The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"ג סעיף כ"ה-כ"ז

Overview

Siman 303 Seif 25:

A woman may not apply paint to her face on Shabbos since it constitutes צובע. For this reason it is prohibited to color her eyes as well as apply dough to her face since when it is removed the skin is reddened.

- The Tosefta teaches that one may not rub her face with a garment that has paint on it even if she does not intend to color her face since the outcome is inevitable. If a man does this it does not appear as though he is coloring his face. Moreover, even for a woman the prohibition is only Rabbinic since the melacha of צובע does not apply to human flesh. (M.B. 79)
- Some are accustomed to smooth their hair with fat that is mixed with perfume and I am concerned that one who does so is liable to bring a Chatas since it involves smoothing. (M.B. 81)

Siman 303 Seif 26:

A woman may not braid her hair on Shabbos nor undue her braid but she may part her hair. Some prohibit making a part which is called שייטי"ל and the custom is to prohibit the use of a utensil for this purpose but the custom is to permit the use of one's finger.

- It is Rabbinically prohibited under the melacha of construction. Someone who braids detached hair violates the prohibition of weaving. Someone who braids the hair of a wig has violated at least a Rabbinic prohibition but it is not worthwhile to protest in a place where the women will not listen. (M.B. 82)
- The concern is that one may detach some hair and the first, lenient opinion maintains that since one does not intend to detach the hair and it is not inevitable it is permitted. (M.B. 84)

Siman 303 Seif 27:

It is prohibited to brush one's hair on Shabbos even if the brush is made from pig's hair since it is impossible that some hairs will not become uprooted. It is permitted to separate hair by hand.

- Pulling hair out of one's body is a subset of shearing. (M.B. 85)
- Even though one does not intend to remove hair it is inevitable. The Gemara states that one who combs his hair intends to remove the loose hairs. The significance of this statement is that it is prohibited even if one uses a soft brush unless he specifically does not want hairs to become detached. (M.B. 86)
- It is permitted to slightly adjust one's hair with a brush made from pig's hair since it is brushing that is prohibited but to adjust it slightly is permitted as long as one does not use a comb for this purpose. The custom is to have a brush made of pig's hair specifically for this purpose so that it should not appear as though one is engaged in a weekday activity. (M.B. 87)
- In other words, one separates hairs by hand. (M.B. 88)

Halacha Highlight

Nail polish and sun bathing

Shulchan Aruch Siman 303 Seif 25

אסור לאשה שתעביר בשבת סרק על פניה

It is prohibited for a woman to apply paint to her face on Shabbos

Shulchan Aruch (סע' כ"ה) rules that a woman may not apply paint to her face because of the prohibition of dyeing. Mishnah Berurah (ס"ק ע"ט) references a Tosefta which states that a woman may not wipe her face with a cloth that has on it paint and he notes that the implication is that even if she does not intend to dye her face it is prohibited since the outcome is inevitable. He notes, however, that even when a woman applies paint to her face intentionally, the prohibition is only Rabbinic since Biblically, the prohibition of dyeing does not apply to a person's skin. Rav Shlomo Zalman Auerbach (אוהל שרה פ"ד הע' י"א-י"ג) maintains that applying nail polish may constitute a Biblical violation of the prohibition of dyeing. His reasoning is that it is something that is commonly done, it remains for an extended period of time and women would actually prefer it to remain in place permanently. Furthermore, he maintains (שמירת שבת כהלכתה פי"ד הע' קנ"ב ובח"ג שם) that even the use of clear nail polish is prohibited since it causes the nail to shine and is similar to what Mishnah Berurah writes (סי' שכ"ז ס"ק י"ב ובשעה"צ שם ס"ק ט"ז) regarding the application of oil to shoes.

Another application of this prohibition mentioned by Shulchan Aruch is that it is prohibited for a woman to smear dough on her face because her complexion will redden when she removes it. Minchas Yitzchok points to this ruling as the source that one may not suntan on Shabbos. He contends that there are numerous activities that are prohibited on Shabbos since they improve a person (תיקוני גברא) even though one is not performing a major act. For example, it is prohibited for a person to immerse on Shabbos even though the act does not involve an activity that is inherently prohibited since it improves him, so too, sitting in the sun to improve the appearance of one's skin is prohibited. If one sits in the sun because he enjoys doing so and does not intend to color his skin it is permitted if he does so in the privacy of his yard (פסקי תשובות אות ו').