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

Overview

Siman 531 Seif 5:

Even when it is permitted to shave it may not be done in public, it must be done in private.

Siman 531 Seif 6:

It is permitted to shave a child during *chol hamoed*, even if he was born before Yom Tov (and it is permitted even in public).

- It is permitted only if the child's hair is long and causing distress. It is prohibited to cut a gentile's hair during *chol hamoed* unless one has no food to eat. (M.B. 15)
- Pri Megadim extends this leniency until the child is 13 and although Magen Avrohom agrees, he wonders whether it is permitted in a circumstance in which the child appears like an adult. (M.B. 16)

Siman 531 Seif 7:

A mourner whose seventh day falls on Shabbos which is *erev* Yom Tov may shave during *chol hamoed*. Someone who converted and then repented may shave during *chol hamoed* if that is the practice.

- In some places the custom was for *ba'alei teshuvah* to shave since idolatry is comparable to a corpse and a *metzora* who must shave. (M.B. 19)
- Even if he repented before Yom Tov and was capable of shaving then, it is permitted, *b'dieved*, since such a person is not part of the *minyan* until he shaves. (M.B. 20)

Siman 531 Seif 8:

Every person may trim his moustache during *chol hamoed* even publicly. It is permitted to wash and comb one's hair during *chol hamoed* even though it may remove some hair and this does not violate the restriction against shaving.

- He may use a scissors or a razor, even if the moustache does not impede his eating. Someone who has a sore on his head may cut his hair, even with a razor. It is permitted to let blood. (M.B. 21)
- Bathing is permitted. (M.B. 22)

Halacha Highlight

Removing hair

Shulchan Aruch Siman 531 Seif 8

כל אדם מתר לטל שפה בחל המועד

Every person is permitted to trim his moustache on *chol hamoed*

Shulchan Aruch (סעי' ח') rules that every person is permitted to trim his moustache during *chol hamoed* and Rema adds that it may even be done publicly. This is in contrast to the people mentioned in *seif* 4 that although due to circumstances beyond their control are permitted to shave and cut their hair, they may not do so in public. Mishnah Berurah (ס"ק כ"א) explains that when trimming one's moustache it may be done with a scissors or razor and it is permitted even though his moustache is not an impediment to eating. Sha'ar HaTziyun (ס"ק ט"ו) explains further that allowing one's moustache to grow does not make a person unkempt and thus there is no obligation to trim it before Yom Tov. However, it must fall into the category of grooming that is considered a Yom Tov need in order for it to be permitted for if it were not, it would be prohibited since it is included in the prohibition of shearing (גוזז).

Sha'ar HaTziyun (שם) also references Magen Avrohom who implies that the restriction against shaving and haircutting is limited to the hair on one's face and head but does not include the hair on other parts of the body but he concludes that the matter requires additional research. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פס"ו הע' ק"ח) notes that Kaf HaChaim's (אות ד') understanding of Tosafos that the restriction includes any hair on the body is not precise. Tosafos' intent is to equate the hair on the head with the hair on one's face but not to include hair on other parts of the body. He further writes that Magen Avrohom's position about this matter is logical.

Rav Yosef Shalom Elyashiv (ספר הזכרון מבקשי תורה חול המועד עמ' תס"ה) rules that it is prohibited to pluck hair from one's head or beard on *chol hamoed* and one should be cautious about this even if it is not done to improve one's appearance. However, he notes that one who does so mindlessly and while doing so does not even realize that he is doing so need not be concerned.