשה שאין דרכה להתעסק בלישת בצק במלאכות המלכלכות את ידיה, ומחמת כן אינה מסירה את הטבעת מעל אצבעה, מותר לה ליטול את ידיה עם הטבעת, אפילו כשהיא מהודקת. [טהרת הבית ח"ג עמ' קיד-קטו]

יד. אשה שיש לה טבעת המשובצת באבן יקרה על אצבעה, אם היא מקפידה להסיר הטבעת קודם הלישה כדי שלא תתקלקל האבן מהעיסה או כשעושה שאר מלאכות, חשובה טבעת זו חציצה, ויש לה להסירה קודם הנטילה. ואם אינה מקפידה להוציא הטבעת הזו בשביל לישה ושאר מלאכות, מותרת

If ring is never removed

13) If a person never engages in any activity that necessitates taking off his or her ring, he or she may perform *netillat yadayim* without taking off the ring. This is so even if the ring fits snugly on the finger.[121]

Ring with gemstone

14) If a woman wears a ring with a precious gemstone and she removes it whenever she engages in an activity that would soil the gem, then this ring is a *hatzitza* and she must remove it to perform *netillat yadayim*. If she never

hatzitza at all times. Furthermore, even if most women keep their rings on when kneading dough, if one woman has the practice of removing her rings when kneading dough she must always remove her rings for the mitzvah of *netillat yadayim*, as explained above in halakha 3.

An individual who never removes his or her ring

As explained above in this halakha, if most people in the community do remove their rings when engaging in certain activities, then even if one individual never bothers to remove it at any time even when engaging in those activities the ring is a *hatzitza* for that person as well and he must remove it for the sake of *netillat yadayim*. The individual's independent behavior is not taken into account, as explained above in halakha 3.

The *Or Letziyon* (Vol. II, page 93) wrote that in our times no one bothers to remove their rings, even when engaging in activities such as kneading dough. Therefore, he ruled that rings that are not at all a *hatzitza* except for an individual who does care to remove his or her rings at certain times. The *Halakha Berura* (page 243) took issue with this, claiming that since all contemporary *Poskim* cited the halakha that rings do constitute a *hatzitza* without comment, it must be that even today people do care to remove their rings at times.

As far as I was able to ascertain, women do remove their rings when engaged in activities such as kneading dough. Assuming that this is the practice of most women who knead dough, then even a woman who claims that she never removes her ring for any activity must still remove it when performing *netillat yadayim*.

This halakha, therefore, may vary from one community to another. If someone found that his community seems to be evenly split on this practice, then each woman has to take her own personal practices into account. If she takes her rings off for any other activity, she must also take them off for *netillat yadayim*. If she never takes them off, then she does not have to for this mitzvah either.

121. Harav Shelomo Luria (*Yam Shel Shelomo* on *Hullin* 8:21) and the *Gan Hamelekh* (#123) wrote that a ring is considered a *hatzitza* only if the person wearing it sometimes engages in activities for which he or she takes it off. If this person never kneads dough, then it does not matter that everybody who kneads dough removes their rings when doing so; that does not make it a *hatzitza* for this person. [Someone who does knead dough but does not remove the ring when doing so, must still remove it for *netillat yadayim* since most other people who knead dough do remove their rings. Someone who never kneads dough at all is not included in this category. His or her status is not determined by those who knead dough.] Therefore, a person who never kneads dough does not have to take off his or her ring to perform *netillat yadayim*, even if the ring fits snugly on the finger.

Although Rav Luria wrote only about a man who never kneads dough, the *Sidre Tahora* commented that the same applies to a woman who never kneads dough. This is likewise the ruling of the *Ben Ish Hai* (*parashat Kedoshim* halakha 26). Maran the Rishon Letziyon (*Tahorat Habayit* Vol. III, page 114) cited several *Aharonim* who concurred with this. He also refuted the argument of the *Sidre Halakha* against this ruling.

ליטול ידים עם טבעת זו. ואם מנהג רוב הנשים שיש להם טבעת כזו להסיר הטבעת קודם לישה או מלאכה, אף אם היא עצמה אינה מקפדת בזה, יש לה להסיר הטבעת מעל ידה קודם נטילה. [ראה באו"ח סו"פ קדושים, אול"צ ח"ב עמ' צג]

טו. והוא הדין לאיש שיש לו טבעת על ידו, אם מסיר את הטבעת בעת שמתעסק במלאכות שונות, הרי שהטבעת חוצצת ויש לו להסירה קודם נטילה. אבל איש שמלאכתו נקייה ואין דרכו להסיר הטבעת מאצבעו, מותר לו ליטול עם הטבעת, אפילו היא מהודקת לאצבע. אמנם אם יש בה אבן טובה, יש להסירה מעל ידו, כיון שגם איש דרכו להקפיד להסיר בשעת נטילה שלא יתלכלך מהמים. [ראה משנ"ב ס"ק יט, באו"ח סו"פ קדושים ועוד]

removes it regardless of the activity in which she engages, she may leave it on her finger when performing *netillat yadayim* as well. If most other women in the community do remove such a ring when engaging in certain activities, each individual woman must take it off for *netillat yadayim*, even those who never remove their rings.[122]

Men's rings

15) All these rules apply to a man who wear rings as well. If he removes it when engaging in certain activities, he must remove it to perform *netillat yadayim* as well. If, however, he is a man who never engages in any dirty activity and therefore never removes his ring from his finger, he may perform *netillat yadayim* while wearing his ring also, even if it fits snugly on his finger. If the ring has a gemstone set in it, however, he must remove it for *netillat yadayim* since he certainly would not want the gem to get wet.[123]

122. The *Ben Ish Hai* (*parashat Kedoshim* halakha 26) ruled that a woman must remove a ring with a gemstone when performing *netillat yadayim*. He explained that since women are careful not to allow such a ring to become soiled it is a *hatzitza*. The *Mishna Berura* (161:19) wrote likewise.

The *Or Letziyon* (Vol. II, page 93) wrote that nowadays nobody bothers to remove his or her ring, even if it has a gemstone, and therefore it is not necessary to take it off for *netillat yadayim*. Even according to this ruling, if an individual woman does care to remove her ring sometimes, she must remove it for *netillat yadayim* as well.

As we see in our societies, most women do remove their rings at times in order to perform household chores. Assuming that this is the case, it is necessary for all women to remove their rings for *netillat yadayim*, even an individual who performs all household chores with her rings on her fingers, as explained above in halakha 3.

123. As explained in the previous footnote, if a person never kneads dough his ring does not constitute a *hatzitza*, following the ruling of Harav Shelomo Luria and the *Gan Hamelekh*. If the ring has a gemstone, however, he must remove it for *netillat yadayim* since most people are careful not to allow such a ring to get wet. This appears to be the opinion of the *Ben Ish Hai* (*parashat Kedoshim* halakha 26) and the *Mishna Berura* 161:19.

The *Or Letziyon* (Vol. II, page 93) wrote that the attitudes in today's society are not the same as they once were, and today nobody bothers to remove his ring even if it has a gemstone. Therefore, he ruled that it is permissible to perform *netillat yadayim* even while wearing the ring. As explained above, the *Halakha Berura* took issue with this ruling, insisting that even today the common practice is to remove a ring when engaging in an activity that soils the hands. This is not a halakhic dispute, they only debate the status of today's society. Therefore, we must investigate the practice of each community. If it is found that a community practices as the *Or Letziyon* described, then it is not necessary to remove a ring for *netillat yadayim*, even if the ring is set with a gemstone. An individual who cares to remove his ring when working must remove it for *netillat yadayim* despite the fact that everybody else does not bother to remove their rings at those times, as explained above in halakha 11.

If the ring is set with a gemstone, it may be that most people would take off the ring when performing chores even though they would not take off another ring at those times. If someone establishes the fact that in his commu-