

THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS

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These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

Parshas Tzav 5762

May a woman apply blush or powder to her face on Shabbos? Nail varnish to nails?

It is forbidden ¹ for a woman to apply a coloring agent to any part of her body, when applied for the sake of enhancing herself. She may not apply nail varnish – neutral color included. All types of lipstick – neutral color included, because it enhances the natural color of the lips. ²

Blush, mascara to the eyelashes, are all included in this prohibition.

May a woman remove nail varnish from her nails on Shabbos?

Harav Shlomo Zalman Auerbach Zt"l says ³ that since fingernails are painted over once they have been cleaned, the removal of the nail varnish may be considered erasing with the intention of applying more varnish, and would be prohibited. Therefore a competent *rav* must be referred to when this is necessary to be done on Shabbos.

How come it is permitted to eat red ice-lollies on shabbos, does it not paint the lips red?

This is a complicated matter, because the *Mishna Berura* ⁴ says that a male is permitted to eat berries on Shabbos, even though the

¹ *Simon* 303:25.

² Applying lipstick also involves another problem of *memareach* – smearing.

³ *SS"K* vol.3, chapter 14 footnote 79.

⁴ *Simon* 303:79.

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berries color his hands and face, because it is not beneficial for him to have his hands and face colored.

One could deduce that when it is beneficial, it would be forbidden. Accordingly, when a female eats ice-lollies, her lips are colored – seemingly in a beneficial manner, and since the lips are an area that are generally colored, it should be forbidden.

However it is more likely to say that, since the coloring of the lips is done in an uneven manner, it is not beneficial, and coupled with the fact that it is done in an abnormal way (through eating and not through the regular method of coloring lips), it is permitted.

If a girl's plats came undone on shabbos, may they be platted again?

The gemora says that plating hair comes under the category of *Boneh* (*mid'rabanan*). This is learned from the gemora, which tells us that Hashem platted *Chava*'s hair and then presented her to *Adam*. The punctuality was made on the word "vayivein" which means Hashem built, and the gemora learns that Hashem platted her hair. So we see that plating and *Boneh* have a common factor.

Why such a restriction on combing hair on Shabbos? What about honoring the Shabbos?

All the laws that require one to honor the Shabbos must be kept in accordance with the laws of Shabbos! Honoring Shabbos

does not permit one to breach any of the Hilchos Shabbos.

Combing hair is forbidden, because often semi loose hairs and hairs out-of-place are removed. This comes under the prohibition of *Go'ez* – shearing. Some *poskim* say that it is only a rabbinical prohibition, because in the *Mishkan* the shearing was done for the sake of the wool, not for the sake of the lamb. Others say that it is a biblical prohibition, because shearing is forbidden when done for the sake of beautifying the body.⁵

Shabbos HaGadol

One of the reasons for calling this Shabbos – Shabbos Hagadol (the big Shabbos), is because it was on this Shabbos in Egypt that B'nei Yisrael were instructed to take the lamb and tie it to their beds. Since the lambs were the Egyptian's gods, it was an act of *mesirus nefesh* – self-sacrifice, and they were putting their lives in danger.

Hence the name for this Shabbos – The Great Shabbos, attributing the greatness achieved by B'nei Yisrael to their self sacrifice.

Food For Thought

Is combing a wig permitted on Shabbos?

May I cut a tomato with a shechita knife?

Is one permitted to move a heavy cupboard on Shabbos?

Is the sign "v'tein tal umatar" muktze on Shabbos?

Answers coming next week.

Iggeres HaGra - (part 16)

Woe to one who gives away his life for one word! Then what advantage is there to one who has a tongue (see Koheles 10:11)? And, "Everything has a cure except, etc." It is most important to refrain from speaking words of praise about anyone. How much more so does this apply to speaking ill of anyone! Why must one speak about others? "The mouth that speaks strangely is a deep pit; he who angers Hashem falls into it" (Mishlei 22:14).

Concerning solitude, the main thing is to remain at home. Even your visit to the synagogue should be very short. In fact, it is better to pray at home, for it is impossible to be spared from jealousy or from hearing idle talk or lashon hara in the synagogue. And one receives punishment for this, as we find (Shabbos 33a), "Also one who hears and is silent...." This is even the more so on Shabbos and Yom Tov when they gather to talk - It is then better that you don't pray at all. Refrain also from going to the cemetery (especially women), as it leads to all kinds of sorrow and sin. It is also advisable that your daughter not go to the synagogue, because she'll see beautiful clothes there, become jealous and talk about it at home. This will lead to lashon hara, etc. She should rather cling to Mussar and not become jealous of anything in this world, where everything is vanity and illusions, appearing and disappearing overnight (Yonah 4:10). "Though he grows as high as the sky, his head reaching the clouds, he perishes forever..." (Iyov 20:6,7).

⁵ Simon 340:1, *Bi'ur Halacha* "v'chayav".

In honor of the bris of Yaakov Refoel Simcha ben Dovid HaLevi and Yehudis Wax.

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If you would like to send a question to Rav Ostroff, you can write to him at shabbosweekly@shemayisrael.com.

Note: The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive p'sak.