



B'NAI DAVID-JUDEA

Shabbat Shorts

In our final Shabbat Short on applying makeup, we will answer questions that arise about nail polish and conclude with the role of refuah (healing).

The question of how nail polish-- applying and removing it-- on Shabbat fits into our halachic discourse is one I have heard raised multiple times in our community. Applying nail polish is certainly considered tzovaya, especially when we consider Rav Moshe's requirements regarding face makeup. Nail polish, in addition to adding color to a surface, does so in a lasting way. And most poskim even hold that clear nail polish falls under this category because it creates a lasting, significant change in the appearance of a surface. Consequently, nail polish should not be used on Shabbat.

Now how about removing nail polish? As a general rule, one should wait to remove nail polish after Shabbat. But if it must be done on Shabbat or Yom Tov, such as if a woman forgot to remove it in preparation for the mikvah, nail polish may be removed *only as long as schita/libbun (squeezing liquid out of a cloth) is not done*. This means a woman would have to use only her fingers-- no cotton balls/rounds-- to remove the nail polish (which can be a hard thing to do!). Please note: We do not trim or file nails on Shabbat because of gozez (shearing). And the Shulchan Aruch even records our practice of cutting one's nails on Friday to prepare for Shabbat, thereby preempting such a question on Shabbat itself (Orach Chayim 260:1)

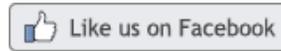
Let's wrap up our discussion about applying makeup on Shabbat with a seemingly innocuous question about refuah (healing/medicating). We know that lipstick is not permitted on Shabbat because of tzovaya (dyeing) and memarayach (smearing). But if a person's lips are chapped, may he/she put on clear chapstick on Shabbat? Halachically, someone with chapped lips falls into the category of a person who is experiencing mild discomfort (maichush b'alma). The rabbis ruled that such a person is prohibited from using refuah (the rabbis originally established this rule to prevent people from creating medicinal remedies on Shabbat, which required tochain/grinding, and we continue to observe it today). *Maichush B'alma is different from an illness or a life-threatening situation in which medicine and life-saving treatments must be used*. And so, Chapstick-- which is both a form of refuah and which requires memarayach-- should not be applied on Shabbat. **If you have specific questions about this, please contact me or Rav Yosef.**

Stay tuned for next time on Shabbat Shorts when-- by popular demand-- we will unpack another practical halachic case!

I love feedback!
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