

Halachically Speaking

Volume 3 Issue 5

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Coloring on Shabbos

Sponsored

לרפואה שלמה חנה חיה בת מזל

לז"נ יענטא בת ישראל חיים לז"נ משה בן יששכר בעריש לז"נ יעקב אריה בן שבת

Tzovaya (coloring) is one of the thirty nine *melochos* which are forbidden to be performed on *Shabbos*.¹ The *melacha* of *tzovaya* was used in the *mishkan* to color ram's hides for the *yerios*.² The *Rambam*³ says *tzovaya* is only forbidden *min hatorah* if it leaves a lasting effect (*miskayeim*), if the effect does not last then it is only forbidden *m'd'rabbanan*.⁴ There is a discussion in the *poskim* how much time constitutes *miskayeim*.⁵ The *melacha* of *tzovaya* only applies to things which the *derech* is to color it.⁶ "Coloring" means giving something a nicer look by adding color.⁷ Placing a colored object onto a table is not *tzovaya* because the objects were not changed.⁸

Makeup on Shabbos

It is an *issur d'rabbanan*⁹ to color skin on *Shabbos* in a way that the color will remain on the skin for a while.¹⁰ Therefore, a lady may not apply makeup to her face on *Shabbos* because do so colors the skin.¹¹ This applies to any part of her face that she normally puts makeup on, including her eyelids, etc.¹² Even if the makeup was

¹ Mishnah Shabbos 73a. Refer to Minchas Chinuch musach Shabbos "tzovaya." In regard to why *tzovaya* is different than writing (*kesiva*) on Shabbos see Ketzos Ha'shulchan 146:badi 20, Klalim pages 302-303.

² Rashi to Mesechtas Shabbos 73a "ha'potzeah," "v'hatofer," Yerushalmi Shabbos 7:2, Korbon Eidah "m'shum," see Chai Adom in Nishmas Adom Shabbos 9:3.

³ Hilchos Shabbos 9:13. Refer to Magid Mishnah ibid, Ketzos Ha'shulchan 146:badi 20.

⁴ Mishnah Berurah 320:59, Shar Ha'tzyion 66, see Chai Adom Shabbos 24:1. An example of this would be a children's toy spoon or fork that changes colors in different temperatures. (Thirty Nine Melochos page 741).

⁵ Refer to Shar Ha'tzyion 303:68, Biur Halacha 340:4 "b'mashkin," Ketzos Ha'shulchan 146:badi 20, The Shabbos Home 2:page 324:footnote 6. See Mesechtas Shabbos 102b.

⁶ Magen Avraham 320:25, Shulchan Aruch Harav 302:1, Mishnah Berurah 56. Refer to Minchas Chinuch ibid:page 167.

⁷ Refer to Kehillas Yaakov (Shabbos) 40 new print, Yesodo Yeshurin 4:page 63, Migdal Dovid page 545:footnote 10, Chut Shuni 1:page 146. An example of this would be coloring in a coloring book (Klalim page 307). In regard to polishing shoes that are already polished see Mishnah Berurah 327:10, Shemiras Shabbos K'hilchoso 15:footnote 130, chelek 3:14:footnote 152.

⁸ Migdal Dovid page 549:footnote 22a. It is permitted to put cellophane onto a plate since an object is not being changed (Klalim page 353).

⁹ Biur Halacha 303 m'shum" quotes those who say it is *d'oraisa* but it is not the majority opinion. See Avnei Nezer 177:4, Mishnah Berurah 79.

¹⁰ Refer to Mesechtas Shabbos 94a, 95a, Rambam Hilchos Shabbos 22:23, see 23:12, Minchas Chinuch page 167, Chai Adom Shabbos 24:1, Shar Ha'tzyion 303:65, Aruch Ha'shulchan 303:30, Ketzos Ha'shulchan 146:badi 20.

¹¹ Rambam ibid, Tur 303, Shulchan Aruch 303:25, Magen Avraham 19, Levush 25.

¹² Refer to Magen Avraham 19 who says it is permitted for a man to put on makeup. (Refer to Mishnah Berurah 79). See Machtzis Ha'shekel, Levush 25. In regard to a man putting on makeup to cover a pimple (for non beauty reasons) see Klalim page 326:footnote 67, refer to Mishnah Berurah 303:79, Shar Ha'tzyion 65.

applied before *Shabbos*, one may not add to it on *Shabbos*.¹³ One may apply long lasting makeup before *Shabbos* even though it will still be visible on *Shabbos* morning and there is no concern of *maris ayin*.¹⁴ A lady may not apply nail polish to her nails on *Shabbos* as this would constitute coloring on *Shabbos*. This *din* applies even if the nail polish is clear.¹⁵ Similarly, lipstick¹⁶ or lip gloss¹⁷ may not be applied on *Shabbos* because of coloring. (Lipstick may also be forbidden because of the *issur* of *m'mare'ach* (smoothing)).¹⁸

Some *poskim* say a powder which does not stick to the face may be applied on *Shabbos* (i.e. talcum powder),¹⁹ while others say it is forbidden.²⁰ Many times people do not realize that other things may be put into talcum powder which would forbid its use on *Shabbos*.²¹

There are some *poskim* who maintain that certain powders and makeup are permitted to be worn on *Shabbos* because they do not stick to or color the skin.²² However, this *heter* should not be relied on, because experience has shown that the difference between the makeup which is permitted and forbidden is so slight that it is almost impossible to differentiate between them.²³

One is permitted to pinch the cheek of a child even if doing so will cause the cheek to turn red since one does not intend to color the child's face.²⁴ However, a woman may not pinch her cheeks, since her intention would be for the color.²⁵

A lady may remove makeup from her face on *Shabbos*.²⁶ Generally, a disposable tissue should be used for this purpose as will be discussed later.²⁷

Foods that Color the Lips

It is permitted for both men and women to eat foods that may color the lips etc. on *Shabbos*.²⁸ The reason is because it is not the *derech* to color lips, etc by eating food.²⁹ Some *poskim* are hesitant to allow a woman who

¹³ Ketzos Ha'shulchan 146:badi 20, Rivevos Ephraim 1:254.

¹⁴ Zocher V'Shomer page 12.

¹⁵ Shemiras Shabbos K'hilchoso 14:54:footnote 51, 3:14:footnote 152 quoting Horav Shlomo Zalman Aurbach zt"l, Shulchan Shlomo 303:25:16, Zocher V'Shomer page 11, Toras Hamelochos page 185, Yalkut Yosef 320:4.

¹⁶ Ketzos Ha'shulchan 146:badi 20, Shemiras Shabbos K'hilchoso 14:58, Yesodo Yeshurin 4:pages 71-73, Bais Avi 3:81, Thirty Nine Melochos page 745. This is even if a woman naturally has very red lips (Bais Avi Ibid).

¹⁷ Shemiras Shabbos K'hilchoso 14:58, see Yeishiv Moshe 19:pages 305-306 who permits it.

¹⁸ Ketzos Ha'shulchan ibid. There may be *tzovaya* if one bites his lips they become red (Rivevos Ephraim 1:225:5, see 2:115:38). Refer to Har Tzvi Tal Harim *tzovaya* 1 who discusses if a father is obligated to rebuke his daughter for putting on lipstick if she will not listen.

¹⁹ Igros Moshe O.C. 1:114, see O.C.5:27 who says certain conditions have to be met first, Yesodo Yeshurin 4:page 73, Toras Hamelochos page 184, see Thirty Nine Melochos pages 742-743 who says blush is also forbidden (See Be'er Moshe 6:123:15, 8:25:26).

²⁰ Maharam Brisk 1:23, Shemiras Shabbos K'hilchoso 14:59:footnote 158, Shulchan Shlomo 303:25:17, Shevet Ha'Levi 6:33:1, Be'er Moshe 8:25:26, Halichos Bas Yisroel 15:81, Piskei Hilchos Shabbos 1:7:5, The Shabbos Home 2:page 33:footnote 26 quoting the opinion of many contemporary *poskim*.

²¹ Migdal Dovid page 551:footnote 32. Refer to Journal of Halacha and Contemporary Society Spring 1983:pages 68-75.

²² Refer to Kashrus Kurrents (Star-K), Yechaveh Da'as 4:28, Yabea Omer O.C. 6:37, Yalkut Yosef 320:3.

²³ Horav Yisroel Belsky Shlita, see Zocher V'Shomer page 12.

²⁴ Toras Hamelochos page 184:42, Thirty Nine Melochos page 743.

²⁵ Zocher V'Shomer page 13.

²⁶ Shemiras Shabbos K'hilchoso 14:61, Igros Moshe O.C. 2:79, Shiurei Shevet Ha'Levi (Niddah) 198:17, Avnei Yushfei 5:59:1, Klalim page 326:footnote 68. This is common when a woman has to go to the *mikvah* on Friday night and forgot to remove her makeup before *Shabbos*. Refer to Yesodo Yeshurin 4:pages 73-75 if one is allowed to remove nail polish in the above situation.

²⁷ Avnei Yushfei 5:59:1.

normally wears lipstick to eat foods which color the lips since her intention may be to color her lips.³⁰ It would seem that the same applies to eating red colored ices.

A food that changes color in the mouth may be eaten on *Shabbos*. Since one does not intend to color, it is considered a normal eating process.³¹

Coloring Disposable Napkins

There is a discussion in the *poskim* whether one should wipe his hands (or lips) which are colored from food on a garment or a disposable napkin which will go into the garbage.³² The consensus of the majority of the *poskim* is that it is better to use disposable napkins which are thrown in the garbage.³³ Today ordinary hand towels are considered like disposable napkins for this *halacha*. If there are no disposable napkins available, one may use a garment to wipe his dirty hands.³⁴ In this case it is better to use a white garment than a colored one.³⁵ If one has no other choice, even a colored garment may be used.³⁶

One may hold a piece of food in a napkin even if the food will color the napkin.³⁷ Similarly, one may dip a cotton ball into wine to give it to a baby after a *bris milah* on *Shabbos*. Since the napkin or cotton ball will be thrown away, the act of coloring is permitted.³⁸

One who spilled a drink on the table may wipe it up even if the liquid will color other parts of the table in the process.³⁹

Blood from a Wound

On *Shabbos*, one should try not to use a garment to stop the flow of blood from a wound;⁴⁰ instead one should use a Band-Aid. Since the Band-aid is meant for this purpose, using it is not considered coloring on *Shabbos*.⁴¹

²⁸ Darchei Moshe 320:3, Magen Avraham 320:25, Elya Rabbah 24, Shar Ha'tzyion 303:65, Ketzos Ha'shulchan 146:badi 20, Kaf Ha'chaim 320:121.

²⁹ Mishnah Berurah 303:79.

³⁰ Toras Hamelochos 185:45 quoting the opinion of Horav Korelitz Shlita, see Chut Shuni Shabbos 1:page 148.

³¹ Toras Hamelochos page 185:45.

³² Refer to Bais Yosef 320, Shulchan Aruch 320:20, Magen Avraham 24, Levush 19, Shulchan Aruch Harav 27, Aruch Ha'shulchan 320:7, Migdal Dovid page 561:footnote 88, Klalim page 328:53.

³³ Refer to Darchei Moshe 320:20, Shulchan Aruch Harav ibid, Mishnah Berurah 320:59, 328:146, Shar Ha'tzyion 106, Shemiras Shabbos K'hilchoso 14:19, Chut Shuni 1:page 149, Migdal Dovid page 561:footnotes 92-93, Pnei Shabbos 2:page 99, see Igros Moshe O.C. 2:70. One is permitted to put a colored drink in a cup even though the cup is colored since it is not considered coloring anything on *Shabbos* (Yalkut Yosef 320:13). Some say it is better to use water to wash away any color on one's face caused by the fruit (Zochor V'Shomer page 6, Klalim page 313).

³⁴ Magen Avraham 24, Mishnah Berurah 320:59.

³⁵ Magen Avraham 320:25, Shulchan Aruch Harav ibid, Mishnah Berurah 320:58, Biur Halacha 280:2 "mutter," Bris Olom (tzovaya) page 80.

³⁶ Elya Rabbah 320:24, Mishnah Berurah 320:58.

³⁷ Nishmas Shabbos 4:291.

³⁸ Yalkut Yosef 320:14, see Chut Shuni Shabbos 1:page 148:3 who argues. One is allowed to place a napkin under a cup of wine even though the napkin will get dirty from the wine (Klalim page 349:4).

³⁹ Refer to Mishnah Berurah 320:55, Toras Hamelochos page 165.

⁴⁰ Kaf Ha'chaim 320:120, Yesodo Yeshurin 4:page 76, see Aruch Ha'shulchan 320:7. If no Band-aid or a disposable napkin are available one can use a towel etc. (Refer to Yesodo Yeshurin 4:page 76).

⁴¹ Ketzos Ha'shulchan 136:badi 11, Shemiras Shabbos K'hilchoso 14:footnote 62, 35:18, Shulchan Shlomo page 438:footnote 32, Chut Shuni 1:page 148, Zochor V'Shomer page 4-5, Klalim page 352, refer to Mishnah Berurah 328:146, Shevet Ha'Levi 8:84.

One may also stop the blood with any disposable napkin.⁴² These same *dinim* would apply when putting yellow iodine to a wound on *Shabbos*.⁴³

Urine Test

Many times a person may need to check the sugar level in his urine by placing a strip of chemically coated paper under his urine which changes to indicate a high sugar level. One who needs this test is permitted to do it on *Shabbos*. Many reasons are offered for this leniency. 1. The coloring is being done by the chemicals and not by the urine 2. The coloring is being done *k'lacher yad*. 3. The coloring is being done for a sick person who is in danger.⁴⁴

Fever Strip

On *Shabbos*, some *poskim* permit the use of a fever strip that when placed on the forehead changes colors to indicate whether the person has fever,⁴⁵ while others are stringent in this regard.⁴⁶ It would seem that one should refrain from using this item on *Shabbos*.

Suntan

On *Shabbos*, a person may not walk or sit outside in the sun with the intention of getting tanned since doing so is a problem of *tzovaya*.⁴⁷ Walking or sitting outside without the intention to tan is permitted.⁴⁸ One should consult a *Rav* if he wants to apply suntan lotion before going outside on *Shabbos*.

Placing an *Esrog* with Apples to make it Yellow

Many people have a custom to place a green *esrog* into a bowl of apples to turn it yellow. This may be done on *Shabbos* since no real coloring is taking place, but still one should refrain from doing so because it is looked upon by everyone as an act of coloring.⁴⁹

Toilet Deodorizer

There is a discussion in the *poskim* whether one may use a colored toilet deodorizer on *Shabbos*. Some *poskim* say it is considered coloring on *Shabbos*,⁵⁰ while others say it is not.⁵¹ *Horav Yisroel Belsky Shlita* maintains if

⁴² Shemiras Shabbos K'hilchoso 14:19, The Shabbos Home 2:page 329, Nishmas Shabbos 4:289.

⁴³ Zochor V'shomer page 4. It is permitted for a woman to do a *bedika* on *Shabbos* despite the chance that she may find blood (Refer to Leket Yosher page 65, Chasam Sofer Kesubos 5b, Shar Ha'tzyion 79, Da'as Torah 320:20:page 212, Yesodo Yeshurin 4:page 71, Shulchan Shlomo 320:31:14, Lehoros Nosson 8:73, Chut Shuni Niddah 196:page 249, Chut Shuni Shabbos 1:page 148, Machzei Eliyahu 65:23, Nishmas Shabbos 4:289, Lehoros Nosson 8:73, Klalim page 352).

⁴⁴ Be'er Moshe 8:24:16, Shemiras Shabbos K'hilchoso 33:20, see Zochor V'Shomer page 14, Machzei Eliyahu 65:24, Klalim pages 354-355. This is the opinion of Horav Yisroel Belsky Shlita.

⁴⁵ Tzitz Eliezer 14:31, Toras Hamelochos page 174, Orchos Shabbos 15:67.

⁴⁶ Shemiras Shabbos K'hilchoso 3:18:footnote 70, Machzei Eliyahu 65-66 in depth, Nishmas Shabbos 5:339, Avnei Yushfei 2:38 quoting the opinion of Horav Elyashiv Shlita, see Minchas Yitzchok 7:23, Be'er Moshe 6:77.

⁴⁷ Horav Yisroel Belsky Shlita, see Lev Chaim 2:190, Machzei Eliyahu 65:24, Zocher V'Shomer page 11, Chelkes Yaakov 4:17, Oz Nedberu 2:30, Shemiras Shabbos K'hilchoso 18:footnote 70, Migdal Dovid 3:page 552, Klalim page 353.

⁴⁸ Horav Yisroel Belsky Shlita, see Machzei Eliyahu ibid, Oz Nedberu ibid, Nishmas Shabbos 5:214:5, Minchas Yitzchok 5:32, Toras Hamelochos page 175.

⁴⁹ Horav Yisroel Belsky Shlita, see Machzei Eliyahu 65:24, Shevet Ha'kehusi 4:176, Toras Hamelochos page 176 quoting the opinion of Horav Korelitz Shlita, Kovetz Bais Aaron V'Yisroel 119:pages 86-87.

⁵⁰ Minchas Shlomo 2:14, Shulchan Shlomo 320:31:3, Be'er Moshe 8:22, Shalmei Yehuda 10:12, Avnei Yushfei 1:86, Shevet Ha'Levi 8:167, Oz Nedberu 13:14, Sefer Habayis 25:14.

⁵¹ Be'er Moshe ibid, 8:25:29, Tzitz Eliezer 14:47, Ohr L'tzyion 1:29, Yalkut Yosef 320:12:footnote 17 in depth, Orchos Shabbos 18:64, Meor HaShabbos 1:page 524, Nishmas Shabbos 4:287, Shraga Hameir 2:6:3-6. One is permitted to clean the toilet with a brush made for that purpose on *Shabbos* (Shalmei Yehuda 9:1:footnote 4, see Shemiras Shabbos K'hilchoso 23:15, Sefer Habayis 25:13, see Rivevos Ephraim 5:255, 6:196, 215:29, 7:299, 8:292, Be'er Moshe 1:43:7, 2:29:4, 6:94:8, 8:248, Nishmas Shabbos 4:275, Klalim pages 364-365).

the deodorizer is in the back of the toilet (i.e. the tank) then one may use it on *Shabbos*, while if it is in the toilet bowl itself then it is considered coloring on *Shabbos* and may not be used.⁵² *L'chatchilah*, the toilet deodorizer should be taken out before *Shabbos*.⁵³ If the toilet deodorizer was not taken out before *Shabbos* some *poskim* permit one to take it out on *Shabbos*.⁵⁴

Photo Chromic Lenses

One is permitted to wear glasses that change color when exposed to the sun and doing so is not considered coloring on *Shabbos*.⁵⁵

Jaundice

Jaundice is caused by the inability of a baby's immature liver to break down red blood cells which leads to an increase in the level of bilirubin in the baby's blood. The build up of bilirubin causes the baby's skin to have a yellowish tinge.⁵⁶ One way to remove the yellow tinge is to place the baby in the sun. This may also be done on *Shabbos*, since there is no coloring of the skin taking place.⁵⁷

Many people put the baby under a blue light (phototherapy) causing a photochemical reaction which breaks up the bilirubin and makes it water soluble. This enables the baby to excrete the excess bilirubin in its urine. Some say that frequent feedings help get rid of excess bilirubin. Another *eitzah* to remove the yellow tinge is to wash the baby's hands with *negel vasser* in the morning, just as one does for himself.⁵⁸

⁵² Refer to Klalim pages 590-591 in depth.

⁵³ Kinyan Torah 2:67, Shemiras Shabbos K'hilchoso 23:14, Orchos Shabbos 15:64, Toras Hamelochos 3:page 173, see Nishmas Shabbos 4:page 481, Shulchan Shlomo 320:31:3. If one is in someone else's bathroom and they have a colored deodorizer in the bathroom one may use the bathroom in this case (Nishmas Shabbos ibid, Avnei Yushfei 1:86:page 171, Migdal Dovid tzoveah footnote 50, Klalim page 592). If the colored deodorizer is placed in a urinal one may use the urinal even *l'chatchilah* (Horav Yisroel Belsky Shlita).

⁵⁴ Orchos Shabbos ibid:footnote 94, The Shabbos Home 2:page 337:footnote 40, see Avnei Yushfei 1:86.

⁵⁵ Igros Moshe O.C. 3:45, Tzitz Eliezer 14:31, Be'er Moshe 6:46, Betzel Hachuchma 4:4, Yechaveh Da'as 2:47, Machzei Eliyahu 65:24, Shemiras Shabbos K'hilchoso 18:footnote 70, Shulchan Shlomo 320:footnote 29, Rivevos Ephraim 3:221, 3:226, Yalkut Yosef 301:34, 320:15, Zochor V'Shomer page 15, Orchos Shabbos 1:15:66, Chut Shuni Shabbos 1:pages 149 and 157, Tzitz Eliezer 14:31, Contemporary Halakhic Problems 2:pages 14-15, see Nishmas Shabbos 4:292, Avnei Yushfei 2:39, Klalim pages 360-361. For an explanation on how the lenses change colors refer to Klalim pages 593-594.

⁵⁶ On the topic of jaundice and the *mitzvah* of *bris milah* refer to Tosefta Shabbos 16:5, Gemorah Shabbos 134a, Rambam Hilchos Milah 1:17, Shulchan Aruch Y.D. 263:1, Pischei Teshuva 1, Chuchmas Adom 149:4, Aruch Ha'shulchan 1-3, Tov Tam V'Daas 1:220, Divrei Malkiel 2:132, Yehuda Yaleh Y. D. 240, Minchas Yitzchok 3:145, Contemporary Halakhic Problems 2:pages 233-241, Journal Of Halacha and Contemporary Society Spring 2003 pages 27-48 in depth. Most *poskim* say once the baby is not so yellowish one should do the *milah* immediately (Refer to Chuchmas Adom ibid, Aruch Ha'shulchan ibid, Avnei Nezer Y.D. 320:5, Sefer Habris 263:2, Piskei Teshuvos 183:page 38, Nishmas Avrohom Y.D. 263:pages 170-171, Noam 10:page 178, Tzitz Eliezer 13:81,83, Horav Shteiff 62, Teshuvos V'hanugos 1:586, Soveh Smochos 2:pages 120-121). The number of bilirubin that the *mohel* will do the *bris* varies. The *minhag* of many *mohelim* is to do the *bris* if it is up to the number 10 (Horav Yisroel Belsky Shlita, see Emes L'Yaakov Y.D. 263:footnote 157 quoting this as being the opinion of Horav Henkin z"l) Others say 11-12 (Teshuvos V'hanugos 1:586, Divrei Chachumim page 212:93:footnote 93, Shulchan Sholom refuah pages 163-165). Others say 5-6 (ibid). The most extreme number is 16-18 (Teshuvos V'hanugos 1:586, 2:490). However, the *minhag* is if it reaches 18 one does not do the *milah* and waits seven days before the *milah* is performed because the baby is considered to be a real *choleh* (Horav Yisroel Belsky Shlita, see Rambam Ibid, Shulchan Aruch ibid, Moadim V'zmanim 7:205:page 134 in the footnote).

⁵⁷ Horav Yisroel Belsky Shlita.

⁵⁸ Horav Yisroel Belsky Shlita, Orchos Rabbeinu 1:page 289:4, Teshuvos V'hanugos 2:490. Others place gold on the baby (Teshuvos V'hanugos ibid).

Disclosing Tablets

Disclosing tablets are designed to highlight plaque on teeth by changing its color. This enables one to clean his teeth more effectively because he will know where the plaque is. Such tablets are forbidden to be used on *Shabbos*.⁵⁹

Coloring Food/Drink

There is a dispute in the *poskim* whether the *issur* of coloring applies to food and drinks. Most *poskim* maintain that there is no problem of coloring food items.⁶⁰ The reason is because normally one is not concerned about the color of his food, and just eats it.⁶¹ According to this opinion, one may not add coloring to a food (or drink) because he wants it to be that specific color.⁶² Accordingly, one would be permitted to dip a piece a cake into juice or coffee even though the cake will become colored.⁶³ Others say one should not color foods at all.⁶⁴ Using food coloring would be prohibited according to all *shittos*.⁶⁵

Most *poskim* say just as there is no problem of coloring food (according to most *poskim*), there is no problem of coloring drinks.⁶⁶ Others say coloring drinks would be problematic as well.⁶⁷

When making tea or coffee on *Shabbos*, some *poskim* say one should first put in the coffee or tea and then add the water.⁶⁸ The *poskim* say there is no concern of coloring liquids when putting milk into black coffee.⁶⁹ One may take cups of flavored sugar or syrup mix it with water to make a drink on *Shabbos*.⁷⁰ This is common in *Eretz Yisroel* where many people drink *petel*.⁷¹ *L'chatchilah* one should add the sugar or syrup before adding the water.⁷²

⁵⁹ Zochor V'Shomer page 13, Thirty Nine Melochos page 742.

⁶⁰ Shebaley Haleket 86:page 62, Darchei Moshe 320:2, Shulchan Aruch 320:19, Levush 320:20, Pri Megadim Eishel Avraham 320:22, Shulchan Aruch Harav 320:26, Tosfas Shabbos 320:40, Chasam Sofer Mesechtas Shabbos 75b, Avnei Nezer 173, Chucham Tzvi 92, Shar Ha'tzyion 320:64, Aruch Ha'shulchan 320:7, Kaf Ha'chaim 113, Yesodo Yeshurin 4:page 68, Shraga Hameir 2:6:3-6. Refer to Kovetz Bais Aaron V'Yisroel 119:pages 80-86.

⁶¹ Refer to Migdal Dovid pages 557-558, The Shabbos Home 2:page 330:footnote 19, Shraga Hameir 2:6:3-6. See Pnei Shabbos 2:page 96 who says it is permitted even if one is doing it for his guests.

⁶² Pri Megadim Eishel Avraham 320:25, Sheilas Yaavetz 1:42, Ben Ish Chai Pekudei 2:3-4, Nishmas Adom Shabbos 24:3, Mishnah Berurah 320:56, Kehillas Yaakov Mesechtas Shabbos 38 (old Print), Bris Olom (tzovaya) page 80. Refer to Aruch Ha'shulchan 320:7 who argues. (See Toras Hamelochos page 171).

⁶³ Yalkut Yosef 320:8, Nishmas Shabbos 4:281. One is permitted to put icing on a cake or syrup on ice cream on *Shabbos* (Klalim page 375).

⁶⁴ Nishmas Adom 24:3, Chai Adom 24:5, Avnei Nezer O.C. 173, refer to Orchos Rabbeinu page 151:198. The reason why some say to be concerned about it is not because it is forbidden, rather one can do without it so we try to avoid it (Chut Shuni Shabbos 1:page 151:3). One is permitted to put herring in *chrain* on *Shabbos*. Furthermore, placing ketchup with mayonnaise is permitted and not considered coloring (Klalim page 371).

⁶⁵ Zochor V'Shomer page 8, Thirty Nine Melochos page 751.

⁶⁶ Bais Yosef 320, Darchei Moshe 2, Pri Megadim M.Z. 318:15, Eishel Avraham 320:22, Chucham Tzvi 92, Rav Poalim 3:11, Kaf Ha'chaim 113, Yalkut Yosef 320:9, Yesodo Yeshurin 4:pages 68-69. Refer to Zochor V'Shomer page 7, The Shabbos Home 2:page 338, Ohr Yisroel 8:Page 92, Refer to Yalkut Yosef 320:footnote 13, Yabea Omer O.C. 2:20, 10:55:pages 157-158, Yechaveh Da'as 6:23:footnote *, Shulchan Aruch Hamikutzar 62:footnote 54. One may not fill decanters with colored water because it is for decorative purposes (Mishnah Berurah 320:56, The Shabbos Home 2:page 330:footnote 20, see Zochor V'Shomer page 9, Klalim page 341).

⁶⁷ Elef Lechu Shlomo 136, Ben Ish Chai Pekudei 2:3, Kaf Ha'chaim ibid.

⁶⁸ Shar Ha'tzyion 318:65, Igros Moshe O.C. 4:74:18 (bishul), Bris Olom (tzovaya) page 80, Klalim pages 336-337, refer to Betzel Hachuchma 2:49. See Sharei Teshuva 318:4.

⁶⁹ Ketzos Ha'shulchan 8:pages 18-30, Betzel Hachuchma 4:59, Meor Ha'Shabbos 12:footnote 67*, Toras Hamelochos page 185, Klalim page 371.

⁷⁰ Shemiras Shabbos K'hilchoso 11:38, Shevet Ha'Levi 9:71, Yalkut Yosef 320:9, Shulchan Shlomo 320:29.

⁷¹ Nishmas Shabbos 4:282.

⁷² Nishmas Shabbos 4:282, 283.

The reason why switching the order in which the liquid is added avoids questions of coloring is because the whole *inyun* of coloring drink is a *machlokes*, and switching the order creates a *shinu*. Even though a *shinu* would not normally be enough to permit something which is *ossur*, by coloring we are able to be lenient because refraining from coloring food and drink is only a *chumra*.⁷³

Many times a child wants his drink to be a certain color. In this situation one should put the colored powder in before adding the water to avoid any questions of coloring.⁷⁴ Others are more lenient in this regard.⁷⁵

Red Wine

There is a *mitzvah* to drink red wine by the *seder* unless one has white wine which is better tasting.⁷⁶ Some say the reason is to remember the blood that *Paroh* shed when the *bnei yisroel* were killed by his decree.⁷⁷ Others say one should always take red wine for the *seder* even if white wine is better tasting.⁷⁸ One may change the color of the white wine by pouring some red wine into it before *Yom Tov*. One may not do so on *Yom Tov* because it may be a problem of coloring.⁷⁹ According to some *poskim* one may pour white wine into red wine on *Yom Tov*.⁸⁰ These same *dinim* apply where one wants red wine on *Shabbos*.

Beracha on Colors

In *bentching* we mention that *Hashem* gives us *chein*. Some *meforshim* explain that foods were created with different colors which makes them more appealing to eat. If the food was the same color, one would not derive the same amount of enjoyment from eating. Therefore, we thank *Hashem* for giving us “*chein*” from our food in addition to the nourishment it provides.⁸¹

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⁷³ Toras Hamelochos page 172, Chut Shuni Shabbos 1:page 151, Migdal Dovid page 560, Klalim page 376, see Ketzos Ha’shulchan 146:badi 16:12. Some still question why this works (Refer to Kovetz Bais Aaron V’Yisroel 119:page 86). Some say switching the order helps because one is not coloring the drink but diluting it (Klalim page 337:footnote 99).

⁷⁴ Shulchan Shlomo 320:29:footnote 31.

⁷⁵ Nishmas Shabbos 283.

⁷⁶ Shulchan Aruch 472:11, Rama, Levush 11, Shulchan Aruch Harav 26, Mishnah Berurah 38-39, Aruch Ha’shulchan 14, Sheilas Rav 2:30:18. Refer to Haseder Ha’uruch 2:118:20-30 on why we need wine for the *seder*.

⁷⁷ Taz 9, Kitzur Shulchan Aruch 118:1, Mishnah Berurah 38, see Magen Avraham 13, Haseder Ha’uruch 2:18:3. For additional reasons refer to Eishel Avraham Pri Megadim 13, Kaf Ha’chaim 472:11.

⁷⁸ Haseder Ha’uruch 14:1, Chazzon Ovadia Pesach 2:page 225.

⁷⁹ Horav Yisroel Belsky Shlita. see Pri Megadim M.Z. 318:15, Ben Ish Chai Pekudei 2:4, Chesed L’alafim 320:page 569 (new print), Nishmas Adom Shabbos 24:5, Mishnah Berurah 320:56, Ketzos Ha’shulchan 146:badi 8, Shemiras Shabbos K’hilchoso 11:38, Bris Olom (tzovaya) page 80, Nishmas Shabbos 4:284, Mikadesh Yisroel (Pesach) page 85, Be’er Moshe 8:24:17-18:page 54, Zocher V’Shomer page 9, Moadim L’simcha 5:page 309:footnote 36, Klalim page 339, refer to Natei Gavriel Pesach 2:71:5, Yalkut Yosef 320:10, The Shabbos Home 2:page 338 who are lenient.

⁸⁰ Refer to Shar Ha’tzyion 318:65, see Nishmas Shabbos 4:285.

⁸¹ Chut Shuni Shabbos 1:page 151:footnote 21.

Halachically Speaking is a weekly publication compiled by Moishe Dovid Lebovits, *chaver kollel* of *Kollel Nachlas Dovid* in *Yeshiva Torah Voda'as*.

Each week a different area of contemporary *halacha* is reviewed with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Horav Yisroel Belsky, shlit"o* on current issues. Detailed footnotes are provided for further study.

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