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{ TOPIC }

The “Nine Days”



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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

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The “Nine Days”

In this issue we will discuss the *halachos* that apply to the nine days. During the nine days we are not allowed to do many more actions than those that are customarily not done from *Shivah Asar B'Tammuz* through *Rosh Chodesh Av*. Issues such as painting, buying clothing, showering, swimming, cutting nails, eating meat, washing clothing and many other *halachos* will be discussed in this issue. (Please note: haircuts, weddings, music and reciting a *Shehecheyanu* apply to the complete three-week period, and we will not be discussing them in this issue.)

Rosh Chodesh Av – Less Joy

The month of Av is a sad time for Jews, so we refrain from many activities. One reason that the restrictions begin from Rosh Chodesh is that when the Beis Hamikdash stood, Rosh Chodesh was a Yom Tov, when *korbanos* were brought. It was a day that all Jews were unified. We are saddened today when the Beis Hamikdash is not here, so we start the mourning from Rosh Chodesh.

Many have the custom to call this month *Menachem Av*, in order to *bentch* each other that this month should not be a month of mourning.¹

The *Mishnah*² says that when Rosh Chodesh Av³ is upon

1 Refer to *Aruch Hashulchan, E.H. 126:16; Rivevos Ephraim 1:364* (end). See *Ben Ish Chai Devarim 1:1* why the month is called “Av.”

2 *Maseches Ta'anis 26b, 29a; Rosh, Maseches Ta'anis 4:31; Levush 1; Ben Ish Chai Devarim 1:1.*

3 Some say this may apply to *Shivah Asar B'Tammuz* and *Asarah B'Teves* (refer to *Kaf Hachaim 4*).

אין על להקדי"ה בעולמו אלא י
אמור של הלכה בלבד... (ברכות ה)



כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

us we lessen our joy.⁴ This is codified by the *poskim* as well.⁵ Activities of joy include business dealings, building and planting.⁶ Each one of these will be discussed below. All these activities are permitted on the tenth of Av.⁷

An interesting question arises as to whether the restrictions begin from *shkiah* of Rosh Chodesh Av or from *tzeis hakochavim*. The custom is to refrain from *shkiah*.⁸ Those who wait until seventy-two minutes for other areas in halachah can do the same here as well.⁹

One who has a court date with a non-Jew should push it off until after the nine days¹⁰ have passed since it is a time of bad *mazal*.¹¹ Some say to push it off until Rosh Chodesh Elul,¹² while others say until *Tu B'Av*.¹³ One should not undergo surgery during the nine days because of bad *mazal*.¹⁴

4 Some say this means we should have *no joy* during this time (*Magen Avraham* 1; *Be'er Heitiv* 1; *Chayei Adam* 133:9; *Mishnah Berurah* 1; *Kaf Hachaim* 2). Refer to *Sha'ar Hatzion* 1; *Aruch Hashulchan* 5. Some say because of this one should not take family portraits during the nine days (*Natei Gavriel Bein Hametzarim* 27:5, footnote 7).

5 *Rambam Hilchos Ta'anis* 5:6; *Beis Yosef* 551; *Shulchan Aruch* 551:1; *Aruch Hashulchan* 1; *Kitzur Shulchan Aruch* 122:7.

6 *Maseches Yevamos* 43a (bottom); *Ritva*, *Maseches Ta'anis* 26b; *Kol Bo* 62; *Aruch Hashulchan* 1-2.

7 Refer to *Kaf Hachaim* 1.

8 *Magen Avraham* 551:26; *Elyah Rabbah* 19; *Shevet Hakehasi* 1:170; *Shraga Hameir* 7:37:1.

9 *Mekadesh Yisrael Bein Hamitzarim* 50. Refer to *Shiurei Halachah* (Felder) page 18, footnote 26.

10 *Korban Nesanel Maseches Ta'anis* 4:5; *Aruch Hashulchan* 551:11.

11 *Maseches Ta'anis* 29b; *Tosafos*, *Maseches Ta'anis* 29b, "omar"; *Rosh* 4:31; *Beis Yosef* 551; *Shulchan Aruch* 1; *Levush* 1; *Chayei Adam* 133:9; *Kitzur Shulchan Aruch* 122:7; *Mishnah Berurah* 2; *Sha'ar Hatzion* 2; *Aruch Hashulchan* 9; *Mekadesh Yisrael* 54. Some say this applies from when the *molad* of Rosh Chodesh Av falls out (*Pri Megadim Eishel Avraham* 1). Refer to *Ritva*, *Maseches Ta'anis* 29b which questions this since there is no such thing as luck with regard to Klal Yisrael. See *Maharsha*, *Maseches Ta'anis* 29a, page 10.

12 *Magen Avraham* 2; *Be'er Heitiv* 2; *Pri Megadim Eishel Avraham* 1; *Ya'avetz* (Siddur) page 211, 8; *Chayei Adam* 133:9; *Machzik Brachah* 551:1; *Kitzur Shulchan Aruch* 122:7; *Mishnah Berurah* 2; *Natei Gavriel Bein Hametzarim* 27:10.

13 *Kaf Hachaim* 3.

14 Opinion of Harav Moshe Feinstein *zt"l*, quoted in *Moadei Yeshurun* page 136, footnote 168.

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According to the lenient opinion, one would be allowed to have surgery after *Tishah B'Av*.¹⁵

Business Dealings

According to the *Shulchan Aruch*¹⁶ one should lessen his business dealings from Rosh Chodesh Av until after *Tishah B'Av*.¹⁷ However, the custom is that regular business dealings are permitted since only dealings of joy¹⁸ are forbidden.¹⁹ Based on the above, the *Aruch Hashulchan*²⁰ says that we conduct our regular business dealings during the nine days. Others permit regular business dealings because we need the business for our livelihood.²¹ If abstaining will cause a loss²² because the opportunity will not present itself again, then it is permitted.²³

Building – House Decorating

From Rosh Chodesh Av until after *Tishah B'Av* (refer below until when this is avoided) we do not construct a joyous building.²⁴ This includes a home for a newlywed, or a

15 *Mekadesh Yisrael* 53; *Vayevarech Dovid* 1:66; *M'beis Levi (Bein Hametzarim)* page 11, 8.

16 551:2; *Levush* 2.

17 Some say to refrain from this on *Shivah Asar B'Tammuz* and *Asarah B'Teves (Pri Megadim, M.Z. 551 (beginning); Biur Halachah 551, "m'Rosh Chodesh"; Kaf Hachaim 19)*.

18 Refer to *Elyah Rabbah 2; Taz 2; Pri Megadim, M.Z. 2; Ben Ish Chai, Devarim 1:2; Sha'ar Hatzion 12* which says even if there is joy the business deal may be done, but it is better to be stringent.

19 *Taz 1; Magen Avraham 7; Mishnah Berurah 11; Sha'ar Hatzion 11-12*. Refer to *M'bbeis Levi (Bein Hametzarim)* page 9:3. One is permitted to have dealings in real estate during the nine days (*Vayevarech Dovid* 1:67).

20 551:3.

21 *Machatzis Hashekel 551; Chayei Adam 133:10; Mishnah Berurah 11*.

22 Refer to *Aveilus Hachurban* page 140, footnote 2.

23 *Mishnah Berurah 11*.

24 *Shulchan Aruch 551:2; Prishah 1; Levush 2; Moed L'chol Chai 10:8; Kitzur Shulchan Aruch 122:7*. One should avoid moving into his home during the nine days (*Aveilus Hachurban* page 145). Writing up a contract to build, etc. after the nine days is permitted (*Mekadesh Yisrael Bein Hametzarim* 60). To give a deposit on a building is permitted (*Shoshanas Yisrael* page 11:11 quoting the opinion of Harav Shlomo Miller *shlit'a*).

איזן לל להקצי"ה בעולמו אלז"י אמות של הלכה בלבד... (ברכות ה')

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beautiful design.²⁵ One may not paint,²⁶ put up wallpaper,²⁷ or install a carpet or tiles during the nine days.²⁸ A structurally damaged wall may be repaired,²⁹ even if there is no danger of injury.³⁰ A car wash is permitted during the nine days.³¹

Any construction that is for pleasure but is not essential should be avoided during the nine days.³² One who is in need of an extension because his home is too small or he needs a porch may do so.³³ Fixing a chair or table is permitted.³⁴ One should not buy furniture during the nine days since it beautifies the home.³⁵

If one hired a non-Jew before Rosh Chodesh Av to do a project, then the non-Jew may continue even during the nine days. This is permitted since the non-Jew is acting on his own.³⁶

One who rented an apartment or bought a house may

25 *Shulchan Aruch* *ibid*.

26 *Vayevarech Dovid* 1:68; *Toras Hamoadim* page 145; *Natei Gavriel Bein Hametzarim* 29:1. This should not be done even if one started before Rosh Chodesh Av (*Natei Gavriel Bein Hamitzarim* 29:2, footnote 2).

27 *Toras Hamoadim* page 145; *Natei Gavriel Bein Hamitzarim* 29:3; see *Elyah Rabbah* 4. Refer to *Igros Moshe*, O.C. 3:82 which says one should stop before Shabbos Chazon.

28 *Moadei Yeshurun* page 135; *Natei Gavriel Bein Hametzarim* 29:6. Refer to *Vayevarech Dovid* 1:68; *Mekadesh Yisrael Bein Hamitzarim* 62.

29 *Tur* 551, *Beis Yosef*, *Shulchan Aruch* 2; *Taz* 2.

30 *Taz* 2; *Mishnah Berurah* 13; *Kaf Hachaim* 29. Refer to *Kaf Hachaim* 29 which brings those who argue. Refer to *Pri Megadim*, M.Z. 2; *Sha'ar Hatzion* 17.

31 *Ashrei Haish* O.C. 3, page 475:65; *Natei Gavriel Bein Hamitzarim* 29:19. In regard to purchasing a new car see *Igros Moshe* O.C. 3:80; *Mekadesh Yisrael Bein Hamitzarim* 86.

32 *Magen Avraham* 7; *Elyah Rabbah* 3; *Ben Ish Chai*, *Devarim* 1:3; *Kitzur Shulchan Aruch* 112:7; *Mishnah Berurah* 12; *Kaf Hachaim* 24; *Ashrei Haish* O.C. 3, pages 464-465:16. One who started building before Rosh Chodesh may continue during the nine days if by stopping the building will become ruined (*Kaf Hachaim* 24).

33 *Vayevarech Dovid* 1:67; *Mekadesh Yisrael Bein Hamitzarim* 56.

34 *Natei Gavriel Bein Hametzarim* 29:11, footnote 19.

35 Opinion of Harav Felder *shlit"a* as quoted in *Shiurei Halachah* page 33; *Mekadesh Yisrael Bein Hametzarim* 68.

36 *Elyah Rabbah* 2; *Mishnah Berurah* 12; *Vayevarech Dovid* 1:67. Some say one should try to

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paint and make necessary repairs if occupancy will not occur until after the nine days.³⁷

Building for a Mitzvah

Building for a mitzvah is permitted during the nine days.³⁸ Therefore, a *ma'akeh* (fence in a dangerous place) may be built during the nine days.³⁹ Furthermore, building a shul or *beis midrash* is permitted.⁴⁰ In addition any public need is defined as a mitzvah need.⁴¹

Landscaping

Planting which brings one joy is not permitted during the nine days.⁴² This includes planting flowers to beautify the lawn.⁴³ Overgrown grass may be trimmed if it impedes normal walking.⁴⁴ If the mowing only serves to beautify the lawn, it is forbidden.⁴⁵ Planting a tree or plant during the nine days is permitted since it does not bring joy.⁴⁶ Watering plants is permitted during the nine days.⁴⁷

appease the non-Jew if possible to push it off until after the nine days (*Ben Ish Chai, Devarim* 1:3; *Kitzur Shulchan Aruch* 122:7).

37 Opinion of Harav Moshe Feinstein *zt"l*, quoted in *Moadei Yeshurun* page 136, footnote 154.

38 *Rema* 551:2; *Levush* 2. Refer to *Mekadesh Yisrael Bein Hamitzarim* 63.

39 *Moed L'chol Chai* 10:8, 72; *Kaf Hachaim* 32; *Ben Ish Chai, Devarim* 1:3; *Rivevos Ephraim* 5:490.

40 *Moed L'chol Chai* 10:8; *Aruch Hashulchan* 7. This is even to decorate the shul (*Emes L'Yaakov* 551, footnote 507).

41 *Aruch Hashulchan* 7.

42 *Shulchan Aruch* 551:2; *Levush* 2; *Aruch Hashulchan* 4; *Ashrei Haish O.C.* 3, page 465:19.

43 *Nechamas Yisrael* page 64. Refer to *Shevet Hakehasi* 3:179 regarding planting fruit trees.

44 *Moadei Yeshurun* page 136. Refer to *Mekadesh Yisrael Bein Hamitzarim* 71; *M'beis Levi (Bein Hametzarim)* pages 10-11:5.

45 Opinion of Harav Felder *shlit"á*, as quoted in *Shiurei Halachah* pages 33-34. Refer to *Rivevos Ephraim* 1:374.

46 Opinion of Harav Moshe Feinstein *zt"l*, quoted in *Moadei Yeshurun* page 136, footnote 158.

47 *Shevet Hakehasi* 3:179; *Natei Gavriel Bein Hametzarim* 29:15, footnote 23.

Clothing – Laundry

According to the Ashkenazi custom,⁴⁸ clothing may not be washed⁴⁹ during the nine days even if they will not be worn until after *Tishah B'Av*.⁵⁰ This applies to ironing as well.⁵¹ Clothing worn for a mitzvah is permitted.⁵² The reason for the *issur* is because it shows that one is not thinking about the *aveilus*.⁵³ Others explain that wearing freshly laundered clothes brings joy.⁵⁴ Therefore, a non-Jew may not wash a Jew's clothes (see below).⁵⁵ One who does not have other clothes may wash them in honor of Shabbos.⁵⁶

Some say that one may begin a load of laundry on the afternoon of Erev Rosh Chodesh, even if the load is not completed until night.⁵⁷

48 *Rema* 551:3; *Taz* 4; *Chayei Adam* 133:12; *Aruch Hashulchan* 15-16. The Sephardim refrain from this during the week that *Tishah B'Av* falls out (*Rambam, Hilchos Ta'anis* 5:6; *Shulchan Aruch* 551:3).

49 This refers to washing clothes in a washing machine just as it means washing by hand (*Nechamas Yisrael* page 8, footnote 146 in depth). Some say one may not place a wet garment in a dryer either (refer to *Igros Moshe, O.C.* 3:79; see *Nechamas Yisrael* page 90, footnote 175, quoting the opinion of Harav Chaim Kanievsky *shlit"a* who is lenient; also see *Emek Hateshuvah* 1:92:1 and *Piskei Teshuvos* 551:22, end). Folding clothing is permitted during the nine days even if it keeps the shape of the clothing (*Nechamas Yisrael* page 90).

50 *Rosh, Maseches Ta'anis* 4:31; *Rema* 551:3; *Levush* 4; *Elyah Rabbah* 4; *Kitzur Shulchan Aruch* 122:9; *Mishnah Berurah* 21. See *Beis Yosef* 551. Some say if a garment will get ruined if it is not washed then one may wash it (*Yeishiv Moshe* page 64, 2).

51 *Tur, Shulchan Aruch* 551:3. Refer to *Taz* 5. Garments which are made from synthetic materials and do not require ironing are still forbidden to wear (*Natei Gavriel Bein Hametzarim* 34:30, footnote 47).

52 For example, a woman who needs to wear white garments (*Rema* 551:2; *Chayei Adam* 133:13; *Aruch Hashulchan* 15). Refer to *Rav Poalim* 4:29 which permits cleaning a *tallis gadol* because of its mitzvah status.

53 *Rashi, Maseches Tannis* 29b, "afilu"; *Levush* 2; *Magen Avraham* 12; *Mishnah Berurah* 21; *Kaf Hachaim* 50.

54 *Pri Megadim Eishel Avraham* 12.

55 *Pri Megadim* *ibid.*; *Sha'arei Teshuvah* 12.

56 *Mishnah Berurah* 551:32. Refer to *Biur Halachah* 551, "v'chein." See *Hisorerus Teshuvah, O.C.* 337, pages 41-42.

57 *Shevet Hakehasi* 1:171; Harav Felder *shlit"a*, as quoted in *Shiurei Halachah* page 38; *Mekadesh Yisrael Bein Hamitzarim* 88. Refer to *Natei Gavriel Bein Hametzarim* 35:15.

One who needs to wear nice clothes for his job may do so during the nine days.⁵⁸

Spot Cleaning and Other Cleaning

The opinion of many *poskim* is that even spot cleaning a stain on a garment is considered washing clothing and is prohibited.⁵⁹ However, it seems that the custom is to be lenient with regard to this.⁶⁰ One may dust off a garment,⁶¹ or use a brush or scratch with a fingernail to remove a stain.⁶² Using a vacuum cleaner during the nine days is permitted.⁶³

Washing a *Sheitel*

There is a discussion in the *poskim* whether washing a *sheitel* is defined as washing clothing. Some *poskim* prohibit this.⁶⁴ However, the custom of many is to permit this, but it is still preferable that one wait until after *Tishah B'Av*.⁶⁵

Going to the Cleaners

One may not drop off clothing at the cleaners from Rosh Chodesh Av until after *Tishah B'Av*,⁶⁶ even if the cleaners were

58 *Natei Gavriel Bein Hametzarim* 34:15, footnote 26.

59 *Ibid.* 35:10, footnote 16; *Avnei Yashpei* 1:112:2; *Orchos Rabbeinu* 2, page 132:9; *Ohr L'tzion* 3:27:1; *Emek Hateshuvah* 1:92:2.

60 Opinions of the *Be'er Moshe* and Harav Elyashiv *zt"l*, quoted in *Shiurei Halachah* (Felder) page 37; *Shevet Hakehasi* 1:172; *Halichos Shlomo Moadim* 2:14:15; *Chut Shuni Yom Tov, Chol Hamoed, Kibbud Av V'eim* page 346, 4. Especially if one only has one garment (*Natei Gavriel Bein Hametzarim* *ibid.*). Some say only if the stain is able to be seen is cleaning it permitted (*M'beis Levi* [*Bein Hametzarim*] page 14, footnote 3).

61 *Emek Hateshuvah* 1:92:2.

62 *Natei Gavriel Bein Hametzarim* 35:12.

63 *Ibid.* 35:20.

64 *M'beis Levi* (*Bein Hametzarim*) page 14, 1; *Natei Gavriel Bein Hametzarim* 35:31; *Piskei Teshuvos* 551:20, footnote 12 in the name of *poskim*. Refer to *Nechamas Yisrael* page 87, 7. The *Divrei Chachamim* page 162, 464 quotes this as the opinion of Harav Elyashiv *zt"l*.

65 *Rivevos Ephraim* 6:291:3; *Divrei Chachamim* *ibid.*, quoting the opinion of Harav Chaim Pinchas Scheinberg *zt"l*.

66 *Rema* 551:3; *Aruch Hashulchan* 15.

אין על להדפי"ה בעולמו אלא יי אמות של הלכה בלבד... (ברכות ה')



told to clean it after *Tishah B'Av*.⁶⁷ However, the clothing may be delivered before Rosh Chodesh Av even if they will be cleaned during the nine days.⁶⁸ Some say that one may pick up clothes during the nine days, as no one might think that the clothes were dropped off during the nine days.⁶⁹

Non-Jewish Help

A non-Jewish maid may not wash clothes during the nine days.⁷⁰

Wearing Laundered Clothes – Making Them Dirty

One may not wear freshly laundered clothing during the nine days.⁷¹ There are a number of means to prepare clothing for the nine days. One option is to wear the garments before the nine days start.⁷² There is a difference of opinion as to how long one has to wear the garments. Some say that any amount of time is good,⁷³ while other opinions require one hour,⁷⁴ a half hour,⁷⁵ or fifteen minutes.⁷⁶ One may wear many garments at the same time.⁷⁷

67 *Magen Avraham* 15; *Mishnah Berurah* 34. Refer to *Be'er Heitiv* 17 which brings a different opinion.

68 *Rema* 551:3; *Pri Megadim Eishel Avraham* 15. Refer to *Aruch Hashulchan* 15.

69 *Natei Gavriel Bein Hametzarim* 35:17, footnote 26; opinion of Harav Felder *shlit'a*, as quoted in *Shiurei Halachah* page 38, footnote 59. See *Elyah Rabbah* 8.

70 *Rivevos Ephraim* 1:368; *Shevet Hakehasi* 1:171. Refer to *Sha'arei Teshuvah* 17.

71 *Shulchan Aruch* 551:3; *Rema*, *Chayei Adam* 133:12; *Shulchan Shlomo* 7; *Kitzur Shulchan Aruch* 122:9; *Mishnah Berurah* 25; *Biur Halachah*, "keilim"; *Aruch Hashulchan* 14; *Yechaveh Da'as* 1:39; *Ohr L'tzion* 3:27:1.

72 Refer to *Shulchan Aruch*, Y.D. 389:1; *Ben Ish Chai*, *Devarim* 1:6; *Kaf Hachaim* 90-91. See *Aruch Hashulchan* 389:6.

73 *Shach* 4; *Rivevos Ephraim* 3:340:1; *Avnei Yashpei* 3:58:1; *Harav Eider zt"l* on the *Three Weeks* page 9. Refer to *She'eilas Rav* page 386, 3.

74 *B'tzel Hachachmah* 4:134. Refer to *Chut Shani Yom Tov*, *Chol Hamoed*, *Kibbud Av V'eim* pages 344-345.

75 Opinion of Harav Diblitski *shlit'a*, quoted in *Yagel Yaakov* page 67; *Natei Gavriel Bein Hametzarim* 34:3. Refer to *Nechamas Yisrael* pages 95-96.

76 *Ibid.* Refer to *Mekadesh Yisrael Bein Hamitzarim* 90.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (גדה עב)



Another option is to throw the garments on the floor in a way that they get somewhat dirty.⁷⁸ One may step on them as well.⁷⁹ Throwing them on a clean floor is insufficient.⁸⁰

Freshly laundered linen is also considered laundered clothing.⁸¹ Some say that one who stays in a hotel may sleep on the fresh sheets, but should put them on the floor beforehand if possible (see above).⁸² One should notify the cleaning crew not to change the sheets throughout his stay. Others say that most people are disgusted by sleeping on soiled linen, so one may prepare freshly laundered linen for a guest.⁸³

Changing the sheets is permitted in a hospital or nursing home since it is done for the health of the patients.⁸⁴

According to some *poskim*, if one did not have time to prepare his clothing before *Shabbos Chazon*, then he may do so on *Shabbos Chazon* as long as he does not say that he is doing it for the nine days.⁸⁵

Sephardim wear laundered clothing until the week of

77 *Da'as Kedoshim*, Y.D. 389:3; *Ohr L'tzion* 3:27:1; *Divrei Chachamim* page 162, footnote 459.

78 *Aveilus Hachurban* page 152, footnote *zayin*, 3; *Natei Gavriel Bein Hametzarim* 34:4, footnotes 9-10; *Minchas Yitzchak* 10:44; *Ohr L'tzion* 3:27:1; opinion of Harav Shlomo Zalman Auerbach *zt"l* and Harav Elyashiv *zt"l*, quoted in *Shiurei Halachah* (Felder) page 41; *Ashrei Haish O.C.* 3, page 471:49. Refer to *Kneh Bosem* 3:37.

79 Refer to *Chut Shani Yom Tov*, *Chol Hamoed*, *Kibbud Av V'eim* page 345, 2.

80 Refer to *Halichos Shlomo Moadim* 2:14, footnote 40; *Chuko Mantakim* 1, page 351. Refer to *Ohr L'tzion* 3:27:1.

81 *Shulchan Aruch* 551:3; *M'beis Levi* (*Bein Hametzarim*) page 14, 2.

82 *Minchas Yitzchak* 10:44; *Mekadesh Yisrael Bein Hamitzarim* 95; see *Tzitz Eliezer* 13:61 which takes a more lenient approach to this question. This also applies to going away to sleep over at someone else's home and the linen was changed for you. Refer to *Rivevos Ephraim* 2:155:13.

83 *Mekadesh Yisrael Bein Hametzarim* 94.

84 *M'beis Levi* (*Bein Hametzarim*) page 16, 10; *Natei Gavriel* 34:23; *Halichos Shlomo Moadim* 2:14:13, footnote 19; *Emek Hateshuvah* 1:92:9; *Kinyan Torah* 7:126.

85 *B'tzel Hachachmah* 4:138; *Be'er Moshe*, *hashmatos* to 6:105, pages 156-157. Refer to *Ben Ish Chai*, *Devarim* 1:6; *Yechaveh Da'as* 1:39. See *Vayevarech Dovid* 1:75; *Mekadesh Yisrael Bein Hametzarim* 103 in depth; *Harav Eider zt"l on the Three Weeks* page 10.

אינן ללוקחין אלא יאמרו של הלכה בלביד... (ברכות מ)



Tishah B'Av. During this period, an Ashkenazi may ask a Sephardi to wear clothes for him, and then he may wear them.⁸⁶

What Is Included and Not Included in “Laundered Clothing”

The *poskim* say that “*kli pishtan*” may be worn during the nine days,⁸⁷ as they are worn close to the flesh. Therefore, the sweat is not removed when they are ironed, so they do not look new.⁸⁸ Some say that handkerchiefs and tablecloths should not be laundered during the nine days,⁸⁹ while others argue with this premise.⁹⁰ Nonetheless, since we have tissues today one should be stringent with handkerchiefs.⁹¹ According to many *poskim* one may not change his undergarments during the nine days if they were not worn beforehand (see above),⁹² while others are lenient with this.⁹³ Most people follow the first opinion. The same dispute

86 *Chut Shani Yom Tov, Chol Hamoed, Kibbud Av V'eim* page 345.

87 *Shulchan Aruch* 551:3.

88 Refer to *Biur Halachah*, “*v'kli*.” Refer to *Biur Halachah*, “*sheharei*.” See *Pischei Teshuvah, Y.D.* 389:2.

89 *Shulchan Aruch* 551:3.

90 *Levush* 4; *Taz* 4; *Ben Ish Chai, Devarim* 1:6; see *Rivevos Ephraim* 2:155:9.

91 *Natei Gavriel Bein Hametzarim* 34:8, footnote 18. Some say women should not put on a new headband which covers a *sheitel*, etc. since it is considered a garment (*Vayevarech Dovid* 1:76, page 266). A new shoe lace is permitted (*ibid.*).

92 Harav Yisroel Belsky *zt”l*; see *Kaf Hachaim* 91; *Shiurei Halachah* (Felder) page 42, which quotes this as the opinion of Harav Elyashiv *zt”l*, Harav Vosner *zt”l*, and Harav Chaim Kaniewsky *shlit”a*, and page 4, footnote 68, quoting the opinions of Harav Shlomo Miller *shlit”a* and Harav Yisroel Belsky *zt”l*; *Mekadesh Yisrael Bein Hametzarim* 89 in depth; *Chut Shani Yom Tov, Chol Hamoed, Kibbud Av V'eim* page 346, 3; *Vayevarech Dovid* 1:76. Some say for women one can be lenient (refer to *Vayevarech Dovid* 1:76).

93 Refer to *Natei Gavriel Bein Hametzarim* 34, footnote 12 in depth; *Divrei Chachamim* 459, page 162 (all *poskim*); *Avnei Yashpei* 3:58; *M'beis Levi (Bein Hametzarim)* page 14, 2, footnote 4; *Moadei Yeshurun* page 134; *Rivevos Ephraim* 1:373, 3:340:1; *Halichos Shlomo Moadim* 2:14:12. Refer to *Mishnah Berurah* 551:6. See *Yagel Yaakov* pages 66-67.



applies to socks and undershirts.⁹⁴ The custom is to permit the use of freshly laundered hand towels.⁹⁵

Jewish-Owned Cleaners

During the week of *Tishah B'Av*, a Jew may not wash the clothing of a non-Jew⁹⁶ because of *maris ayin*, for people think that he is washing a Jew's clothing.⁹⁷ Some permit the operation of a store in a non-Jewish area; otherwise, one should close his store during the nine days.⁹⁸

If One Has Only One Garment

One who only has one garment may wash it until the Shabbos before *Tishah B'Av*.⁹⁹ If one miscalculated his supply of undergarments, he may wash them until the week of *Tishah B'Av*. This does not apply to other clothing such as pants and shirts.¹⁰⁰

Going Away

One who is going on vacation or to a friend for the nine days should bring enough garments to last nine days.¹⁰¹ Others say that if it is a big bother one may wash his clothes.¹⁰²

94 Refer to *Aruch Hashulchan*, Y.D. 389:6; *Salmas Chaim* 331 (old); *Natei Gavriel Bein Hametzarim* 34:6; *Shalmei Moed* page 480; *Moadei Yeshurun* page 134; *Ohr L'tzion* 3:27; footnote 1; *Avnei Yashpei* 3:58:2; see *Kinyan Torah* 1:109:3.

95 *Rivevos Ephraim* 1:370. This is common for using it to dry one's hands after *netiylas yadayim* (*Hisorerus Teshuvah*, O.C. 335, pages 40-41).

96 *Beis Yosef*, *Shulchan Aruch* 551:5; *Mishnah Berurah* 43.

97 *Taz* 6; *Magen Avraham* 19; *Mishnah Berurah* 42; *Chayei Adam* 133:12.

98 *Mekadesh Yisrael* 97. Refer to *Mahari Shteiff* 280; *She'arim Metzuyanim* 122:10, and *Rivevos Ephraim* 1:354:2, 3:327:1 about keeping a Jewish-owned laundromat open during the nine days. Refer to *M'beis Levi* (*Bein Hametzarim*) page 16, 5, and *Shevet Halevi* 10:81:4.

99 *Mishnah Berurah* 551:29. Refer to *Aruch Hashulchan* 12.

100 *M'beis Levi* (*Bein Hametzarim*) page 14:2*, footnote 4; *Piskei Teshuvos* 551:21.

101 Opinions of Harav Shlomo Zalman Auerbach *zt"l* and Harav Elyashiv *zt"l*, quoted in *Natei Gavriel Bein Hametzarim* 35:27, footnote 46.

102 Refer to *Natei Gavriel Bein Hametzarim* 35:27.

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Nonetheless, it is better to avoid this and one should bring enough clothing.

Washing Children's Clothing

Children are notorious for soiling their clothing. Is it permitted to clean their garments or do they have the same *halachos* as adults?

An adult may not wash children's clothing during the week of *Tishah B'Av*.¹⁰³ However, clothing of a child that *gets dirty*¹⁰⁴ may be washed,¹⁰⁵ because this washing does not bring joy.¹⁰⁶ Nonetheless, the clothing should be washed in private if possible.¹⁰⁷ There is a debate concerning the maximum age for this leniency. Some limit it to children who are 2-3 years old,¹⁰⁸ others say 3-4 years old,¹⁰⁹ and others permit until 6-7 years old.¹¹⁰ The accepted custom is that as long as the children dirty their clothing, they may be washed regardless of age.¹¹¹

103 *Shulchan Aruch* 551:14; *Levush* 14; *Elyah Rabbah* 3; *Pri Megadim Eishel Avraham* 38; *Chayei Adam* 133:18; *Mishnah Berurah* 551:82; *Kaf Hachaim* 175; *Hakattan V'hilchosav* 26:1. Refer to *Aruch Hashulchan* 32 which says this is from *Rosh Chodesh Av*.

104 *Beis Yosef* 551; *Rema* 14; *Levush* 14; *Kaf Hachaim* 179. It is better to do it through a non-Jew (*Shulchan Shlomo* 551:15; *Kaf Hachaim* 180). Clothing of children who do not dirty their clothes may not be washed (*Children in Halachah* pages 186-187, footnote 11).

105 *Beis Yosef* 551; *Rema* 14; *Aruch Hashulchan* 32. So too, washing rags is permitted during the nine days (opinion of Harav Felder *shlit"l*, quoted in *Shiurei Halachah* page 39). One should not wash children's clothing if he has enough for the nine days (*Shevet Hakehasi* 1:173:1).

106 *Levush* 14; *Mishnah Berurah* 84; *Kaf Hachaim* 178. In addition, something which is needed so often *Chazal* did not forbid (*Kaf Hachaim* 178).

107 *Magen Avraham* 39; *Be'er Heitiv* 35; *Mishnah Berurah* 83; *Aruch Hashulchan* 32; *Kaf Hachaim* 176; *Rivevos Ephraim* 3:347 (this is even if all know that one is only washing children's garments). Some say since cleaning the clothing with a washing machine is more effective, doing so is permitted even in public (*Natei Gavriel* 36:5).

108 *Chayei Adam* 133:18; *Kaf Hachaim* 179.

109 *Levush* 14; *Pri Megadim Eishel Avraham* 551:39.

110 *Pri Megadim Eishel Avraham* 551:38.

111 Opinion of Harav Moshe Feinstein *zt"l*, quoted in *Harav Eider zt"l on the Three Weeks* page 9; *Natei Gavriel* 36:3, footnote 8. Refer to *Emek Hateshuvah* 1:92:8.

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Some say not to wash too many garments together,¹¹² but today with the advent of the washing machine, the custom is to wash many garments together.¹¹³

There is a discussion in the *poskim* if it is better to buy new clothes or to wash clothing.¹¹⁴ The consensus is that washing is preferred.¹¹⁵

It should be stated that when one washes children's garments, he may not add any other clothing to the machine.¹¹⁶

Washing Floors

There is a discussion in the *poskim* whether washing the floor is permitted during the nine days.¹¹⁷ Some say that one can be lenient in honor of Shabbos.¹¹⁸ If children will be rolling on the floor and getting dirty, then the floor may be washed.¹¹⁹ The custom is that a non-Jew may clean the floor even if it is not for the honor of Shabbos.¹²⁰ However,

112 *Elyah Rabbah* 31; *Magen Avraham* *ibid.*; *Ya'avetz* (Siddur) page 212, 26; *Chaye Adam* 133:18; *Mekor Chaim* page 489; *Mishnah Berurah* 551:83; *Kaf Hachaim* 176.

113 Refer to *Be'er Moshe* 7:32; *Minchas Yitzchak* 8:50; *Chanoch L'na'ar* 21, footnote 2.

114 *Emes L'Yaakov* 551, footnote 513, which says it is better to buy.

115 *M'beis Levi* (*Bein Hametzarim*) page 14:2*; opinion of Harav Elyashiv *zt"l*, quoted in *Natei Gavriel Bein Hametzarim* 36:7, footnote 17. Refer to *Be'er Moshe* 7:32; *Shevet Hakehasi* 1:173:2, see *Teshuvos V'hanhagos* 2:258.

116 *Be'er Moshe* 7:32; *Shevet Hakehasi* 1:173:3; *Shraga Hameir* 6:162:9; *Mekadesh Yisrael Bein Hametzarim* 96. If there will be a loss because you are in a public place where you have to pay for a load, then it is may be permitted (*Mekadesh Yisrael Bein Hametzarim* 96).

117 Refer to *Salmas Chaim* 332 (old); *Natei Gavriel Bein Hametzarim* 29:4, footnotes 10-11; *Emek Hateshuvah* 1:92:2.

118 *Beis Avi* 1:27; *Nezer Hachaim* 133, page 207; *Ma'asei Ish* 5, page 21; *Rivevos Ephraim* 1:375; 3:337; *Mekadesh Yisrael Bein Hametzarim* 64; *Halichos Shlomo Moadim* 2:14:21. Refer to *Yabia Omer*, O.C. 3:31:4.

119 *Yabia Omer*, O.C. 3:31:4; *Natei Gavriel Bein Hametzarim* 29:8.

120 *Mekadesh Yisrael Ben Hamitzarim*. Some permit going for a car wash if one's car is dirty (*Mekadesh Yisrael* 116). Refer to *Hisorerus Teshuvah*, O.C. 339; *Orchos Rabbeinu* 2, page 133:12; opinion of Harav Elyashiv *zt"l*, quoted in *Nechamas Yisrael* page 90, footnote 180. Refer to *Moadim U'zmanim* 8:338, page 65 which says this custom is a *chumrah*.

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the custom is to be lenient even during the week. Waxing the floors is prohibited.¹²¹

Shoe Shining

There is a discussion in the *poskim* if shoe shining is permitted during the nine days.

Some *poskim* are stringent¹²² and some are lenient,¹²³ while others are only lenient in honor of Shabbos.¹²⁴

Wearing Shabbos Garments (during the Week)

One may not wear Shabbos clothing during the nine days.¹²⁵

Bris and Other Simchos

When a *bris* takes place during the nine days, the *mohel*, father, mother¹²⁶, and *sandek* may wear Shabbos¹²⁷ clothing.¹²⁸ The *kvatter* may not wear Shabbos clothes.¹²⁹ All other people who have *kibbudim* (holding the baby during the recital

¹²¹ *Aveilus Hachurban* page 145.

¹²² *Salmas Chaim* 332 (old); *Emek Hateshuvah* 1:92:2; *Moadim U'zmanim* 8:338, page 65. Refer to *M'beis Levi* (*Bein Hametzarim*) pages 23-24, footnote 7.

¹²³ *Igros Moshe*, O.C. 3:80; *Ohr L'tzion* 3:27:1; *Avnei Yashpei* 1:112:4; see *Melamed L'ho'il* 1:113:10; *Orchos Rabbeinu* 2, page 132, 11; *Yabia Omer*, O.C. 3:31.

¹²⁴ *M'beis Levi* (*Bein Hametzarim*) page 17, 12; *Rivevos Ephraim* 1:375; *Halichos Shlomo Moadim* 2:14:17, footnote 23; *Moadei Yeshurun* page 133, 23; *Ashrei Haish* O.C. 3, page 475:65. Refer to *Moadim U'zmanim* 5:338. Polishing utensils for Shabbos is permitted (*Nechamas Yisrael* page 91, footnote 190). Some say this is only if one polishes them every week for Shabbos (*She'eilas Rav* pages 369-370:14).

¹²⁵ *Rema* 551:1.

¹²⁶ *Mishnah Berurah* 4.

¹²⁷ But not new garments (*Sha'arei Teshuvah* 3; *Kaf Hachaim* 9, 16).

¹²⁸ *Rema* 551:1; *Levush* 10; *Magen Avraham* 3; *Sha'arei Teshuvah* 3; *Chayei Adam* 133:21; *Kitzur Shulchan Aruch* 122:15; *Mishnah Berurah* 3; *Sha'ar Hatzion* 46; *Aruch Hashulchan* 10. One does not have to remove the Shabbos garments after the *bris* (*Shevet Hakehasi* 5:101; *Nechamas Yisrael* pages 103-104, footnote 245 in great depth).

¹²⁹ *Elyah Rabbah* 27; *Magen Avraham* 3; *Ya'avetz* (*Siddur*) page 211, 9; *Chayei Adam* 133:21; *Kitzur Shulchan Aruch* 122:15; *Mishnah Berurah* 3; *Aruch Hashulchan* 10. See *Sha'ar Hatzion* 3. However, the custom is that the woman who brings the baby does wear Shabbos clothes (*Elyah Rabbah*

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of the name, etc.) may not wear Shabbos clothes.¹³⁰ Some say that other relatives who would normally wear Shabbos clothing to a *bris* may wear them to a *bris* which falls out during the nine days as well.¹³¹ Shabbos shoes are permitted if they are not new.¹³²

At a *pidyon haben*, the *kohen* and the parents of the child may wear Shabbos clothing.¹³³

At a bar mitzvah, the bar mitzvah boy and his parents may wear Shabbos clothing.¹³⁴

One who has a date with a prospective girl may change his clothing during the nine days.¹³⁵

One should not wear Shabbos clothing¹³⁶ or newly laundered clothes while posing for professional pictures.

Wearing Shabbos Clothing on Shabbos

The opinion of some *poskim* is that one does not change his clothing even for *Shabbos Chazon*,¹³⁷ ¹³⁸ except for his

27; Magen Avraham 3; Sha'arei Teshuvah 3; Chayei Adam 133:21; Kitzur Shulchan Aruch 112:15; Mishnah Berurah 4).

130 Sha'arei Teshuvah 3.

131 Ibid.

132 Sha'arei Teshuvah 4; opinion of Harav Chaim Kanievsky *shlit"u*, quoted in *Nechamas Yisrael* pages 102-103, footnote 244.

133 *Aveilus Hachurban* page 153.

134 *Avnei Yashpei* 1:112:5; *Divrei Yatziv* 2:238. Refer to *Mekadesh Yisrael Ben Hamitzarim* 104-105.

135 *M'beis Levi (Bein Hametzarim)* page 16, 9; *Shevet Halevi* 9:131:4; *Natei Gavriel Bein Hametzarim* 34:12; *Orchos Rabbeinu* 2, page 130, 1; *Rivevos Ephraim* 5:376:12, 6:288; *Yeishiv Moshe* page 64, 1.

136 Opinion of the *Shevet Hakehasi*, quoted in *Nechamas Yisrael* page 105, footnote 259.

137 Rema 551:1; *Levush* 16.

138 Even one's *tallis* he does not switch, but he wears the weekday *tallis* (*Elyah Rabbah* 38; *Magen Avraham* 4; *Sha'arei Teshuvah* 4; *Mishnah Berurah* 5; *Kaf Hachaim* 11). Refer to *Rivevos Ephraim* 2:157. It would seem if one's Shabbos *tallis* is nicer than the weekday one then wearing the Shabbos one is permitted on Shabbos Chazon (*Mekadesh Yisrael Ben Hamitzarim* 102, page 187; see *Natei Gavriel Bein Hametzarim* 45:1).

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undershirt¹³⁹ because it is full of sweat from a whole week.¹⁴⁰ Shabbos clothing is defined as clothing which one wears only for Shabbos, but not on other festive occasions such as Chol Hamoed and Purim.¹⁴¹ The reason is that the crease is still recognizable in the clothing, and it is considered like new clothing.¹⁴² If *Rosh Chodesh Av* falls out on Friday or Shabbos then Shabbos clothes are permitted.¹⁴³ According to all opinions, one may change “clothing that is worn close to the body.”¹⁴⁴

The custom today is that *all* Shabbos clothing is worn on Shabbos, and the custom to wear weekday clothing on Shabbos has been discontinued.¹⁴⁵ The reasoning for this is detailed in the *Aruch Hashulchan*¹⁴⁶ (this applies even if Shabbos clothing have the same style as weekday clothing but are simply nicer¹⁴⁷). Although the custom is to wear Shabbos clothes on *Shabbos Chazon*,¹⁴⁸ some say that one

139 Rema 551:1; *Chayei Adam* 133:21.

140 *Magen Avraham* 4; *Be'er Heitiv* 4. See *Elyah Rabbah* 39. Refer to *Levush* 16 for an explanation why it is not called acting with *aveilus* in public.

141 *Eishel Avraham Butchatch* 551; *Orchos Rabbeinu* 2, page 130, 2. Refer to *Shevet Hakehasi* 6:212:1.

142 *Mishnah Berurah* 551:44; see *Sha'ar Hatzion* 46.

143 *Ibid.*

144 *Kitzur Shulchan Aruch* 122:15; *Mishnah Berurah* 6.

145 *Ma'asei Rav* 197, page 225; *Likutei Maharich* 3, page 590 (new); *Nemukey Orach Chaim* 551, page 103 (old); *Aruch Hashulchan* 11; *Vayevarech Dovid* 1:75; *Divrei Yatziv* 2:238; *Moadim U'zmanim* 7:256, footnote 1. Some say wearing weekday clothing on Shabbos Chazon is like one is profaning the Shabbos (*Moed L'chol Chai* 10:15).

146 551:11. Refer to *Maharam Brisk* 2:8, page 12 which says the *Aruch Hashulchan* may not apply today in some cases. *Zemiros* on Shabbos Chazon are sung like all year (*Igros Moshe, O.C.* 4:112:1; see *Moadim U'zmanim* 7:256, footnote 1). About the *davening* see *Orchos Rabbeinu* 2, page 135, 22; *Divrei Torah* 6:98. *Minhag Yisrael Torah* 551:3.

147 *Mekadesh Yisrael Bein Hamitzarim* 102, page 187.

148 Refer to *Beis Yosef* 552 (end); *Radvaz* 2:693; *Birchei Yosef* 551:1; *Kitzur Shulchan Aruch* 122:16; *Mishnah Berurah* 551:6; *Kaf Hachaim* 13; *Minhag Yisrael Torah* 551:2; *Rivevos Ephraim* 2:157; *Natei Gavriel Bein Hametzarim* 45:1, footnote 1; *Tishah B'Av That Falls Out on Sunday* 5:5, footnotes 7-8;

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should avoid changing one garment.¹⁴⁹ New garments are forbidden unless one does not have anything to wear.¹⁵⁰

Some are of the opinion that one should not change into his Shabbos clothes on Erev Shabbos until *plag haminchah*,¹⁵¹ while others say from *chatzos*.¹⁵² Some permit this even before *chatzos*.¹⁵³ Many *poskim* say that one does not have to remove his Shabbos garments right after Havdalah.¹⁵⁴

Washing One's Body – Showering

One of the main issues regarding the nine days is showering and bathing.

It is a widespread custom¹⁵⁵ to refrain from washing even with cold water¹⁵⁶ from *Rosh Chodesh Av* until after *Tishah B'Av* (see below when the restriction expires), while others have the custom to refrain from washing only the week of *Tishah B'Av*.¹⁵⁷ The custom of the Ashkenazim follows the first opinion.¹⁵⁸ It is permitted to wash for a *mitzvah* (i.e. a

Piskei Teshuvos 551:4; *M'beis Levi (Bein Hametzarim)* page 24, 6. Refer to *Ya'avetz* (Siddur) page 211, 10.

149 Refer to *Mishnah Berurah* 6; *Chayei Adam* 133:21; *Orchos Rabbeinu* 2, page 133:16; *Rivevos Ephraim* 3:339. The Chazon Ish *zt"l* changed all his garments except his socks.

150 *Igros Moshe, O.C.* 3:80. Refer to *Pri Megadim Eishel Avraham* 551:20; *Biur Halachah* 551, "keilim."

151 *Nechamas Yisrael* page 107.

152 *Orchos Rabbeinu* 2, page 133, 16.

153 *Nechamas Yisrael* page 107.

154 Refer to *Nechamas Yisrael* page 108.

155 *Yechaveh Daas* 1:38 says Sephardim are lenient.

156 Some say lukewarm is also permitted (*Eishel Avraham Butchatch* 551:16; *Orchos Chaim* 551:43; *Ohr L'tzion* 3:27:5).

157 *Rambam, Hilchos Ta'anis* 5:6; *Tur* 551; *Beis Yosef, Shulchan Aruch* 551:16; *Yechaveh Daas* 4:38; *Yabia Omer O.C.* 5:41. Some say cold water is permitted (refer to *Mahari Bruna* 12; *Terumas Hadeshen* 150). Some say this is even if not showering will be bothersome to others (*She'eilas Rav* 33:9-10, see *Az Nidberu* 11:48, page 131).

158 *Rema* 551:1; *Kitzur Shulchan Aruch* 122:12; *Aruch Hashulchan* 37; *Kaf Hachaim* 186.

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woman who has to go to the *mikvah*)¹⁵⁹ even with hot water.¹⁶⁰ A pregnant woman in her ninth month may bathe even in hot water.¹⁶¹ The reason is that this washing is for health purposes and not for enjoyment.¹⁶² Similarly, one who is actually dirty may wash since he is not doing so for pleasure.¹⁶³ The custom is to refrain from washing one's entire body, but washing one's face, hands¹⁶⁴ and feet¹⁶⁵ is permitted¹⁶⁶ with cold water¹⁶⁷ without soap.¹⁶⁸

Children¹⁶⁹ are usually washed every day, and they are not included in this prohibition¹⁷⁰ (see below regarding swimming for children).

Based on the above, there would be no *heter* to wash more than one's face, hands and feet during the week with cold

159 Rema *ibid.*; *Levush* 16; *Chayei Adam* 133:19; *Aruch Hashulchan* 37. A woman who gave birth and is within seven days of her delivery may shower (*Birurei Halachah* 551, pages 291-292).

160 *Biur Halachah* 551, "ul'tzorech"; *Kaf Hachaim* 193.

161 *Sha'ar Hatzion* 94.

162 *Ben Ish Chai*, *Devarim* 1:16; *Sha'arei Teshuvah* 37; *Chayei Adam* 133:19; *Sha'ar Hatzion* 94; *Aruch Hashulchan* 36. The same is true for a woman who just gave birth or a weak person that the doctor said has to shower daily *Ben Ish Chai*, *Devarim* 1:16, (*Sha'ar Hatzion* *ibid.* See *Magen Avraham* 40; *Be'er Heitiv* 36; *Kitzur Shulchan Aruch* 122:12; *Kaf Hachaim* 187-188). This is permitted even the week that Tishah B'Av falls out (*Mishnah Berurah* 88).

163 *Aruch Hashulchan* 37.

164 There is a discussion until how high up the hand is one permitted to wash. Does it mean the elbow as well? Refer to *Shevet Hakehasi* 6:214; *Shraga Hameir* 7:93:2 (hand-elbow, foot-knee). Some say it is only the part of the hand which is revealed (*Doleh U'mashkeh* page 208; see *She'eilas Rav* 33:13).

165 Refer to *Orchos Rabbeinu* 2, page 134:18 which says since we do not walk barefoot washing the feet is not permitted. However, see *Chut Shani*, *Yom Tov*, *Chol Hamoed* and *Kibbud Av V'eim* page 347.

166 *Mishnah Berurah* 94. Refer to *Mekadesh Yisrael Bein Hamitzarim* 153 if washing one at a time is permitted with hot water.

167 Rema 551:16; *Levush* 16; *Chayei Adam* 133:19; *Ben Ish Chai*, *Devarim* 1:16; *Kaf Hachaim* 199.

168 Refer to *Magen Avraham* 41; *Mishnah Berurah* 97; *Nechamas Yisrael* page 72, footnote 83; *M'beis Levi* 13:page 64:1; *Mekadesh Yisrael Bein Hamitzarim* 152; *She'eilas Rav* 33:12; *Shevet Halevi* 7:77:2:1.

169 Some say this is only under three years old (See *Koneh Bosem* 1:32).

170 *Chanoch L'nair* 21:4; *Mekadesh Yisrael Bein Hamitzarim* 162.

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water. Why do many in Klal Yisrael shower and wash their whole body with hot water and soap during the week? The logic is as follows.

Bathing which is not for pleasure is permitted even with hot water.¹⁷¹ Others say that only cold water may be used.¹⁷² Some limit washing to the sweaty areas only.¹⁷³ One who is an *istanis* (delicate person) is permitted to take a shower with cold water during the nine days,¹⁷⁴ but without soap if the sweat can be removed without it.¹⁷⁵

Therefore, since we shower to remove dirt or sweat we may do so with hot water,¹⁷⁶ and if the sweat cannot be removed without soap, then soap is permitted as well.¹⁷⁷

Showering is permitted during a heat wave even with soap if one cannot remove the sweat without it.¹⁷⁸

Some say that if a *rebbe* can teach Torah if he removes the

171 Refer to *Biur Halachah* 554 "sichah"; *Mishnah Berurah* 613:2; *Salmas Chaim* 333 (219 old); *Yechaveh Da'as* 1:38; *Shevet Hakehasi* 5:100; *Divrei Yatziv* O.C. 237:4; *Igros Moshe*, E.H. 4:84:4. See *Shevet Halevi* 7:77:2:2; *Shevet Hakehasi* 5:100.

172 *Teshuvos V'hanhagos* 4:129.

173 *Nechamas Yisrael* page 75, footnote 90.

174 Refer to *Nechamas Yisrael* page 75, footnote 92; *Teshuvos V'hanhagos* 4:129; *Madanei Shlomo* page 53; Some say that if one is so sweaty that he can not *daven* properly then he may shower (*Chuko Mamtakim* 1, page 350).

175 *Halichos Shlomo*, *Moadim* 2:14, footnote 27, 62; *Madanei Shlomo* page 52.

176 Based on the *Salmas Chaim* 333; see *Shevet Hakehasi* 5:100; *Divrei Shalom* 4, page 259:85; *Torah She'b'al Peh* 85, pages 50-52. Refer to *Mekadesh Yisrael Ben Hamitzarim* 155 in depth. See *Techumin* 21, pages 65-66 where he says removing sweat is permitted with cold or lukewarm water.

177 Opinion of Harav Moshe Feinstein *zt"l* quoted in *Moadei Yeshurun* page 132:footnote 80; *Shiurei Halacha* (Harav Felder *shlit'a*) pages 29-30. Refer to *Ohr Ltzyion* 3:27:5.

178 Opinion of Harav Moshe Feinstein *zt"l* quoted in *Moadei Yeshurun* page 133, footnote 88. Refer to *Divrei Chachamim* pages 162-163:461.

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sweat, then he is permitted to shower his entire body with cold water¹⁷⁹ since it is considered like a mitzvah.¹⁸⁰

Showering for Shabbos Chazon

The custom to refrain from showering applies to *Shabbos Chazon* as well.¹⁸¹ One may use *hot* water for his face if he does so every Erev Shabbos,¹⁸² but without soap.¹⁸³ However, using even *cold* water for his *entire* body is prohibited on Erev Shabbos Chazon, even if one does so every Erev Shabbos.¹⁸⁴ If *Rosh Chodesh Av* falls out on Erev Shabbos then one is permitted to wash his whole body even with hot water, if he does so every Erev Shabbos.¹⁸⁵

Based on this rule, how can we shower on *Erev Shabbos Chazon* with hot water and soap?

Some say that if the sweat cannot be removed without soap then it is permitted.¹⁸⁶

Some argue that since today we all have showers in our homes and we shower frequently, it would be a *bitul* of *oneg Shabbos* if we did not shower, especially if one did not shower since *Rosh Chodesh Av*.¹⁸⁷ Technically, this

179 Refer to *Teshuvos V'hanhagos* 2:260, 4:129; *Orchos Rabbeinu* 1, page 376:17; *Rivevos Ephraim* 4:139.

180 *Nechamas Yisrael* pages 79-80, footnote 116.

181 Rema 551:1; *Levush* 16; *Aruch Hashulchan* 35. See *Divrei Yatziv* O.C. 237.

182 *Ben Ish Chai*, *Devarim* 1:16; *Kitzur Shulchan Aruch* 122:13; *Chayei Adam* 133:19; *Mishnah Berurah* 97.

183 *Magen Avraham* 41; *Kitzur Shulchan Aruch* 122:13; *Chayei Adam* 133:19; *Mishnah Berurah* 96; *Mekadesh Yisrael Bein Hametzarim* 172.

184 *Mishnah Berurah* 95; *Aruch Hashulchan* 36. See *Taz* 16.

185 *Bach*; *Levush* 16; *Elyah Rabbah* 36; *Magen Avraham* 40; *Taz* 16; *Kitzur Shulchan Aruch* 122:13; *Mishnah Berurah* 89; *Aruch Hashulchan* 35; *Kaf Hachaim* 189. See *Sha'arei Teshuvah* 37.

186 Opinion of Harav Moshe Feinstein *zt"l*, quoted in *Moadei Yeshurun* page 133; *Shevet Halevi* 8:127:1; *Mekadesh Yisrael Bein Hamitzarim* 156.

187 Refer to *Shiurei Halachah* (Harav Felder *shlit"u*) pages 28-29.

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would only permit cold water,¹⁸⁸ but we rely on the opinion that if washing is not for pleasure then even hot water is permitted.¹⁸⁹ Some say that the reason it is permitted is because washing on Erev Shabbos is a mitzvah.¹⁹⁰

Showering or *mikvah* should be completed *l'chatchilah* by midday.¹⁹¹ The custom seems to be lenient¹⁹² with this since it is very hot in the summer and one would need another shower before Shabbos to remove his sweat.

Mikvah

One who goes to the *mikvah* every Erev Shabbos may do so on *Erev Shabbos Chazon* as well.¹⁹³ Many say that this is only permitted with cold water.¹⁹⁴ In any case, one should

188 *Shevet Halevi* 8:127:1; *Mekadesh Yisrael Bein Hametzarim* 170.

189 Based on *Salmas Chaim* 333; see *Shiurei Halachah* (Harav Felder *shlit"u*) pages 28-29; *Rivevos Ephraim* 4:139; *Vayevarech Dovid* 1:73; *Minhag Yisroel Torah* 551:11, page 42. Harav Yaakov Kamenetsky *zt"l* says it is better to use cold water with soap then hot water without soap (*Emes L'Yaakov* 551, footnote 514).

190 *Yabia Omer*, O.C. 5:41.

191 Refer to *Taz* 16; *Sha'arei Teshuvah* 37; *Biur Halachah* 551 "chafffas"; opinion of Harav Moshe Feinstein *zt"l*, quoted in *Moadei Yeshurun* page 133, footnote 96.

192 Refer to *Halichos Shlomo*, *Moadim* 2:14, footnote 63.

193 *Elyah Rabbah* 37; *Magen Avraham* 551:41; *Be'er Heitiv* 37; *Ben Ish Chai*, *Devarim* 1:16; *Moed L'chol Chai* 10:26; *Kitzur Shulchan Aruch* 122:14; *Mishnah Berurah* 95; *Aruch Hashulchan* 35; *Kaf Hachaim* 202. Some say going to the shower before the *mikvah* in the *mikvah* area is forbidden (*Mekadesh Yisrael Bein Hamitzarim* 158). Some say if it is cold water then it may be permitted (*ibid.*). In regard to going to a *shvitz* see *Orchos Chaim* 551:42. Refer to *Orchos Rabbeinu* 2, page 134:19 which quotes the custom of the Steipler *zt"l* who did not go to the *mikvah* during this period.

194 *Pri Megadim Eishel Avraham* 41; *Kitzur Shulchan Aruch* 14; *Sha'ar Hatzion* 98; *Aruch Hashulchan* 35; *Yechaveh Da'as* 1:38. The same is true for one who goes to the *mikvah* every day (*Likutei Maharich* 3, page 590 (new); *Aruch Hashulchan* 35; *Halichos Shlomo*, *Moadim* 2:14:20; *Mekadesh Yisrael Bein Hamitzarim* 163; *Yechaveh Da'as* 1:38; *Ohr L'tzion* 3:27:5, footnote 5). One who goes to the *mikvah* for *tevilas Ezra* even during the week may do so (in a cold *mikvah*) even during the nine days (*Eishel Avraham Butchatch* 551; *Kaf Hachaim* 190; *Mekadesh Yisrael Bein Hamitzarim* 163; *Teshuvos V'hanhagos* 4:129; *Dinim V'hanhagos of the Chazon Ish* 19:6). Some say if there is no hot water or it is hard for one to go to a cold *mikvah* one is permitted to use a hot one, since the *tevilah* is a big benefit. In addition, one has no intention for enjoyment, but he only wants to remove the impurity from him (*Kaf Hachaim* 190; *Mekadesh Yisrael Ben Hamitzarim* 164; *Shevet Halevi* 10:81:6). Some say this is also permitted for a *sandek* before a *bris* (*Hachaim*

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not linger in the water but he should do what he has to and leave.¹⁹⁵ So too, a woman in her ninth month may go to the *mikvah* as a *segulah*.¹⁹⁶

Swimming

The custom is to refrain from going swimming in rivers and streams¹⁹⁷ during the nine days¹⁹⁸ because it is enjoyable and it is like washing one's entire body.¹⁹⁹ One who needs to swim every day for medical reasons may do so even during the nine days.²⁰⁰

The opinion of many *poskim* is that children may go swimming during the nine days.²⁰¹ However, this should only be done in private.²⁰² Similarly, young children may play with a sprinkler, but one should not do it in public.²⁰³

Additionally, one should not go canoeing during the nine

ibid.), while others argue (opinion of Harav Chaim Kanievsky *shlit"á*, quoted in *Nechamas Yisrael* page 77, footnote 106).

195 *Mekadesh Yisrael Bein Hamitzarim* 163; *Ohr L'tzion* 3:27, footnote 5; *Halichos Shlomo, Tefillah* 2, footnote 37; *Halichos Shlomo, Moadim* 2:14, footnote 29. Before the *mikvah* one should not wash his entire body in a shower (*Halichos Shlomo, Tefillah* ibid.).

196 *Mahari Bruna* 12; *Terumas Hadeshen* 150; *Ben Ish Chai, Devarim* 1:16; *Shevet Hakehasi* 3:180; *Mekadesh Yisrael Bein Hametzarim* 177; *Piskei Teshuvos* 551, footnote 262.

197 *Aruch Hashulchan* 35.

198 *Techumin* 21:page 67; *Teshuvos V'hanhagos* 2:263; *Madanei Shlomo* pages 56-57; *Vealieu Lo Yeibol* 1:page 197; *Halichos Shlomo Moadim* 2:14:footnote 61; opinion of Harav Felder *shlit"á* quoted in *Shiurei Halachah* page 30. Refer to *Yechaveh Daas* 1:38.

199 Refer to *Shiurei Halachah* (Harav Felder *shlit"á*) pages 30-31.

200 *Nishmas Avraham O.C.* 551:page 284. This is even on *Erev Tisha B'av* (ibid.).

201 *Children in Halachah* (English) page 188 quoting the opinion of Harav Chaim Pinchus Sheinberg *zt"l*.

202 *Shearim Metzuyanim B'halachah* 122:12 (*kantres achron*); *Rivevos Ephraim* 2:155:3, *Yechaveh Daas* 4:38, *Yabia Omer O.C.* 5:41.

203 *Emes LYaakov* 551, footnote 514, Refer to *Shiurei Halachah* page 32; *Mekadesh Yisrael Bein Hamitzarim* 151, pages 224-225.

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days,²⁰⁴ as he may fall into the water and wash his entire body.²⁰⁵

Brushing Teeth

Brushing teeth is permitted during the nine days.²⁰⁶

Buying Clothing Etc.

A common question arises during the nine days is regarding the purchasing of new clothing. Purchasing new clothing is not allowed during the nine days.²⁰⁷ This includes, shoes, socks, suits, shirts, underwear, linen, towels, pants etc. even if the garments are for children.

This applies even if one does not intend to wear the garments until after Tisha B'av.²⁰⁸ Second hand clothing are included in this as well if they give the buyer pleasure.²⁰⁹

One is allowed to buy clothing for a baby born during the nine days if there are no other clothes available.

Clothing that are on sale at a considerable discount may be purchased if the item will not be available at that price after *Tishah B'av*.²¹⁰

If someone needs an item that can only be purchased in a certain location comes to that location during the nine days, he does not have to wait until after *Tishah B'av*, but may purchase it while he is in that vicinity.²¹¹

204 *Moadei Yeshurun* page 136; footnote 164 quoting the opinion of Harav Moshe Feinstein *zt"l*.

205 *Ibid*. Refer to *Sheilas Aron* page 181; *Nechamas Yisrael* pages 73-74; footnote 88 in depth.

206 *Mekadesh Yisrael Bein Hamitzarim* 154; *Halichos Shlomo Moadim* 2:14; footnote 56; *Rivevos Ephraim* 3:366, see *Emek Hateshuvah* 1:92:2.

207 *Rema* 551:7.

208 *Mishnah Berurah* 49.

209 *Shaarei Teshuvah* 551.

210 *Shoshanas Yisrael* page 32; *Rivevos Ephraim* 2:155:21; *Kinyan Torah* 1:109:5. Refer to *Emes L'Yaakov* 551, footnote 509. *Emes L'Yaakov*

211 *The Three Weeks* (Cohen) page 67. Refer to *Mekadesh Yisrael Bein Hametzarim* 110.



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One is allowed to buy slippers etc for *Tisha B'av* during the nine days.²¹² In addition, one is allowed to purchase a *tallis kattan*²¹³ and tefillin as well.²¹⁴

One who will be traveling after *Tishah B'av* can be lenient and purchase new clothing if it will be difficult to do so after *Tishah B'av*.²¹⁵

One whose eyeglasses broke, and he has no others, may purchase new ones during the nine days.²¹⁶

*The Mishnah Berurah*²¹⁷ allows a *chassan* and *kallah* to purchase wedding clothing during the nine days.

One may return bought items for a refund or store credit (to be redeemed after *Tishah B'av*) during the nine days. However, returned items may not be exchanged for other new items until after *Tishah B'av*.²¹⁸

Some refrained from purchasing new *sefarim* during the nine days,²¹⁹ while the custom is to be lenient.

Fixing Clothing

One is not allowed to sew, weave, knit, or tailor a new garment during the nine days²²⁰ even if it will not be worn

212 *Igros Moshe O.C. 3:80; Ashrei Haish O.C. 3, page 466:23. See Mekadesh Yisrael Bein Hametzarim 105.*

213 *Igros Moshe* ibid. A *tallis gadol* should not be purchased until after *Tisha B'av* unless no other is available (ibid).

214 *Shoshanas Yisrael* ibid.

215 *Shoshanas Yisrael* page 33:112 quoting the opinion of Harav Shlomo Miller *shlit'a*.

216 *Halichos Shlomo Moadim* 14:22.

217 551:14. Refer *Mekadesh Yisrael Bein Hametzarim* 106:3.

218 *The Three Weeks* (Cohen) page 70.

219 Refer to *Orchos Rabbeinu* 2, page 132:7-8.

220 *Shulchan Aruch* 551:7.

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until after Tisha B'av.²²¹ If a garment tore and needs repair it may be repaired during the nine days.²²²

Girls may weave as a camp activity.²²³

Women should not sew just to pass the time.²²⁴ Some permit needlepointing or embroidery of non-clothing items such as a tablecloth etc if they are not expensive.²²⁵

Sewing a name tag on clothing during the Nine Days (applicable if the child will be going to camp during or after the Nine Days) is permitted.²²⁶

Sewing lessons may not taught during the nine days if the material used in the practice will never be completed as a usable garment.²²⁷

A Jewish tailor or seamstress who earns a livelihood from sewing etc is allowed to do so during the nine days²²⁸. However, the material or the clothing to be worked on should be given to the tailor etc before *Rosh Chodesh Av*.²²⁹ During the week in which *Tishah B'av* occurs it is preferable that the tailor refrain from such activities.²³⁰ One may not

221 *Mishnah Berurah* 49. In regards to fixing an old garment see *Bach* 551; *Igros Moshe* O.C. 3:79; *Orchos Rabbeinu* 2, page 129. Wedding clothing for a *chassan* and *kallah* may be made during the nine days, if there is not sufficient time to do so after Tisha B'av (*Mishnah Berurah* 551:46, see *Halichos Shlomo Moadim* page 422, footnote 50).

222 *Halichos Shlomo Moadim* 14:16; *Ashrei Haish* O.C. 3, page 467:27. See *Orchos Rabbeinu* 2, page 131:3-4 in reference to going on a date and fixing ones clothing.

223 Refer to *Shalmei Moed* page 489; *Lehoras Nassan* 2:35; *V'yan Yosef* 3:348; *The Three Weeks* (Cohen) pages 72-73.

224 *Mishneh Halachos* 7:79; see *Kinyan Torah* 2:100; *Nechamas Yisrael* 22:10, footnote 290; *Halichos Shlomo Moadim* 14:23, footnote 32; *Rivevos Ephraim* 3:341.

225 Refer to *The Three Weeks* (Cohen) *ibid*.

226 *Emes L'Yaakov* 551, footnote 509.

227 *Betzel Hachochmah* 4:54.

228 *Rema* 551:7.

229 *Mishnah Berurah* 51.

230 In regards to whether a Jewish tailor may work on clothes for a non-Jew where it is known that it is a non-Jews clothing, it is allowed as mentioned in the *Rema* 551:7.

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ask a non-Jewish tailor to make or repair a new garment that will be ready after *Tishah B'Av*.²³¹

Eating Meat and Drinking Wine

Since meat and wine²³² bring joy,²³³ the custom is²³⁴ to refrain from them during the nine days, including Rosh Chodesh.²³⁵ This is the custom of the *Ashkenazim*.²³⁶ One should not be lenient with this.²³⁷ The Sephardim only practice this restriction during the week of *Tishah B'Av*.²³⁸ The custom applies to meat and chicken alike.²³⁹ Vinegar is permitted during the nine days.²⁴⁰ A sick person may eat meat during the nine days.²⁴¹

Meat on *Shabbos Chazon*

The custom to refrain from eating meat does not apply to *Shabbos*.²⁴² Meat left over from *Shabbos Chazon* may not be eaten during the nine days.²⁴³ Some say that if one did not intend to leave over meat then he may eat the leftovers

231 Rema ibid.

232 Refer to *Kaf Hachaim* 551:121. In regards to popsicles made from grape, see *Shoshanas Yisrael* pages 16-17:36; *Ashrei Haish O.C.* 3, page 468:31.

233 *Beis Yosef* 551. Refer to *Sharei Teshuvah* 551 on sif 9, *Kaf Hachaim* 119.

234 Refer to *Kaf Hachaim* 551:120.

235 *Mishnah Berurah* 58. Refer to *Kaf Hachaim* 125, which brings those who are lenient.

236 *Tur* 551; *Shulchan Aruch* 551:09; *Mishnah Berurah* 58; *Aruch Hashulchan* 23.

237 *Aruch Hashulchan* 551:23.

238 *Rambam, Hilchos Ta'anis* 5:6; *Tur* ibid.; *Shulchan Aruch* ibid.; *Kitzur Shulchan Aruch* 122:8.

239 *Shulchan Aruch* 551:10; *Kitzur Shulchan Aruch* 122:8; *Aruch Hashulchan* 24.

240 *Magen Avraham* 551:27; *Kaf Hachaim* 124.

241 Rema 551:9; *Mishnah Berurah* 61; *Kaf Hachaim* 138. There is no need for the sick person to be *matir neder* beforehand (*Kaf Hachaim* ibid.).

242 *Aruch Hashulchan* 23. See *Igros Moshe O.C.* 4:21:4 in regards to giving young children meat to eat on Friday close to *Shabbos*. Refer to *Rivevos Ephraim* 3:338. In reference to eating eat for *melavah malkah* for one who usually does so, see *Igros Moshe O.C.* 4:21:4.

243 *Sha'arei Teshuvah* ibid.; *Aruch Hashulchan* 24; *Ashrei Haish O.C.* 3, page 467.

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during the nine days, but if he purposely cooked more meat than he needed for Shabbos then it is forbidden.²⁴⁴

Siyum during the Nine Days

As mentioned before, the Ashkenazim do not eat meat or drink wine during the nine days.²⁴⁵ The Rema²⁴⁶ says that at a *seudas mitzvah* like a *bris milah*, *pidyon haben* or “*seudas siyum*” one may eat meat and drink wine.²⁴⁷ If one was not planning on making a *siyum* during the nine days, he should not hasten the learning in order to finish it during this time.²⁴⁸ Some are lenient with this.²⁴⁹ However, one should follow the first opinion. Those who attend the *siyum* may eat meat even if they did not learn the *masechta*.²⁵⁰ When a *siyum* is made in a camp or yeshivah, all those present may eat meat;²⁵¹ this includes both women and children.²⁵² One may not bring the food outside of the place where the *siyum* is taking place.²⁵³ One may not hear the *siyum* and then go make a barbeque in a different location (this is common in camp).²⁵⁴ The *poskim* debate whether the *masechta* may be divided between

244 *Sha'arei Teshuvah* *ibid*.

245 *Shulchan Aruch* 551:9; *Rema* 551:10; *Mishnah Berurah* 64; *Aruch Hashulchan* 26.

246 551:10.

247 *Aruch Hashulchan* 28; *Chayei Adam*, *klal* 133:16; *Eretz Tzvi* 1:79; *Minhag Yisrael Torah* page 40.

248 *Mishnah Berurah* 73; *Aruch Hashulchan* 28; *Elyah Rabbah* 26; *Chai Adam*, *klal* 133:16; *Yechaveh Daas* 1:40.

Yoma Tova L'rabbanan page 91, footnote 4; *Askinu Seudasa* pages 18-19.

249 *Ya'avetz Sha'ar Hashluchos* page 213:14; *Mishnah Sichei* 2:144; *Sedei Chemed, Bein Hametzarim* 6:1:8; *Mekadesh Yisrael Bein Hametzarim* page 135.

250 *Magen Avraham* 35; *Elyah Rabbah* 26; *Machatzis Hashekel*; *Kitzur Shulchan Aruch* 122:8; *Mishnah Berurah* 75-77; *Sha'ar Hatzion* 87; *Chayei Adam* *ibid.*; *Aruch Hashulchan* 27, 30.

251 *Natei Gavriel Bein Hametzarim* 41, footnote 6; *Mekadesh Yisrael Bein Hametzarim* pages 133-134; *Yoma Tova L'rabbanan* page 95, footnote 15; *Chayei Adam*, *klal* 133:16.

252 *Yoma Tova L'rabbanan* page 94, footnote 11; see *Shevet Halevi* 6:72.

253 *Mishnah Berurah* 75.

254 Harav Yisroel Belsky *zt"l*.

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people in order to make a *siyum* during the nine days.²⁵⁵ One who was not present at the *siyum*, but came after the actual *siyum* was made, may still eat meat.²⁵⁶

Cutting Nails

There is a discussion whether cutting nails is permitted until the week of *Tishah B'Av*, or even forbidden from *Rosh Chodesh*.²⁵⁷ Some say that one should avoid cutting nails unless *Tishah B'Av* falls out on Shabbos (in which case one may cut his nails on Friday) or a woman who needs to cut her nails for *tevilah*.²⁵⁸ However, the custom of some is to be lenient with this.²⁵⁹ Biting nails is permitted according to all opinions.²⁶⁰

Nine Days Until When?

Eating meat, drinking wine,²⁶¹ washing the body,²⁶² doing laundry, washing freshly laundered garments,²⁶³ and buying new garments are all allowed after *chatzos* the morning after

255 *Yoma Tova L'rabbanan* page 95, footnote 16.

256 Harav Yisroel Belsky *zt"l*.

257 *Taz* 551:13; *Magen Avraham* 11; *Elyah Rabbah* 551:7; *Kitzur Shulchan Aruch* 122:5; *Mishnah Berurah* 20; *Kaf Hachaim* 48. Refer to *Kaf Hachaim* 10; *Rivevos Ephraim* 3:352, 4:135:9; 6:291:6.

258 *Mishnah Berurah* 551:20.

259 *Magen Avraham* 11; *Pri Megadim Eishel Avraham* 11; *Aruch Hashulchan* 32; *Mekadesh Yisrael Bein Hametzarim* 79, 81; *Birurei Halachah* 551, page 290.

260 *Nechamas Yisrael* page 53.

261 *Shulchan Aruch* 558:1; *Mishnah Berurah* 2.

262 *Mishnah Berurah* 558:3; *Biur Halachah* "ad". Refer to *Halichos Shlomo Moadim* page 423, footnote 26. The *Teshuvos V'hanhagos* 2:260 is lenient regarding a cold shower.

263 Harav Moshe Feinstein *zt"l* was lenient and permitted one to sew garments right after *Tisha B'Av* (*Shmaysa D'Moshe* page 337).



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Tishah B'Av.²⁶⁴ If it is necessary one may launder children's clothing after *Tishah B'Av*.²⁶⁵

One who is traveling right after *Tishah B'Av* and does not have any clean clothing may launder his clothing right after *Tishah B'Av*.²⁶⁶

When *Tishah B'Av* is on Shabbos, and we fast on Sunday, then all activities besides for eating meat and drinking wine is allowed right away on Sunday night after the fast.²⁶⁷

Afterword

So many people ask for leniencies when it comes to the three weeks and nine days. Some *poskim* are puzzled by this apparent inconsistency. People do not seek leniencies when they are *R"l* an *avel* over a lost parent, but do not seem to feel the loss of the Beis Hamikdash. This is an incorrect practice.²⁶⁸

264 *Shulchan Aruch* 558:1; Rema; *Mekadesh Yisrael Bein Hametzarim* pages 95-96:126. The *Ohr L'tzion* 3:29:26 mentions for Sephardim not to eat meat or partake of wine the entire day and not just until *chatzos*.

265 *Shoshanas Yisrael* page 58:3.

266 *The Three Weeks* (Cohen) page 176:5.

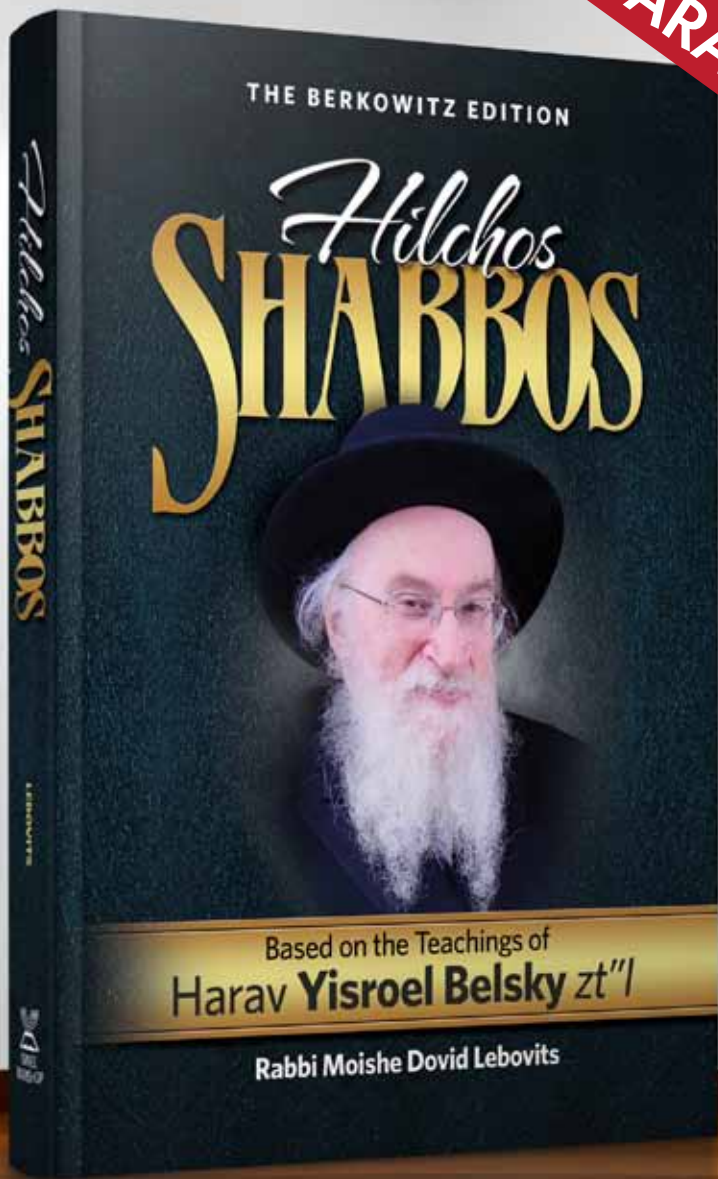
267 *Mishnah Berurah* 558:4. Refer to *Shevet Halevi* 6:70:9.

268 *Halichos Shlomo, Moadim* 2:14, footnote 61.

אינן על להקפיד"ה בעוממו אלא י
אמור של הלכה בלילי... (ברכות ה)



IN PREPARATION



To submit psakim you obtained from Harav Belsky zt"l
please email piskeihvol1@gmail.com

PROTECT YOUR BRAIN AND PROVE YOU HAVE ONE.



Statistics relating to bicycle safety help riders understand the importance of wearing a helmet.

- *Bicycle helmets protect your head and reduce the incidence of traumatic brain injury and death whether riding on the sidewalk, street or while mountain biking.*
- *The Centers for Disease Control and Prevention reports that less than half of all Americans who ride bicycles wear helmets.*
- *In a twelve month study 800 bicyclists were killed and 515,000 bicycle-related injuries required emergency-room care. Of those, 26,000 of were some type of traumatic brain injury that might have been prevented by wearing a helmet.*
- *The Insurance Institute of Highway Safety reports that approximately 650 people die annually from brain injury due to bicycle accidents. Of which on average over 92% were not wearing a helmet.*

Regardless of age
or level of experience,
EVERYONE
must wear a helmet
whenever they ride.



www.kof-k.org

This public awareness message is brought to you by **KOF-K Kosher Supervision** and **BINA** in memory of Dr. Heshy Rosenbaum A"H who was tragically taken from us, before the need for bike helmets was recognized, due to a fatal injury while riding a bicycle. Help spread the word and save lives.



www.binausa.org



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Pastries and Croissants at
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Any questions please call

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