כא. אשה שהושחרו ידיה מקליפות רימונים, או מאגוזים רכים, אף על פי שהיא מקפדת על כך, מכל מקום כל שאין ממשות בשחרורית שעל ידיה, אין חציצה בכך. ואם נתלכלכו ידיה בדיו, ונתיבש הדיו על ידיה, ויש בו ממשות, חוצץ, וצריך לנקותו היטב ולהסירו באופן שלא יהיה בו ממשות כלל. והוא הדין שצבע החינ"ה שאין בו ממשות שאינו חוצץ. וכמו שביארנו בהלכה כ'. [הליכו"ע ח"ה עמ' קסח]

פצעים ויבלות

כב. פצעים שהגלידו, ומוגלה שיצאה מן הפצע והתייבשה עליו, אינן חוצצים, מפני שהוא אינו מקפיד להסירו מעל ידיו כי הוא מצטער בנטילתם. [רמ"א סוף ס"ב, משנ"ב ס"ק טז, כה"ח ס"ק ל]

Stain of pomegranate peels

21) If someone's hands have become blackened from handling pomegranate peels or certain types of nuts, it is not a *hatzitza* even though he minds the discoloration. This is because the blackness is within his skin; it is not a layer covering the skin.

If a layer of ink has dried on a person's hands, it is a *hatzitza*. He must clean it off completely. Once he has removed the layer, any color that has penetrated his skin and stained it is not a *hatzitza*,[127] just as is the case with henna explained above in halakha 10.

Lacerations and Warts

Dried Scabs

22) A dried scab or pus that has dried around a cut on a person's skin is not a *hatzitza* regarding *netillat yadayim* since it would be painful to remove the scab and the person would not want to remove it.[128]

127. Maran the Rishon Letziyon (*Halikhot Olam* page 168) issued this ruling regarding a woman who needs to immerse in a mikveh, and it certainly applies to the mitzvah of *netillat yadayim*. In the *Tahorat Habayit* (Vol. III, page 28) he ruled that if a woman's hands have become blackened from housecleaning it is not a *hatzitza* as long as she has cleaned her hands with soap and only the color that has been absorbed into her skin remains. One may be lenient in this matter regarding *netillat yadayim*, following the ruling of the *Mishna Berura* (161:14), the *Kaf Hahayim* Sofer (161:26) and the *Ben Ish Hai* (*parashat Kedoshim* halakha 25). The *Kaf Hahayim* added that even if the person's entire hand has become blackened in this manner, it is still not a *hatzitza*.

128. This is the ruling of Rama as explained by the *Mishna Berura* and *Kaf Hahayim* Sofer.

Someone who wishes to remove scabs despite the pain

According to the principle explained here, if someone wants to have a scab removed from his finger despite the pain it will cause, the scab should be considered a *hatzitza*. Accordingly, the *Kaf Hahayim* Sofer (160:30) ruled that in case the person has not yet succeeded in having the scab removed he may perform *netillat yadayim* but he may not recite the blessing. The *Halakha Berura* (page 234) cited *Poskim* who ruled leniently in this case so long as it would hurt to remove the scab, but he did not conclude with a definite ruling.

כג. יבלות שבידים אפילו עומדים להקצץ, אינם חוצצים. [ראה טהרת הבית ח"ג עמ' פ]. והוא הדין שקליפות עור ובשר שסביבות הצפורן אינם חוצצים שדינם כצפורן, שהרי המים יכולים לבא שם, והצד המחובר בבשר לא חשבינן ליה חציצה, ועדיף מצפורן, וידוע שאין אדם מקפיד על חתיכות אלו. [חכמת אדם סי' קיט סט"ז. הובא בטהרת הבית שם עמ' פב בהערה]. והוא הדין עור שנקלף לאחר שיזוף בשמש, שאינו חוצץ. [טהרת הבית שם]

כד. מי שחתך את אצבעו ועשו לו שם "תפרים", ואינו יכול להסירם, אין התפרים חוצצים, משום דהוו מיעוטו שאינו מקפיד שאינו חוצץ, ונוטל את ידיו עמהם. [ראה טהרת הבית ח"ג עמ' סה]

Warts and loose skin

23) Warts on fingers do not constitute a *hatzitza* even if the person plans to have them removed that very day. Likewise, loose cuticles surrounding the fingernails does not constitute a *hatzitza*. Water can reach both sides of this skin, and the point where it is connected to the rest of the skin does not need to be accessible to the water any more than the flesh underneath a fingernail. In fact, this case is even more clearly permissible [since the skin is all one entity]. Furthermore, people do not bother to remove such things from their skin [since they shed by themselves].[129] The halakha is the same regarding sunburned skin that is peeling.

Stitches

24) If someone's finger was cut and stitched, the stitches are not considered a *hatzitza* since they cover a minor portion of the hand and the person wants to have them as long as they are necessary. He may perform *netillat yadayim*, simply pouring the water over the stitches along with the rest of his hand.[130]

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129. This is the explanation of the *Hokhmat Adam*, cited in *Tahorat Habayit* (Vol. III, page 82) regarding a woman who needs to immerse in a mikveh. Since it is not considered a *hatzitza* in that case, it certainly is not a *hatzitza* regarding *netillat yadayim*.

Large cuticles

The *sefer Shi'ure Shevet Halevi* (*Y.D.* 198:22) ruled that if a woman has a large piece of loose skin hanging on her she should remove it before immersing in a mikveh, but it is not necessary to remove small pieces. He reasoned that since the woman probably plans to remove the large piece, it is considered a *hatzitza*. Many *Poskim* disagreed with this ruling, explaining that any growth that is connected to one's body cannot be considered a *hatzitza* even if one plans to remove it. The *Shevet Halevi* agreed that in a situation when it cannot be removed, such as during Shabbat, one may rely on the lenient opinion.

Regarding *netillat yadayim* one may certainly rely on the lenient opinion in any case. If someone can easily remove the loose skin and does so before performing *netillat yadayim*, he will receive a special blessing from Heaven.

130. Maran the Rishon Letziyon (*Tahorat Habayit* Vol. III, page 65) cited the *Ketav Sofer* ruling that if a woman has stitches to hold lacerated skin together, they do not constitute a *hatzitza* since she wants the stitches to remain in place as long as they are needed. Even though she will eventually wish to remove them after her skin has healed, in the situation as it is today she wishes to have the stitches, and therefore she may immerse in a mikveh despite the stitches. He then cited the *Hut Hashani* and the *Shi'ure Shevet Halevi* who ruled stringently in this matter, but he ruled that the halakha follows the lenient opinion. To prove this, he cited Maran in the *Bet Yosef* who ruled like the Rashba that even a splinter that protrudes from the skin and is visible is not a *hatzitza* as long as the person does not mind it being there. This certainly applies to stitches in the skin since the person needs them to hold his wound shut until it heals. Therefore, it is a case of a substance blocking a minor portion of one's skin when the person does not mind it remaining there.

Regarding *netillat yadayim*, we can certainly follow the lenient opinion. One may perform the mitzvah by pouring the water on the hand with stitches as if they were not there.

The *Piske Teshuvot* (page 386) ruled that the type of stitches that dissolve with time are definitely not a *hatzitza*. If someone must have stitches that do not dissolve with time but must be removed manually, he should request that the medical practitioner use a type of thread that absorbs water.

כה. קוץ התחוב בבשר, אם נראה מבחוץ חוצץ, ואם אינו נראה אינו חוצץ. [ש"ע יו"ד סי' קצח סי"א, טה"ב ח"ג עמ' סג]

תחבושת וגבס

כו. מי שיש לו פצע בידו, וחבש אותו בתחבושת לרפואה, אם התחבושת נמצאת רק על כף היד או על גב היד, יטול את מקום האצבעות, שהרי עיקר הדין שחיוב נטילה הוא על מקום האצבעות (ראה לעיל סימן קנ"ח סט"ז). ואם יכול בנקל להסיר התחבושת וליטול מים על כל היד, נכון שיעשה כן. **ואם** התחבושת נמצאת על מקום האצבעות, אם הדרך להסיר התחבושת מידי פעם (וכגון שאין לו שם מכה ופצע, אלא מחוש בעלמא), הרי שזה חוצץ לנטילת ידים, ויש לו להסיר התחבושת קודם הנטילה. אבל אם התחבושת קבועה על מקום המכה, ואינו מסירה משם, אין זה חציצה, ויטול על שאר היד שאינה

Splinters

25) If a splinter has pierced one's skin but it is visible (i.e., part of it protrudes), it is a *hatzitza*. If it cannot be seen (i.e., it is buried in the skin) it is not a *hatzitza*.

Casts and Bandages

Bandages

26) If someone's hand is injured and he has a bandage on his palm or the back of his hand, he should perform *netillat yadayim* by pouring the water onto his fingers. As stated above in *Siman* 158:16, to technically fulfill this mitzvah it is necessary to pour the water on the fingers only. If he can easily remove the bandage and put it back afterward, that would be the best thing to do.[131]

If the bandage is on a finger, however, the halakha is determined by the type of injury he has sustained. If he has sprained his finger and has wrapped it for comfort, the bandage is considered a *hatzitza* since he occasionally removes the bandage for other purposes. If his finger is cut or broken, however, the bandage must remain in place until the injury has healed. In that case, the bandage is not considered a *hatzitza* whatsoever. He may pour the water on the rest of his hand and fulfill the mitzvah. He should make sure, however, to pour *revi'it* of water at once. If he would pour less than *revi'it*, some of that water might drip onto the bandage and then drip back onto the hand, rendering the hand impure once more. As long as he pours *revi'it* at once, the water itself remains pure and it cannot contaminate the hand afterward.

If this is not possible, one may rely on the lenient *Poskim*. Following the ruling of Maran the Rishon Letziyon, however, one may be lenient in every case.

Stitches remaining after they are no longer needed

If the doctor who stitched the wound instructed the patient to come back in one week to have the stitches removed and he failed to come, those stitches are definitely a *hatzitza* after that time has passed. Most people care to have the stitches removed when it is time to do so. If an individual claims that he does not mind having the stitches remain in his skin, his opinion is not taken into account. See above in halakha 3.

131. This halakha is based on the ruling that technically, the mitzvah of *netillat yadayim* is to pour water over the fingers up to where they are connected to the palm, as explained above in *Siman* 158:16.