

THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS

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In the previous sheet we mentioned that there are certain concerns using baby wipes on Shabbos.

How then is one supposed to clean a baby on Shabbos?

As in the case of the injection, one can pour baby lotion or oil onto the baby's body and gently wipe it up with tissue paper or pre-cut cotton wool.

Is one permitted to add food coloring to food on Shabbos?

One of the 39 prohibited labors on Shabbos is צבב or Coloring because in the process of the building of the *Mishkan* we find that they would dye wool that was used for making the coverings of the *Mishkan*.

With regards to food however, the *halacha* is that אין צביעה באוכלין the actual translation of which states that coloring does not take place in edibles, which in turn means that one may blend foods and liquids even though one food item will color another. It is therefore permitted to add ginger to food, pour raspberry syrup into water, mix red and white wine and pour tea essence¹ into hot water.²

Am I permitted to add food coloring solely for the sake of coloring the food?

The *halacha* is that even adding coloring for the sake of coloring is permitted but the *Mishna Berura* writes that it is better not to do so.

¹ The 318:65 says that putting the water into the essence, i.e. the non-colored into the colored will avoid the problem of צביעה באוכלין.

² *Siman* 320:19 and *M'B* 56.

³ This does not mean that one may dye foods at whim. One is prohibited to dye food or liquids for marketing purposes. For example, one who sells liquor may not dye the liquor in order to make it more appealing to customers. Even though one is dying a food product and we could say that אין צביעה באוכלין, it is not so, because that is only true when the sole purpose is to whet an appetite. When the purpose is other than eating it takes on the regular laws of dyeing and coloring.⁴

The *Mishna Berura* adds from the *Pri Megadim* that one who dyes water and places it in the sun will in all likelihood have to bring a *korban* as atonement.

Is there an issue of Coloring when wiping stained hands on a napkin on Shabbos?

This *halacha* might seem a bit foreign to us because we are not accustomed to dyeing clothes and fabrics. Nevertheless, since it is normal to dye fabric and cloth, coloring a napkin with one's red hands must be avoided.⁵ It appears from the *Shulchan Aruch* that this *halacha* applies to substances that are regularly used for dyeing, such as fruit extracts. However, soiling a napkin with gravy would not be a problem because one does not usually dye fabric or clothing with gravy.

Therefore, after eating raspberries, strawberries and any other colored fruit one should rinse one's hands and lips with water before wiping them on a towel or napkin.

³ *M'B* 320:56 and *SS"K* 11:38.

⁴ *Ibid.*

⁵ *Siman* 320:20.

Is there a difference between a paper napkin and a material one?

Yes there is because a paper napkin is discarded subsequent to its use and therefore its coloring is not called dyeing. One only dyes items that are intended for later use whereas paper napkins are soiled not dyed.⁶

What if I only have cloth napkins and I cannot rinse my hands or lips?

The *Mishna Berura* writes⁷ that others disagree and say that wiping soiled hands on a napkin is not called צובע rather it is something known as דרכ לכלה – soiling - and is not subject to the restrictions of צובע. Therefore when one is in a situation where there is no other option one may rely on this opinion and wipe one's hands and face even on a cloth napkin.

I heard something about not using a tissue to stop a nosebleed. Is this correct?

One may not use a cloth napkin or towel to stop or absorb blood because it dyes the cloth as mentioned.⁸ Even though it is soiling the towel nevertheless according to some opinions it is called dyeing and is prohibited. One opinion holds⁹ that using a red napkin is worse than using a white one, because the blood strengthens the existing red dye and another opinion holds¹⁰ that it is better to use a red cloth than a white one because it is less noticeable.

One may use a tissue because it is discarded after use.

The *Mishna Berura* writes that when hard-pressed one may rely on the opinions that say it is דרכ לכלה but when possible the blood should be washed away before applying a towel or cloth. Gauze that is discarded after use is similar to a tissue and may be used.¹¹

Is a woman permitted to apply makeup on Shabbos?

⁶ *SS"K* 14:19.

⁷ *M"B siman* 320:59.

⁸ *Siman* 328:48 and *M"B* 146.

⁹ *M"A* mentioned in *M"B* 320:59.

¹⁰ *Elya Raba* ibid.

¹¹ *SS"K* 35:18.

The *Shulchan Aruch*¹² teaches us that it is prohibited for a woman to apply blush to her face on Shabbos. He continues that for this reason she may not apply blue coloring to her eyes.

It is immaterial whether the makeup lasts for a day or for a few hours; it is all included in the prohibition of 'coloring'.¹³

Is this true for all kinds of makeup?

R' Moshe Feinstein זצ"ל writes that a woman may not apply makeup but he adds that white powder that is thrown on the face may be used because it has no permanency whatsoever. He is probably referring to the type of powder blown onto the face with a small blower, but all other types of makeup are prohibited.

On the other hand Rav Shlomo Zalman Auerbach זצ"ל says that all types are prohibited since the purpose of makeup is to color regardless of how long it clings to the face.¹⁴ However it follows that even R' Moshe does not permit the use of white powders that are applied with a brush or that are oil based because these cling to the face and are considered 'coloring'. Colored powders are prohibited according to both opinions.

Orchos Chaim LaRosh

– שלא יטיח על כוס של ברכה – One should not speak once the *mezamen* has lifted the cup for bentching. The importance of the כוס is to lend importance to the bentching and from when it is lifted one should not speak until one recites בורא פרי הגפן after bentching.

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לזכר נשמת חנה בת ברוך

¹² *Siman* 303:25.

¹³ Based on the *SS"K* 14 footnote 151 and the *Sha'ar Hatsiun* 68.

¹⁴ *SS"K* 14 footnote 158.

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