The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקל"א סעיף א'-ד'

Overview

Siman 531 Seif 1:

It is a *mitzvah* to shave on *erev* Yom Tov.

- So that he should not enter Yom Tov unkempt. (M.B. 1)
- One may shave even after midday except on *erev* Pesach. (M.B. 2)

Siman 531 Seif 2

One may not shave on *chol hamoed* even if he shaved on *erev* Yom Tov.

- The same is true concerning haircuts. (M.B. 3)
- People will not know that he shaved before Yom Tov and will conclude that it is permitted to shave during *chol hamoed*. (M.B. 4)

Siman 531 Seif 3:

Even if there were circumstances beyond one's control that prevented him from shaving on *erev* Yom Tov, he may not shave during *chol hamoed*. The same is true concerning one who was ill and recovered.

- The next *seif* contains circumstances beyond one's control that are well known but when it is not well known it is prohibited to shave during *chol hamoed*. (M.B. 5)
- A person's illness is not considered well-known. (M.B. 6)

Siman 531 Seif 4:

The following may shave during *chol hamoed*: Someone who was released from captivity and did not have time to shave before Yom Tov; Someone released from prison, even if he was imprisoned by Jews who would permit him to shave; A banned person whose ban was annulled on Yom Tov; One who vowed not to shave and petitioned for release from his vow on Yom Tov and a person who arrived from overseas on *chol hamoed* or if he arrived before Yom Tov without time to shave, provided that he did not travel from Eretz Yisroel to the Diaspora for a vacation.

- For example, he was released during *chol hamoed* or on *erev* Yom Tov when there was not enough time before dark. (M.B. 7)
- Some disagree in a circumstance in which he could have petitioned for release from the ban before Yom Tov but did not do so since in such a case he is considered negligent. However, one who follows the lenient opinion has authorities on whom to rely since the matter involved is Rabbinic. (M.B. 10)
- Some contend that this is true only if there was no scholar to petition for release from the vow. Magen Avrohom is lenient in accordance with Shulchan Aruch and we do not consider one negligent because he could have petitioned for release beforehand since beforehand he did not intend to seek release from his vow. (M.B. 11)
- Machatzis HaShekel explains that this refers to a person who arrived from any great distance so that his circumstance would be well-known. (M.B. 12)
- If he arrived on *erev* Yom Tov to an inhabited area with enough time to shave, even though he did not arrive home, he is not considered an *oness*. (M.B. 13)
- It is only permitted to leave Eretz Yisroel for work or to visit a friend since these are considered *mitzvah* activities but vacationing is not and thus they do not permit someone on such a journey to shave. (M.B. 14)

Halacha Highlight

Setting a *sheitel* during *chol hamoed*

Shulchan Aruch Siman 531 Seif 2

אין מגלחין במועד

It is prohibited to shave during *chol hamoed*

Shulchan Aruch (סע' ב') rules that it is prohibited to shave during *chol hamoed* even if one shaved before Yom Tov. Mishnah Berurah (סק"ד) explains that one may have thought that since the restriction against shaving during *chol hamoed* was enacted to assure that people would enter Yom Tov looking kempt rather than unkempt, if a person complied with that obligation and shaved before Yom Tov it should be permitted for him to shave during *chol hamoed*. Therefore, Shulchan Aruch teaches that it is prohibited due to the concern that others will not be aware that he shaved before Yom Tov and may mistakenly think that it is always permitted to shave during *chol hamoed*.

Mishnah Berurah (סק"ג) also notes that the restriction is not limited to shaving but rather includes cutting the hair on one's head as well. Mishnah Berurah (סי' תקמ"ו ס"ק ט"ז) notes that the prohibition is not limited to men; women are also included in the prohibition. *Poskim* debate whether a *sheitel macher* is permitted to set a *sheitel* during *chol hamoed*. Rav Moshe Feinstein (ספר זכרון שלמה הל' חול המועד סע' י"ד) maintains that it is prohibited and suggests that it may be included in the restriction against craftsman's work. Rav Yosef Shalom Elyashiv (פתחי מועד פ"ג סע' י"ט והע' 18) ruled that setting a *sheitel* is not included in the restriction against haircutting since the restriction is limited to hair that is attached to the body. However, he prohibits giving a *sheitel* to a *sheitel macher* to set since he considers that to involve craftsman's work. Only combing as a layman would is permitted. Teshuvas Be'er Moshe (ח"ז סי' ה') even permits a *sheitel macher* to trim and set a *sheitel*. His rationale is that these activities are included in the allowance for a woman to groom herself during *chol hamoed* (סי' תקמ"ו סע' ה'). He also writes explicitly that the prohibition against haircutting does not apply to a *sheitel* since the hair is not attached to the body.