The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקכ"ט סעיף ב'-ג'

Overview

Siman 529 Seif 2:

A person is obligated to rejoice and be cheerful on Yom Tov and this includes his wife, children and all those associated with him. How does one give happiness? Children are given parched grain and nuts and one purchases clothing and jewelry in accordance with his means for the women. One is obligated to feed the convert, orphan and widow together with the rest of the poor. (The laws of fasting on Yom Tov are the same as they are on Shabbos; see above *siman* 288.)

- It is a positive Biblical command that includes women. (M.B. 15)
- Rambam maintains that *chol hamoed* is also considered a *moed* for *simcha* related matters. (M.B. 16)
- One who refuses to invite the poor and depressed and eats and drinks with just his family is experiencing the joy of his stomach rather than the joy of the *mitzvah*. (M.B. 17)
- Rema implies that one does fast for a bad dream on Yom Tov. Elya Rabba cites authorities who maintain that one does not fast on days that the *kohanim* bless the people but concludes that the custom is to fast. However, if there is another reason to be lenient one should adopt a more lenient approach than one does for Shabbos. (M.B. 18)
- Some write that one who will fast must spend the day learning or reciting prayers and supplications since he will not observe the half of the day for one's self. Darkei Moshe disagrees. (M.B. 19)

Siman 529 Seif 3:

One eats, drinks and rejoices on Yom Tov. One should not be drawn after meat, wine, laughter and light-headed behavior since laughter and light-headed behavior are not expressions of *simcha*, they are laxity and indulgence and we are not commanded to be lax and indulgent, the command is to rejoice in service the Creator.

- Even one who afflicts himself throughout the year for repentance by refraining from consuming meat and wine is obligated on Shabbos, Yom Tov, Chanukah and Purim. (M.B. 20)

Siman 529 Seif 4:

***Bais Din* must appoint patrolmen to walk around on Yom Tov and search the gardens, orchards and by rivers so that men and women will not gather there to eat and drink together which could lead to sin. They should also be cautious regarding the people to assure that the men and women do not mingle in their homes while celebrating nor should they be after wine which could lead to sin. Instead, people should behave in a sacred manner.**

- This obligation is always in force and one who can, should protest but on Yom Tov this type of behavior is more common. (M.B. 22)

Halacha Highlight

Purchasing a new dress or shoes for one's wife for Yom Tov

Shulchan Aruch Siman 529 Seif 2
קונה להם בגדים ותכשיטין
Purchase for them clothing and jewelry

Shulchan Aruch (סע' ב') writes that a person is obligated to be joyous and cheerful on Yom Tov and this obligation includes assuring that his wife, children and those associated with him are cheerful as well. The way one assures that his wife is joyous and cheerful is by purchasing for her clothing and jewelry in accordance with his wealth. Biur Halacha (ד"ה כפי ממונו) explains that one who does not have the means to purchase for his wife new clothing or jewelry should at least purchase for her new shoes. Rav Nissim Karelitz (חוט שני יום טוב פכ"ב סק"ב) writes that the obligation to make sure one's wife is joyous is an obligation that is upon the husband and is not within his wife's domain to forgo receiving a new dress or jewelry. Rav Chaim Kanievski (שונה הלכות) on the other hand, maintains that a woman does have the right to forgo a new dress but when she does so she causes her husband to lose that *mitzvah*.

Rav Yosef Shalom Elyashiv (לקט הלכות יום טוב פ"א הע' ד') writes that since women's joy involves receiving a new dress or at the very least, new shoes, in the event that she already owns a Yom Tov outfit or shoes, the husband remains obligated to purchase new ones for his wife. If he purchases her flowers or a book to read or study he does not discharge his obligation. Rav Shmuel HaLevi Wosner (שו"ת שבט הלוי ח"י סי' פ' אות ג') disagrees and contends that there is no obligation to purchase a new dress if one's wife already owns a suitable Yom Tov dress and therefore, he must seek another manner of generating her sense of joy and cheerfulness. Rav Nissim Karelitz (חוט השני שם) also subscribes to this position and rules that when necessary, a husband must find another means of making his wife joyous and cheerful.