

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה		<i>Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio</i> A SERIES IN HILCHOS SHABBOS
בראתי יצר הרע ובראתי לו תורה תבלין A Torah Tavlin Publication 34 Mariner Way Monsey, NY 10952	***	<u>THE MELACHAH OF DYEING & COLORING</u> צובע - One of the 39 forbidden <i>melachos</i> on <i>Shabbos</i> is <i>dyeing/coloring</i>. This prohibition includes not just creating a colored area, e.g. painting a wall, dyeing an article of clothing, etc., but also improving an existing color. Therefore, one is not permitted to put black shoe polish on his black shoes on <i>Shabbos</i> because he is improving the color of his shoes ⁽¹⁾. R' Shlomo Zalman Auerbach ZT"L proves ⁽²⁾ from the Mishna Berurah ⁽³⁾ that even a transparent shine is forbidden and one may not apply colorless shoe polish, nail polish, or clear varnish on <i>Shabbos</i>. Non-permanent coloring which eventually fades away is prohibited <i>מדרבנן</i>. This includes dyeing hair and skin ⁽⁴⁾. Accordingly, ladies may not apply makeup, lipstick, mascara and eyeliner on <i>Shabbos</i>. The same applies to face-color makeup that is used to cover up a pimple or other skin blemish. Face powder, even those that are not oil-based, are prohibited according to most <i>poskim</i> ⁽⁵⁾, even if it fades after a short while. Some non-oil-based powders are manufactured with a <i>hechsher</i> for <i>Shabbos</i> use. This is highly controversial and one should not be lenient without first consulting a <i>Rov</i> on this matter. (Using lipstick and solid shoe polish can also involve the <i>issur</i> of <i>smoothing</i> - ממרק).
שבת קודש פרשת קרח - פרק ג' דאבות Shabbos Parshas Korach - Third Perek כ"ה סיון תשס"ה - July 2, 2005 פלג המנחה / ע"ש - 6: 58 (Monsey, NY) מנחה גדולה / שבת - 1: 38 הדלקת נרות של שבת - 8: 15 * שקיעה של יום השבת - 8: 32 זמן קריאת שמע / מ"א - 8: 38 צאת הכוכבים / מעריב - 9: 22 זמן קריאת שמע / הגר"א - 9: 14 צה"כ / לשיטת רבינו תם - 9: 44 * מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה") מדעת עליה	***	Removing makeup on Shabbos Unlike the <i>melachah</i> of <i>writing</i>, which has an opposite prohibition of <i>erasing</i>, the <i>issur</i> of coloring has no corresponding prohibition, and thus, one is permitted to remove makeup on <i>Shabbos</i> ⁽⁶⁾. This may not be done, however, with cream remover and the like, but only with liquid remover. If one requires wiping off a colored item, he should not use a cloth or towel which would then need to be cleaned, but rather a tissue or paper towel which is thrown away. The reason for this is because the <i>poskim</i> argue whether discoloring an item in a way that causes it to become messy - e.g. wiping blood from a wound on a white cloth - is Rabbinically forbidden or not. As this question is not resolved with any clear cut ruling, one should try to be strict when possible and make use of disposable tissues and towel paper ⁽⁷⁾ which are clearly permitted. In a situation where there arises an important need; for instance, stopping a bleeding puncture by pressing a cloth to the wound, and no throw-away items are available, we are lenient to use a cloth or towel. Similarly, when wiping up colored spills, removing different forms of makeup and cleaning bleeding cuts, the <i>poskim</i> all agree that it is permitted to use disposable items, and this is the preferred method ⁽⁸⁾.
ויקהלו על משה ועל אהרן ויאמרו רב לכם וכו' (טז-ג) עיין מש"פ הספורנו וז"ל שבחרו (קרח ועדתו) שעה שיהיה שם המון עם כדי לפרסם ולהעביר קול במחנה למען ירבו מתקוממים עמהם עכ"ל. והנה יש להביא מעשה פלא המובא במדרש שוחר טוב לגבי מעשה קרח. קרח כנס את הקהל והיה מתלוצץ על משה ואהרן. התחיל אומר לפניהם: אלמנה אחת יש בשכונתי ועמה שתי נערות יתמות, והיתה להן שדה אחת. באתה לחרוש, אמר לה משה "לא תחרש בשור וחמור יחדו". באת לזרוע, אמר לה "שדך לא תזרע כלאים". באתה לקצר ולעשות ערמה, אמר לה "לקט ושכחה ופאה". באתה לעשות גרן, אמר לה "תני לי תרומה ומעשר ראשון ומעשר שני". הצדיקה עליה את הדין ונתנה לו. מה עשתה אותה ענייה? מכרה את השדה וקנתה שתי כבשות כדי ללבוש מגזותיהן וליהנות מפירותיהן. כיון שילדו, בא אהרן ואמר לה, "תני לי את הבכורות, שכך אמר לי הקב"ה 'כל הבכור אשר יולד בבקרך ובצאנך הזכר תקדיש'". הגיע זמן גזיזה וגזזה אותן, בא אהרן ואמר לה, "תני לי ראשית הגז". אמרה, אין בי כח לעמד באיש הזה, הריני שוחטן ואוכלתן. כיון ששחטתן, בא אהרן ואמר לה, "יתני לי הזרוע והלחיים והקבה". אמרה, "אחר ששחטתי אותן לא נצלתי מידך - הרי הם חרם עליי! אמר לה (אהרן), "אם חרם הן, כלן שלי, שנאי 'כל חרם בישראל לך יהיה'". נטלן והלך לו והניחה בוכה עם שתי בנותיה. כ"כ עושין לה לאותה עניה עלובה, ותולין בהקב"ה! כך היה לוקחן קרח בדברים עד שמשך גדולי סנהדראות אחריו, ולבסוף נענשו וירדו הם חיים שאולה. וידבר אל קרח ואל כל עדתו לאמר וכו' (טז-ה) איתא באבות: "כל מחלוקת שהיא לשם שמים סופה להתקיים, ושאינה לש"ש אין סופה להתקיים. איזו מחלוקת שהיא לש"ש? זו מחלוקת הלל ושמאי. ושאינה לש"ש? זו מחלוקת קרח ועדתו" ע"כ. ויש לדקדק, דנקט התנא לשון "הלל ושמאי" אע"פ שהיה לכ"א מהם תלמידים הרבה, כידוע שנחלקו בין הלל ובית שמאי. אמנם במחלוקתו של קרח מזכיר התנא את כל עדתו? אלא מפרש מרן הגמ"ר אהרן וואלקין זצ"ל, כי בנוהג שבעולם כאשר יש מחלוקת בין שני תלמידי	***	הוא היה אומר... R' Shimon Moshe Diskin ZT"L would say: "The power of prayer is so strong in this world that even prayers from a wicked person that should not normally be given credence in Heaven, are still accepted and even answered! Thus, Moshe was forced to beg <i>Hashem</i> <u>not</u> to listen to the prayers nor accept the sacrifices of Korach and his henchmen!" R' Yechezkel Abramsky ZT"L would say: "<i>Moshe Rabbeinu</i> told Korach: '<i>Is it not enough for you that Hashem has separated you to be holy to him?</i>' The same dictum applies to every <i>Ben Torah</i>: Why must you seek honor and <i>kavod</i> for your lifestyle; is it not enough that you spend your days in the House of <i>Hashem</i>, in the pursuit of His <i>Torah</i>?" A Wise Man would say: "It is true that you can't do anything about the length of your life; but you can do something about its width and depth!" THIS ISSUE DEDICATED IN HONOR OF YEHOASHUA DEAR נ"י ON HIS BAR MITZVAH TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE IT BY MAIL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200, OR SEND AN E-MAIL TO TORAH TAVLIN@YAHOO.COM.

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If those souls in the ground really repented and realized how wrong they had been, surely they should have said, “<i>we were liars,</i>” not “<i>They</i>”? R' Meir Shapiro ZT"l gave the following stinging reply to a secular gentleman who agreed that for him, too, the <i>Torah</i> was something precious and holy, although he found himself unable to tolerate the people who studied it - primarily the learned scholars and rabbinic leaders: The people known as the <i>swallowed folk of Korach</i>, those unholy souls realized that direct, open warfare against the <i>Torah</i> would only bring disaster upon them, to let them sink further into the abyss and disappear even more. So they changed their tune: Now they insisted that they really loved the <i>Torah</i> and accepted it faithfully; only “<i>they</i>” were liars - those who studied it and lived by it loyally were unbearably false and deceitful. "You see," R' Meir concluded, "in every age and time we find the swallowed folk of Korach. They try to work insidiously, never coming out into the open. In secret, they attempt to gnaw away at the roots of our faith. So they come and declaim aloud, ‘<i>Moshe is true and his Torah is true</i>’ - of this we are convinced - ‘<i>But they are liars</i>’ - the people who live by it faithfully. You're all the same; Once A Korach type, always a Korach type!" ויעמד בין המתים ובין החיים ותעצר המגפה ... וישב אהרן אל משה וכו' והמגפה נעצרה וגו' (יז-יג,טו) The plague that was unleashed upon <i>Bnei Yisroel</i> wreaked death and destruction at a feverish pace. The <i>posuk</i> tells us that Moshe ordered Aharon to take a pan filled with burning incense into the midst of the conflagration, and when he did so “<i>The plague was stopped.</i>” - “<i>המגפה נעצרה</i>” - <i>incense</i>, and how it was used to halt deadly epidemics and he gave it over to Aharon to save the people. Two <i>posukim</i> later, however, we find that Aharon returned to <i>Moshe Rabbeinu</i> at the entrance of the <i>Ohel Moed</i> “<i>And the plague had been stopped.</i>” Why does the <i>Torah</i> reiterate the fact that the plague had been stopped and why was it necessary for Aharon to return to Moshe? R' Chaim Kanievsky Shlit'a cites the <i>Medrash Lekach Tov</i> that after Aharon had brought about the cessation of the deadly pandemic, he went back to report the good news to <i>Moshe Rabbeinu</i> and inform him that his prayers on behalf of the people had worked to stop the epidemic. Aharon understood that just as it was necessary to inform Moshe about the plague in order that he should intercede before <i>Hashem</i> on behalf of the people, it was equally important to report back and deliver the good news that the disease had been terminated. On many occasions, people are forced to ask a <i>tzaddik</i> to pray on their behalf, so that the great man's <i>tefillos</i> should reach the Heavens and help them achieve their necessary salvation. But after the deed is done, it is incumbent that he goes back to tell the <i>tzaddik</i> the good news and gladden his heart. Indeed, the Chazon Ish ZT"l complained why people would not inform him of good news!	◊◊ *** *** *** *** *** *** *** *** *** *** *** ◊◊	◊◊◊◊ ◊◊◊◊ ◊◊◊◊ ◊◊◊◊ ◊◊◊◊ ◊◊◊◊ ◊◊◊◊ ◊◊◊◊ חכמים או רבנים בהלכה ואין כוונתם לאהבת הניצוח כי אם לידע ולברר האמת, נפגשים הם ומבררים יחדו את כל הצדדים והספיקות בכדי להגיע לתכלית האמת, אך כל זה כשכוונתם לשם שמים. משאי"כ כשיסוד המחלוקת אינו בחיפוש האמת ורק לשם הנצחות ומדון, ודאי שאין הצדדים מעוניינים ליישב הסכסוך בדרכי משא ומתן - פנים אל פנים - כי עיקר המחלוקת הוא מי ינצח ומי יגבר על חבירו. מעשה אבות סימן לבנים ואם בריאה יברא ה' ופצתה האדמה את פיה ובלעה אותם ואת כל אשר להם וכו' (טז-ל) In the mid-1800's in Hungary, a great <i>Talmid Chacham</i> by the name of R' Dovid Deitsch ZT"l, a contemporary and close personal friend of the Chasam Sofer, R' Moshe Schrieber ZT"l, passed away. The <i>Chasam Sofer</i> was then well on in years and failing health, and those closest to him decided not to tell him about his dear friend's passing, so as not to distress him. R' Dovid's funeral was small and kept hidden from the <i>Chasam Sofer</i>. About a month after this, the <i>Chasam Sofer</i> and a few of his <i>gabbaim</i>, traveled to the resort town of Fishtiak, where the great <i>Gaon</i> was to make use of the therapeutic baths and hot springs for his aging body. The baths in this particular place were built as small pools which were heated from inside and kept sealed with large shutters over the mouth of the pool, to retain the heat. When a person stepped down into the bath, the shutters overhead were opened up and held up in place by hinges that supported it. The <i>gabbaim</i> of the <i>Chasam Sofer</i> arranged for a private bath for the <i>Rebbe</i>, as it would seem quite inappropriate for him to have to bathe with others around. Thus, the <i>Chasam Sofer</i> was alone in the large room of pools when he entered into the hot bath. Almost immediately after he settled in, he heard a crack and looked up in dismay to see that the hinges that were supporting the large overhead shutters had slipped off its bearings and the heavy doors came crashing down onto the opening over the pool. There was nothing the <i>Chasam Sofer</i> was able to do to stop the doors from closing down upon him, and in his weakened state, he was unable to lift up the shutter doors. The heat became unbearable as the steam had no way to escape. It seemed that in a matter of minutes, or less, he would succumb to the torturous heat. R' Moshe, unlike most others who find themselves in a grave situation, did not panic, nor did he scream, claw or pound on the shutters until drained of every ounce of strength. Instead, in the darkness of that narrow little pool, he closed his eyes and made a <i>חשבון הנפש</i> - <i>Accounting for his soul</i>. "How could it be," he thought to himself, "that <i>Hashem</i> would allow me to perish in this horrible fashion? What did I do to deserve that this should happen to me? Surely, this is no coincidence." Right then, he remembered the words of the <i>gemara</i> “<i>One who does not properly eulogize a Talmid Chacham, deserves to be buried alive.</i>” Being entombed in a tiny pool of water and suffocated by the heat and steam, is definitely akin to one who is “<i>buried alive.</i>” The <i>Chasam Sofer</i> decided that most likely somewhere in his life he did not correctly see to the final respects of a <i>Torah</i> scholar, and as a result he was being made to pay for this terrible oversight with his own cruel and unusual death. He accepted upon himself, that were <i>Hashem</i> to spare his life, he would delve into this matter and do his utmost to rectify the situation.
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