

קונטרס
חג לה' מחדר

הלכות בין המצרים



A Practical Guide To
The Halachos Of The Three Weeks,
Nine Days & Tisha B'av

Written by: Chezky Green



לע"נ

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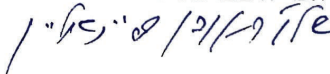
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הכו"ח בברכת כתיבה וחתימה טובה,


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ואף שלא הספיק הפנאי לעבור על החיבור ולהסכים לענין הלכה, מ"מ הנני לברכו שיזכה להפיץ מעיינותיו חוצה, ולישב באהלה של תורה כל הימים, מתוך בריאות הנפש והגוף מנוחת הנפש והרחבת הדעת, ולחבר עוד חיבורים כהנה וכהנה כיד השם הטובה עליו.

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❧ Shiva Asar B'tamuz ❧

- We fast on the 17th of Tamuz to commemorate five tragic events that happened on this day.¹ The goal of the fast day is for one to do *teshuvah*.² One should be careful to not get angry on a fast day.³
- Men and women who are *bar* or *bas mitzvah*, are required to fast.⁴
- There is no source for fasting three fasts (or at all) before becoming *bar* or *bas mitzvah*.⁵
- Many poskim say that a woman who is pregnant or nursing should not fast.⁶ In the summer months when it is hot outside which can cause her to dehydrate, she should not fast.⁷

-
1. Mishnah Berurah 549:1-2. 1) Moshe Rabbeinu broke the first set of *Luchos* 2) Kohanim were prevented from bringing the *karbon tamid*, 3) the walls of Yerushalayim were breached 4) A Torah was publicly burned by the Greeks 5) an idol was placed in the *heichal*.
 2. See Rambam Taanis 5:1, Mishnah Berurah 549:1, Shu't Chasam Sofer O.C. 208.
 3. Mishnah Berurah 568:50
 4. Shulchan Aruch 550:1
 5. Halichos Shlomo 13:11, Kovetz Halachos Bein Hametzarim 1:15, Chayei Adam 133:6, Mekadeish Yisroel Purim 35. See Aruch Hashulchan 554:7 even on Tisha B'av.
 6. See Aruch Hashulchan 554:7, Mekadeish Yisroel 4, Chazon Ovadia pg 58 even for Ashkenazim, Iturei Mordichai pg 20, Evan Yisroel Vol 9, 62:9, as heard from Rav Dovid Cohen that this is the *mesorah* from many *gedolim* (if she partially nurses or she may have to nurse, she is considered nursing).
 7. Halichos Shlomo 16:1, Chut Shuni Shabbos Vol 4, pg 261

- ◆ All poskim agree that if she is feeling weak she should not fast.⁸
- ◆ If a woman who is nursing is concerned that her milk supply will decrease due to fasting, she should not fast. This is even if she does not feel weak.⁹
- A woman within 30 days of childbirth should not fast.¹⁰
- Many say that a woman within 24 months of childbirth is exempt from fasting, even if she is not nursing.¹¹
- One who needs to care for their young children and is unable to do so properly if fasting (e.g. they will be weak, tired, or have a light headache), is exempt from fasting.¹²
- One who feels sick enough to require bed rest, even if not actually in bed (meaning they are not functioning normally), should not fast (e.g. fever, dizzy, or a migraine).¹³
- If fasting might be detrimental to one's health (e.g. an elderly person or someone on medication) they are exempt from fasting.¹⁴
- A diabetic, both type 1 and type 2, should not fast even on Tisha B'av.¹⁵

8. Mishnah Berurah 550:5, Aruch Hashulchan 554:7, Kovetz Halachos 1:3 even slightly weak.

9. Kovetz Halachos 1:4, Halichos Shlomo 16:2

10. Shulchan Aruch 554:6

11. Daas Torah 550:1, Evan Yisroel Vol 9, 62:8, Chazon Ovadia pg 62, Keser Shlomo pg 270. However, see Kovetz Halachos 1:5.

12. Evan Yisroel Vol 9, 62:7, Keser Shlomo pg 271

13. Mishnah Berurah 550:4, 554:11, 16, Shulchan Aruch 554:6, Aruch Hashulchan 554:7 even on Tisha B'av. See Chut Shuni Shabbos Vol 4, pg 261.

14. Kaf Hachaim 550:6

15. Shoshanas Yisroel 12:17, as heard from Rav Dovid Cohen. Even on Yom

- Slight headaches or mildly not feeling well is part of fasting and does not exempt a person from fasting. However, one who feels much worse than they normally do when fasting is exempt from fasting.¹⁶
 - ◆ When the fast is postponed to Sunday (*nidcha*) one who is slightly sick (e.g. bad headache) is exempt from fasting.¹⁷
- A *chasson* and *kallah* during *sheva brachos* should fast.¹⁸ If the fast is postponed to Sunday (*nidcha*) they are exempt from fasting.¹⁹
 - ◆ The father, *sandek* and *mohel* by a *bris* should fast.²⁰ If the fast is postponed to Sunday (*nidcha*) they are exempt from fasting.²¹
 - ◆ When there is a *bris* or a *chasson* in shul, we say *Selichos* until “*harachamim vi’haselichos*”. We say *Avinu Malkeinu* but we don't say *tachanun*.²² The father by the *bris* and the *chasson* can say *Selichos* (and do say *Avinu Malkeinu*).²³

Kippur they should not fast, rather they should eat and drink *shiurim*. A Rabbi should be consulted regarding Yom Kippur.

16. Igros Moshe O.C. Vol 4, 114, Kovetz Halachos 1:8

17. See Biur Halacha 559:9 *‘veino*” even when Tisha B'av is postponed.

18. Mishnah Berurah 559:35. However, see Shar Hatzion 686:16 quoting the Gra who's lenient.

19. Shar Hatzion 559:34, Rav Eliyahu Heinken in Gevuros Eliyahu O.C. 152:2

20. Mishnah Berurah 559:35. However, see Shar Hatzion 686:16 quoting the Gra who's lenient.

21. Mishnah Berurah 559:35, Shar Hatzion 559:34, Gevuros Eliyahu O.C. 152:2, Igros Moshe O.C. Vol 4, 69:4, Yabia Omer O.C. Vol 1, 34:14

22. Shulchan Aruch 131:5

23. Shoshanas Yisroel Bein Hametzarim 1:4. However, see Sharei Teshuvah

- A *bar mitzvah* boy whose birthday is the 18th of Tamuz doesn't need to fast when the fast is postponed to Sunday (*nidcha*).²⁴
- Doctors, nurses, and Hatzalah members should ask their Rabbi if they are obligated to fast.²⁵
- One does not need to take off a day from work even if going to work will cause them to get sick enough to exempt them from fasting.²⁶
- One who is exempt from fasting should not eat special foods (e.g. meat and wine).²⁷
- One may take any medication that does not have a good taste. If one wants to take medicine that has a good taste, they should consult a Rabbi. One can drink a bit of water to help swallow a pill. There is no need to make the water taste bad or bitter.²⁸
- One who is uncomfortable can brush their teeth or use mouthwash. However, they should keep their head bent down and not gargle.²⁹

131:15.

24. See Avnei Nezer O.C. 426, Marsham Vol 3, 363 since it is a makeup date. However, see Divrei Malkiel Vol 5, 130, Shevet Halevi Vol 4, 72 who are strict.

25. See Halichos Shlomo 13:12.

26. Igros Moshe O.C. Vol 4, 114. See Chut Shuni Shabbos Vol 4, pg 260.

27. Chayei Adam 133:6, Kovetz halachos 1:11

28. Kovetz Halachos 2:8, Halichos Shlomo 16:3, Teshuvos Vi'hanhagos Vol 3, 156. It seems the same applies to caffeine pills (see Keser Shlomo pg 324).

29. Kovetz Halachos 2:9, Aruch Hashulchan 567:3, Mishnah Berurah 567:11, Chayei Adam 132:20 132:20. It seems the same applies to using a waterpik flosser if needed. Listerine Pocktopaks (strips) are questionable to use on a fast day.

- One can go to a dentist, even if they will need to rinse their mouth numerous times.³⁰
- If one plans on waking up early to eat before the fast, they need to make a stipulation in their mind (*tenai*) before going to sleep that they are not accepting the fast upon themselves. When going to sleep without a stipulation, it is considered as if one is accepting the fast.
 - ◆ One who did not make a stipulation since they did not plan on being up before the fast, is allowed to drink but not eat (until *alos*).³¹
 - ◆ One who planned to wake up before the fast to eat, but was unaware of this *halacha* or forgot to do so, is permitted to eat and drink (until *alos*).³²
 - ◆ One who wakes up before *alos hasachar* (after *chatzos*) can say *birchas hashachar*. Some recommend waiting until after *alos* to say the bracha of “*hanosein lasechvi v'nah*”.³³
 - ◆ One may not begin a meal within a half hour of *alos*. Therefore, one can only eat up to a *k'beitza* of bread or *pas haba bikisnin* (e.g. cake and cookies). However, foods that are not *hamotzi* or *mezonos* may be eaten in large quantities.³⁴

30. Mesores Moshe Vol 1, pg 181

31. Rama 564:1

32. Kovetz Halachos 2:11

33. Mishnah Berurah 47:31, Aruch Hashulchan 47:24. See Biur Halacha 47:13 “*mi'vareich*”.

34. Mishnah Berurah 89:27, Kovetz Halachos 2:14

- ◆ Some say the above does not apply to women and they can start a meal within a half hour of *alos*.³⁵
- Additionally, one may not go (back) to sleep within a half hour of *alos* until they say *Krias Shema* and Shemoneh Esrei (at the proper time which is at *mi'sheyakir*³⁶ for *Shema* and *neitz* for Shemoneh Esrei, or at least after *alos*³⁷).³⁸
- One can appoint a person to remind them to say *Krias Shema* and Shemoneh Esrei (a *shomer*), and then these activities (e.g. eating a meal before *alos* or sleeping) are permitted.³⁹ Many poskim allow using an alarm clock as a *shomer*.⁴⁰
- One can eat meat on the night before the fast.⁴¹
- One may do laundry on Shiva Asar B'tamuz.⁴²
- One may cut their nails.⁴³ A manicure is permitted.⁴⁴

35. Halichos Shlomo Tefillah 2:3, Shoshanas Yisroel 18:12. However, see Kovetz Halachos 2:15.

36. Shulchan Aruch 58:1

37. See Shulchan Aruch 58:4, 89:8, Mishnah Berurah 58:19, 89:4, 89:39, Shulchan Aruch Harav 58:4.

38. See *Shu't Binyan Olam* 1, *Teshuvos Vi'hanhagos* Vol 2, 52.

39. See *Shu't Binyan Olam* 1, *Teshuvos Vi'hanhagos* Vol 2, 52.

40. *Teshuvos Vi'hanhagos* Vol 2, 52, *Vayivareich Dovid Tefilah* Vol 1, 71, *Minchas Asher* Vol 2, pg 23, *Shoshanas Yisroel Purim* pg 221. However, see *Halichos Shlomo Tefilah* 2:12 not for sleeping. Some suggest labeling the alarm with the name of the *mitzvah* you need to be reminded to do.

41. *Igros Moshe* O.C. Vol 3, 88, *Kovetz Halachos* 2:6

42. *Chut Shuni Shabbos* Vol 4, pg 381

43. See *Shulchan Aruch* 550:2, *Mishnah Berurah* 551:20.

44. As heard from Rav Dovid Cohen

- One may use deodorant and creams.⁴⁵
- One may shower.⁴⁶ Some are strict and do not take hot showers.⁴⁷
 - ◆ Warm and cold showers are permitted according to all. For a fast day, a warm shower is defined as water that isn't hot enough to be enjoyed in a manner that one normally enjoys a hot shower.⁴⁸
- Ideally, one should not swim even in cold water.⁴⁹ However, some are lenient.⁵⁰ Swimming is permitted the night before the fast.⁵¹
 - ◆ Children can go swimming.⁵²
- One can use a *mikvah* even if it is hot.⁵³
- When traveling, the fast concludes based on one's current location.⁵⁴

45. Shulchan Aruch 550:2

46. Shulchan Aruch 550:2

47. Mishnah Berurah 550:6

48. Bathing and Showering in Halacha (Rav Abaramson) pg 119 quoting Shar Hatzion 550:8

49. Shoshanas Yisroel 18:21. See Mesores Moshe Vol 1, pg 178.

50. Be'er Moshe Vol 3, 77, Mekadeish Yisroel Bein Hametzarim 17, Bathing and Showering in Halacha pg 120 If it is a hot day, one can swim in a private pool (in cold water).

51. See Mishnah Berurah 550:7, Moedei Yeshurin pg 80.

52. Shoshanas Yisroel 18:21, Bathing and Showering in Halacha pg 120

53. Shoshanas Yisroel 18:23

54. Igros Moshe O.C. Vol 3, 96. However, see Shevet Halevi Vol 8, 261:2 who is lenient.

- One who is fasting should say *Aneinu* by Mincha during Shemoneh Esrei in *shema koleinu*. This applies even to those davening without a *minyan*.⁵⁵
- One who forgot to say *Aneinu* does not repeat Shemoneh Esrei.⁵⁶ If one remembers before finishing Shemoneh Esrei, they should say it in the last bracha before the *yih'yu li'ratzon*.⁵⁷
- The *shaliach tzibur* says *Aneinu* before “*rifaeinu*” during *chazaras hashatz* by Shacharis and Mincha.⁵⁸
- *Avinu Malkeinu* can be said without a *minyan*.⁵⁹
- One who is davening without a *minyan* can say *Selichos* but not the *Yud Gimmel Middos*.⁶⁰ However, they can say the *Yud Gimmel Middos* “*derech kriah*”. Meaning, it should be read in the way that one normally learns Chumash, and one should say the entire *pasuk* (Shemos 34:6-7) until “*V'al ribayim*”.⁶¹



55. Rama 565:3, Kovetz Halachos 3:2 this is even if one knows they will not complete the fast (e.g sick).

56. Shulchan Aruch 565:2

57. Mishnah Berurah 565:6

58. Rama 565:3

59. Mateh Ephraim 584:14

60. Shulchan Aruch 565:5. See Mishnah Berurah 581:4.

61. Igros Moshe Y.D. Vol 3, 21 based on Shulchan Aruch 565:5 and Mishnah Berurah 565:12, Kovetz Halachos 3:24 It can be said by heart and not from a siddur or chumash.

❧ The Three Weeks ❧

- The Ashkenazic *minhag* is to mourn the destruction of the Beis Hamikdash by observing certain restrictions from the 17th of Tamuz through midday of the 10th of Av. This is referred to as The Three Weeks.⁶²
- The restrictions of The Three Weeks begins at *shkiya* (sunset) of the 17th of Tamuz. In a case of great need one can be lenient *bein hashmashos*⁶³, and even until *alos hashachar* (dawn).⁶⁴

The following are restricted during The Three Weeks:

1. Saying the bracha of *Shehecheyanu*.⁶⁵
2. Certain joyous activities such as weddings, dancing and music.⁶⁶

62. See Rama 551:2.

63. There are various opinions on how many minutes after *shkiya* is still considered *bein hashmashos*. The opinions vary from 13.5 minutes after *shkiya* until 72 minutes after *shkiya*. One can definitely be lenient up to 15 minutes after *shkiya*. Some say it is 30 minutes after *shkiya* (Igros Moshe O.C. Vol 4, 74:40). Some say 40 minutes after *shkiya* (Igros Moshe Vol 4, 62, as heard from Rav Shmuel Fuerst, as heard from Rav Dovid Heber). Some say it is based on when one would still daven Mincha. See Shulchan Aruch 261:1.

64. Kovetz Halachos 4:2, Igros Moshe O.C. Vol 1, 168, Vol 3, 100, Vol 4, 112. See Shiurei Halacha 37:2. However, see Halichos Shlomo 13:1, Shevet Halevi Vol 10, 81.

65. Shulchan Aruch 551:17

66. Rama 551:2, Mishnah Berurah 551:16

3. Haircuts and shaving.⁶⁷
4. Activities that can be dangerous.⁶⁸



67. Rama 551:4

68. See Shulchan Aruch 551:18.

❧ *Shehecheyanu* & Purchasing Items ❧

- One should refrain from saying the bracha of *Shehecheyanu* during The Three Weeks.⁶⁹ One may be lenient on Shabbos, even when it is Shabbos Tisha B'av.⁷⁰
 - ◆ Some are also lenient on Rosh Chodesh Av.⁷¹
- One may say the bracha of *Hatov Vi'hameitiv* (e.g. on the birth of a son).⁷²
- One may say *Birchas Hagomel*.⁷³
- One shouldn't eat a new fruit or buy new items that require a *Shehecheyanu* during The Three Weeks. This is even without saying the *Shehecheyanu* when it requires one.⁷⁴
- One shouldn't say *Shehecheyanu* without Hashem's name either.⁷⁵

69. Rama 551:17

70. Mishnah Berurah 551:98, Kovetz Halachos 5:4

71. Shar Hatzion 551:99

72. Sharei Teshuvah 551:10, Halichos Shlomo 14:4, Kovetz Halachos 5:2, Igros Moshe O.C. Vol, 3 80

73. Piskei Teshuvos 551:277. See Kaf Hachaim 559:38 even on Tisha B'av if necessary.

74. Mishnah Berurah 551:99

75. Kovetz Halachos 5:3. See Shu't Rav Akiva Eiger 1:25.

- It is permissible to buy new clothing that doesn't require a *Shehecheyanu*. This includes most clothing people buy nowadays (e.g. shirts, pants, even suits according to some).⁷⁶
- One can purchase a suit even if they normally say a *Shehecheyanu* on it since one makes the bracha at the time that they wear it (and not when they purchase it). Therefore, they shouldn't wear the suit until after Tisha B'av.⁷⁷
- One should not purchase a new *talis gadol* as this would require saying *Shehecheyanu*. However, one can purchase a new *talis katan* since *Shehecheyanu* is not said on it.⁷⁸
- One may buy and wear Tefillin during The Three Weeks.⁷⁹
- One may not purchase a major appliance that would require a *Shehecheyanu* (e.g. washing machine or fridge). However, if it is necessary, or there is a sale, or one is concerned that it will be sold out, they are permitted to purchase it during The Three Weeks and say *Shehecheyanu*.⁸⁰

76. Mishnah Berurah 551:45, Halichos Shlomo 14:1

77. Kovetz Halachos 5:6

78. Igros Moshe O.C. Vol 3, 80

79. Igros Moshe O.C. Vol 3, 80

80. Kovetz Halachos 5:8. See Piskei Teshuvos 551:27.

- ◆ Many people do not say *Shehecheyanu* even on major appliances. Therefore, they may purchase it until Rosh Chodesh Av.⁸¹
- One who needs to buy a car that requires *Shehecheyanu* (e.g. for personal use or business, not a family car) may do so and say *Shehecheyanu*.⁸²
 - ◆ It is permitted to purchase a family car if needed. The bracha of *Hatov Vi'hameitiv* is said on the purchase of a family car or an appliance that is purchased for multiple people to benefit from.⁸³
- Some poskim allow one to rent or lease a car even during The Nine Days.⁸⁴
- One who has the *minhag* to say *Shehecheyanu* on the birth of a daughter may do so.⁸⁵
- One may say *Shehecheyanu* when making a *bris*.⁸⁶
- One should say *Shehecheyanu* by their sons *pidyon haben*.⁸⁷

81. Kaf Hachaim 223:20, Halichos Shlomo 23:23

82. Kovetz Halachos 5:9. However, one who is financing (or leasing) doesn't make a *Shehecheyanu* according to some poskim. See Be'er Moshe Vol 5, 68. However, see Tzitz Eliezer Vol 12, 19, Chazon Ovadia Brachos pg 395, as heard from Rav Shmuel Fuerst to say a *Shehecheyanu* (or *Hatov Vihameitiv*) when financing. See Igros Moshe O.C. Vol 3, 80.

83. Shulchan Aruch 223:5

84. Shoshanas Yisroel 2:9. See Kovetz Halachos 5:17.

85. Kovetz Halachos 5:10

86. See Ma'amer Mordichai 551:16.

87. Shulchan Aruch 551:17

- A *bar mitzvah* boy who is putting on Tefillin for the first time shouldn't say *Shehecheyanu* or put himself in a situation that requires a *Shehecheyanu* (e.g. buying a new fruit).⁸⁸
- One shouldn't purchase a house during The Three Weeks (unless it will cause a loss). However, one may go into contract. Looking at houses to buy is permitted.⁸⁹
 - ◆ In general, one who purchases a house for himself and his family says *Hatov Vi'hameitiv*.⁹⁰
- One who purchased a house prior to The Three Weeks shouldn't move into the house unless it is necessary (e.g. nowhere else to live). Renting is permitted, even to move in.⁹¹
- For an engagement, one may purchase an expensive gift (e.g. engagement ring or bracelet) until Rosh Chodesh Av.⁹² The buyer says the bracha of *Shehecheyanu*.⁹³
 - ◆ The recipient of the gift says the bracha of *Hatov Vi'hameitiv*.⁹⁴

88. Kovetz Halachos 5:11, Halichos Shlomo 14:2. See Biur Halacha 22:2 "*koneh*".

89. Kovetz Halachos 5:16 even though some say that if one has a mortgage they do not make a *Shehecheyanu*. See Be'er Moshe Vol 5, 68. However, see Tzitz Eliezer Vol 12, 19, Chazon Ovadia Brachos pg 395, as heard from Rav Shmuel Fuerst to say a *Shehecheyanu* (or *Hatov Vihameitiv*) even with a mortgage.

90. Shoshanas Yisroel 1:43

91. Kovetz Halachos 5:17

92. See Igros Moshe E.H. Vol 4, 84, Shoshanas Yisroel 8:8.

93. Igros Moshe E.H. Vol 4, 84

94. Igros Moshe E.H. Vol 4, 84 Since the giver is also enjoying the giving of the gift.

- One may purchase a sheitel during The Three Weeks if they normally do not say *Shehecheyanu* on it.
- ◆ Women can get their sheitels cut, repaired, dyed, or styled during The Three Weeks until Rosh Chodesh. The reason is that it is considered like clothing and not their hair.⁹⁵



95. Nitei Gavriel Bein Hametzarim 21:5, 35:31, 37:9, Shoshanas Yisroel 4:20, Divrei Chachamim pg 361

Joyous Activities

- The Ashkenazic *minhag* is not to get married during The Three Weeks.⁹⁶
 - ◆ If necessary, one can have a wedding on the 16th of Tamuz and continue the meal and dancing after *shkiya* (into the night of the 17th).⁹⁷
 - ◆ An Ashkenazi can go to a Sefardi wedding until Rosh Chodesh Av. They can stay while music is playing. Some poskim also allow the Ashkenazi to join in the dancing.⁹⁸
- Until Rosh Chodesh Av one is allowed to celebrate an engagement (e.g. *I'chaim* or *vort*) with a festive meal.⁹⁹
- Dancing is not allowed during The Three Weeks even if not at a party or joyous occasion.¹⁰⁰

96. Rama 551:2

97. Kovetz Halachos 4:3, Shoshanas Yisroel 1:26, Moedim U'zmanim Vol 8, 338. See Igros Moshe O.C. Vol 1, 97, 168 Even the chuppah can be at night.

98. Teshuvos Vi'hanhagos Vol 4, 128, Nitei Gavriel 14:7. See Igros Moshe O.C. Vol 1, 159. However, see Kovetz Halachos 4:8, Rivivos Ephraim Vol 6, 289 who do not allow dancing.

99. Mishnah Berurah 551:19, Shar Hatzion 551:26

100. Mishnah Berurah 551:16

Music

- One is not allowed to listen to music during The Three Weeks. Even recorded music is not permitted, including acapella (which is made to sound like actual music).¹⁰¹
- Many poskim allow listening to (recorded) *chazunus* which doesn't lead to dancing.¹⁰²
- Some poskim allow singing in groups (e.g. a *kumzitz*) if it won't lead to excessive joy (*simcha yeseira*) or dancing.¹⁰³
- When one wants to celebrate good news (e.g. an engagement in yeshiva) they should sing without dancing or clapping their hands.¹⁰⁴
- One can sing by themselves.¹⁰⁵
- Groups can sing on Shabbos.¹⁰⁶
- Music that is unintentional and not for the sake of

101. See Magen Avraham 558:1, Halichos Shlomo 14:3, Kovetz Halachos 4:4, Shevet Halevi Vol 8, 127, Shulchan Halevi pg 134, Shiurei Halacha 38:4. However, see Igros Moshe O.C. Vol 1, 166, Mekadeish Yisroel 21:1.

102. See Igros Moshe O.C. Vol 1, 166, Vayivareich Dovid O.C. Vol 1, 65, Mekadeish Yisroel 21:3, Shiurei Halacha 38:4, Keser Shlomo pg 256. However, see Kovetz Halachos 4:4.

103. Shiurei Halacha 38:2, Rav Moshe Feinstein in Moedei Yeshurin pg 128, Shmaita D'moshe 551:9. See Kovetz Halachos 4:5.

104. Halichos Shlomo 14:6

105. Kovetz Halachos 4:6 especially while learning.

106. Igros Moshe O.C. Vol 4, 112:15

enjoyment is allowed. Therefore, the following are permitted:

- ◆ Elevator music and music in a waiting room (e.g. doctors' office).¹⁰⁷
- ◆ A doctor or dentist can play music to calm patients during procedures.¹⁰⁸
- ◆ Music to calm a person who is sick.¹⁰⁹
- ◆ Music that is playing while shopping in a store.¹¹⁰
- ◆ Music while driving to prevent falling asleep.¹¹¹ One does not need to refrain from traveling due to this.¹¹²
- ◆ Music to help with exercise.¹¹³

107. Kovetz Halachos 4:17

108. Shoshanas Yisroel 1:40 It is better to not play cheerful or joyous music.

109. Shoshanas Yisroel 1:40. Additionally, one who is very sad, depressed, stressed, anxious, or angry, can listen to music to relieve those feelings. However, it should only be done as needed, and in private (e.g. with headphones) (see Keser Shlomo pg 257, Shulchan Halevi 13:6 Shoshanas Yisroel 1:40, Ohr Litzion Vol 3, 25:2, Shevet Halevi Vol 8, 127:2).

110. Kovetz Halachos 4:18, Shiurei Halacha 38:3

111. Kovetz Halachos 4:14

112. Shoshanas Yisroel 1:39 It is better to listen to *chazunus*. Regarding one who is on a long trip (e.g. on a flight to Eretz Yisroel or a passenger on a long car ride), they should listen to a shiur or a Jewish podcast etc. However, if they are unable to, they can listen to music if needed (see Keser Shlomo pg 257, as heard from Rav Dovid Cohen). Since it is not being done for enjoyment, rather, it is to pass the boredom or to prevent one from listening or watching other things (in which case music it is definitely preferred even over any non-Jewish podcasts which may contain inappropriate content). It seems that slow music and acapella are preferred. Any Jewish music is better than non-Jewish acapella.

113. Kovetz Halachos 4:13, Shiurei Halacha 38:3. See Mishnah Berurah 560:13.

- ◆ Crib mobile or music in the car to calm children.¹¹⁴
- ◆ Music in order to keep children calm and quiet (e.g. in the car) even if they have reached the age of chinuch.¹¹⁵
- ◆ A teacher dancing with young school children.¹¹⁶
- ◆ A musical ringtone on a phone does not have to be changed.¹¹⁷
- ◆ Story tapes with background music are allowed even for kids above the age of chinuch (approximately aged six). However, if there are actual songs, then children above the age of chinuch need to skip the song.¹¹⁸
- Children above the age of chinuch may not dance or listen to music. Younger children may do so even after Rosh Chodesh.¹¹⁹
- A child (even above the age of chinuch) who cannot fall asleep is allowed to listen to soothing music.¹²⁰
- A noise machine is allowed to be played for any reason.

114. Shiurei Halacha 38:3, Safah Berurah pg 3

115. Shiurei Halacha 38:3

116. Kovetz Halachos 4:12

117. Kovetz Halachos 4:15, Shiurei Halacha 38:3

118. Kovetz Halachos 4:21

119. Igros Moshe O.C. Vol 4, 21:4, Kovetz Halachos 4:20

120. Halachos of The Three Weeks (Rav Cohen) pg 35, Mekadeish Yisroel 22 The same applies to one who is sick.

- One does not need to stop their non-Jewish workers from playing music in their house or at work.¹²¹
- One can teach music lessons even after Rosh Chodesh Av.¹²² One may continue practicing to learn how to play music for any purpose. However, they may not listen to music in order to practice, and may only use their own instruments to practice.¹²³
- If one's livelihood is to play music for non-Jews they may do so.¹²⁴
 - ◆ The same applies to an Ashkenazi playing music or singing at a Sefardi wedding.¹²⁵
 - ◆ The same would apply for other workers at a wedding or event (e.g. photographers, caterer, waiter).
- At a *sheva brachos*,¹²⁶ *bris*, *siyum*, *pidyon haben*,¹²⁷ and a *bar mitzvah*¹²⁸ one may dance and sing without music.

121. Kovetz Halachos 4:16 since one does not intend to listen or enjoy the music.

122. Kovetz Halachos 4:10, Shmaita D'moshe 551:7

123. Kovetz Halachos 4:11, Shmaita D'moshe 551:8. See Shiurei Halacha 38:5.

124. See Kovetz Halachos 4:10, Pri Megadim Eishel Avraham 551:10, Biur Halacha 551:2 "*mimatim*," Maharam Shick Y.D. 368 Some say even after Rosh Chodesh.

125. Kovetz Halachos 4:9, Pri Megadim Eishel Avraham 551:10, Biur Halacha 551:2 "*mimatim*"

126. Kovetz Halachos 4:7, Shmaita D'moshe 551:10, Moedei Yeshurin pg 129, Mishnah Halachos Vol 6, 109. However, see Ziknecha Yomru Lach pg 39 who quotes Rav Moshe Feinstein as allowing music.

127. Piskei Teshuvos 551:92, Moedim U'zmanim Vol 8, 338.

128. Kovetz Halachos 4:22. See Mishnah Berurah 225:6.

- ◆ Until Rosh Chodesh, those who play music in the above cases have whom to rely upon.¹²⁹
- A *chasson* and *kallah* during *sheva brachos* may be able to listen to music themselves.¹³⁰ A Rabbi should be consulted.
- All of the above halachos also apply during The Nine Days, unless specified otherwise.



129. Piskei Teshuvos 551:94. See Kaf Hachaim 551:40, Nitei Gavriel 15:2, Yechaveh Daas Vol 6, 34, Lehoros Nosson Vol 10, 49.

130. See Shoshanas Yisroel 1:30. Tzionei Halacha Nesuin pg 247 allows shaving since it is regular to do but not music since it is not regular. However, it seems that if music is regularly listened to then it would be allowed.

❧ Haircuts & Shaving ❧

- Men and women may not get a haircut or shave during The Three Weeks.¹³¹
 - ◆ This applies to children as well. However, if needed (e.g. long hair is causing discomfort) one can give them a haircut until the week of Tisha B'av.¹³²
- The following leniencies also apply during The Nine Days unless specified otherwise:
- A woman can get a haircut if needed (e.g. for a shidduch date).¹³³
- Women can shave (or wax etc.) their body hair if needed.¹³⁴

131. Shulchan Aruch 551:12, Rama 551:4, Mishnah Berurah 551:79, Aruch Hashulchan 551:31

132. Mishnah Berurah 551:81, 82, Shiurei Halacha 39:4

133. Halichos Shlomo 14:10, Kovetz Halachos 15:2, Shiurei Halacha 39:3. See Igros Moshe Y.D. Vol 2, 137.

134. Rav Moshe Feinstein quoted in Halachos of The Three Weeks (Rav Eider) pg 4, Moedei Yeshurin pg 128, Rivivos Ephraim Vol 6, 291, Shoshanas Yisroel 7:19, Kovetz M'beis Levi pg pg 5, Igros Moshe Y.D. Vol 2, 137, Chachmas Adam 165:28, Aruch Hashulchan Y.D. 390:2, Panim Me'iros Vol 3, 37, Mekadeish Yisroel 78, Shiurei Halacha 39:3, Keser Shlomo pg 278. A facial is permitted even if they use hot steam, since it is being done for skin care, even if one enjoys it (as heard from Rav Dovid Cohen. See Mekadeish Yisroel 153, Mishnah Berurah 551:88, Shar Hatzion 551:94). A spray tan is permitted (as heard from Rav Shmuel Felder).

- A woman can dye or highlight her hair if needed.¹³⁵ A keratin treatment is permitted.
- One can shave, tweeze, or wax their eyebrows.¹³⁶
- One may shave if it interferes with his eating (e.g. mustache).¹³⁷
- Some poskim allow electrolysis hair removal.¹³⁸ The same applies to laser hair removal.
- One who needs to shave for business purposes (e.g. an employee in a law firm) or if it will cause a loss (e.g. a job interview), he may do so. However, it may only be done as needed (e.g. every other day) and not on non-work days (e.g. Sunday).¹³⁹ A Rabbi should be consulted.

135. As heard from Rav Dovid Cohen

136. Halichos Shlomo 14:9, Shiurei Halacha 39:3. Including men, since it is permitted for them to do so during the year as well. Regarding men shaving body hair (if there is a need or they do so during the year due to a need), there is room to be lenient and allow doing so during The Three Weeks and Nine Days (as heard from Rav Dovid Cohen. See Keser Shlomo pg 464).

137. Shulchan Aruch 551:13

138. Shoshanas Yisroel 1:12. See Shiurei Halacha 11:3. However, see Mekadeish Yisroel 78.

139. Igros Moshe O.C. Vol 5, 24:9 even the week of Tisha B'av. See Igros Moshe O.C. Vol 4, 102 until the week of Tisha B'av. Igros Moshe C.M. Vol 1, 93. Kovetz Halachos 6:6, Halichos Shlomo 14:7, Shoshanas Yisroel 1:17. Note: With the relaxed standards of dress in today's world it is unlikely to find situations where one would actually suffer a loss if they did not shave. When in doubt, one should discuss his case with his Rabbi.

- ◆ In the above case, it is better to schedule a shave on Friday (*li'kavod* Shabbos) than on Thursday. However, one who doesn't need to shave on Friday may not do so even *li'kavod* Shabbos.¹⁴⁰
- One who is shaving right before The Three Weeks begins should allow for enough time to finish before *shkiya*. However, if they we're unable to do so, and it is needed, they may shave or get a haircut after *shkiya* (until *alos*), preferably during *bein hashmashos*.¹⁴¹
- One who accidentally begins to shave or get a haircut and then remembers or is informed that it is The Three Weeks, is permitted to finish if they will be embarrassed by how their hair currently is (e.g. half shaven). This is even during the week of Tisha B'av.¹⁴²
- A Sefardi in an Ashkenazi yeshivah can shave until the week of Tisha B'av and an Ashkenazi can give him the haircut.¹⁴³
- An *upsherin* should not be done during The Three Weeks. Rather, it should either be moved up or

140. Kovetz Halachos 6:6, Shoshanas Yisroel 1:17

141. Shoshanas Yisroel 1:9, Rivivos Ephraim Vol 8, 390:11. See Kovetz Halachos 6:1 in a case of great need then even the entire night. See Igros Moshe O.C. Vol 4, 112.

142. Shoshanas Yisroel 1:18. See Shulchan Aruch Y.D. 390:2.

143. Kovetz Halachos 6:7. See Halichos Shlomo 14:6.

postponed. However, it is permitted until the week of Tisha B'av.¹⁴⁴

- Some say that in honor of a *bris*, the father of the baby boy, the *sandek*, and the *mohel* can shave and get a haircut on the day of (or night before)¹⁴⁵ the *bris*.¹⁴⁶
 - ◆ If the *bris* is on Shabbos or Sunday then they can shave and get a haircut on Friday *li'kavod* Shabbos.¹⁴⁷
- Until the week of Tisha B'av, many poskim allow a boy to shave and get a haircut the day before his *bar mitzvah* if needed.¹⁴⁸ However, many do not allow it.¹⁴⁹
- One may not shave or get a haircut in honor of their son's *pidyon haben*.¹⁵⁰

144. Piskei Teshuvos 551:44, Shoshanas Yisroel 120, Nitei Gavriel 20:7, Mekadeish Yisroel 2:199, Shiurei Halacha 39:13 However, only a simple event should be made. See Kovetz M'beis Levi pg 6.

145. Kovetz Halachos 6:9, Shiurei Halacha 39:1, Hilchos Chag B'chag 4:36. See Chok Yakov 493:8.

146. Shar Hatzion 551:4 quoting Chasam Sofer O.C. 158. See Sharei Teshuvah 551:1, Mishnah Berurah 551:5, Rav Elyashiv in Halichos Vi'hanhagos pg 4. However, see Kovetz Halachos 6:8, Shiurei Halacha 39:1 only until the week of Tisha B'av.

147. Kovetz Halachos 6:10, Teshuvah M'ahavah Vol 2, 271 even if the *bris* is the Sunday of the week of Tisha B'av. See Biur Halacha 551:4 "*vi'chein*".

148. Shoshanas Yisroel 1:21 quoting Rav Shlomo Miller, Halachos of The Three Weeks (Rav Cohen) pg 30. See Mishnah Berurah 551:82, Chayei Adam 133:18, Piskei Teshuvos 551:43. There is even more room for leniency if it is done on Friday *li'kavod* Shabbos. See Biur Halacha 551:4 "*vi'chein*".

149. Rav Moshe Feinstein quoted in Moadei Yeshurun pg 128, Shmaita D'moshe 551:5, Kovetz Halachos 6:12, Mishnah Halachos Vol 6, 45, Rav Chaim Kanievsky in Shoshanas Yisroel 1:121, Shiurei Halacha 39:1

150. Kovetz Halachos 6:13, Shoshanas Yisroel 1:23

- Many poskim say a *chasson* and *kallah* can get a haircut and shave during the week of *sheva brachos*.¹⁵¹
- One can shave for medical purposes.¹⁵²

Cutting Nails

- Many poskim allow one to cut their nails even the week of Tisha B'av, until Tisha B'av.¹⁵³ For Shabbos, all poskim allow one to cut their nails.¹⁵⁴ A manicure and pedicure are the same as cutting nails.¹⁵⁵



151. Shoshanas Yisroel 1:24, Tzionei Halacha Nesuin pg 247, Safah Berurah pg 4, Shiurei Halacha 39:1. However, see Kovetz Halachos 6:11.

152. Shoshanas Yisroel 1:16

153. Aruch Hashulchan 551:32, Mishnah Berurah 551:20 quoting Magen Avraham, Mekadeish Yisroel 81. However, see Taz 551:13 quoted by Mishnah Berurah.

154. Mishnah Berurah 551:20

155. As heard from Rav Dovid Cohen. A facial is permitted during The Nine Days, even if they use hot steam since it is being done for skin care, even if one enjoys it (as heard from Rav Dovid Cohen. See Mekadeish Yisroel 153, Mishnah Berurah 551:88, Shar Hatzion 551:94).

❧ Dangerous Activities ❧

- During The Three Weeks one should avoid activities that are somewhat dangerous (e.g. dangerous hikes).¹⁵⁶
- It is permissible to swim during The Three Weeks until Rosh Chodesh Av.¹⁵⁷ However, one should avoid swimming in deep waters (e.g. ocean).¹⁵⁸
- One can travel in an airplane during The Three Weeks and even during The Nine Days.¹⁵⁹
- One should delay elective surgeries until after Tisha B'av.¹⁶⁰ However, one may go to the doctor or dentist for routine check-ups or if there is any need (e.g. to get braces or a cleaning or to fill a cavity).¹⁶¹

156. See Shulchan Aruch 551:18, Shoshanas Yisroel 1:55.

157. Piskei Teshuvos 551:46

158. Moedei Yeshurin pg 128, Shmaitsa D'moshe 551:41, Teshuvos Vi'hanhagos Vol 2, 263

159. Shiurei Halacha 41 footnote 4, Kovetz Halachos 7:3 additionally, one shouldn't say *Birchas Hagomel* after flying. Halichos Evan Yisroel Vol 1, pg 347. Traveling by train or boat (if not dangerous, such as on a large cruise ship) is permitted.

160. Kovetz Halachos 7:4, Kovetz M'beis Levi pg 10. However, see Shmaitsa D'Moshe 551:42 One doesn't need to be particular about this.

161. As heard from Rav Shmuel Felder. However, even minor surgeries such as wisdom teeth removal should be avoided unless necessary.

- One can get a blood test.¹⁶² The same applies to donating blood.
- The *minhag* is to not be concerned about traveling alone between the fourth and ninth hours of the day.¹⁶³



162. Shoshanas Yisroel 1:57

163. Kovetz Halachos 7:1, Shiurei Halacha 51:1

❧ The Nine Days ❧

- From *shkiya*¹⁶⁴ (sunset) of Rosh Chodesh Av through midday of the 10th of Av (referred to as The Nine Days) we have these additional restrictions:¹⁶⁵
 1. Joyous activities.¹⁶⁶
 2. Eating meat and drinking wine.¹⁶⁷
 3. Bathing and showering.¹⁶⁸
 4. Laundering clothing.
 5. Wearing freshly washed clothing.¹⁶⁹
 6. Purchasing new items.¹⁷⁰
 7. Building and construction.¹⁷¹



164. Magen Avraham 551:26, Shiurei Halacha 42:2. However, if there is a need (e.g. one did not shower yet, or one did not finish their meat meal) they can be lenient until nightfall.

165. Mishnah Berurah 551:58

166. Shulchan Aruch 551:1

167. Shulchan Aruch 551:9, Mishnah Berurah 551:58

168. Rama 551:16

169. Rama 551:3

170. Rama 551:7, Mishnah Berurah 551:49

171. Shulchan Aruch 551:2

Joyous Activities

- During The Nine Days we decrease our joy (*simcha*).¹⁷²
- If one has a lawsuit with a non-Jew, they should postpone it until the month of Elul or at least until after Tisha B'av.¹⁷³ However, one can schedule their road test or other interviews to see if they are approved for something (e.g. a mortgage or government programs).¹⁷⁴
- One can take professional pictures (e.g. family or newborn pictures) as long as fresh clothing or Shabbos clothing isn't worn.¹⁷⁵ Expensive pictures (and paintings) should not be purchased or hung up during The Nine Days.¹⁷⁶
- Women can wear their weekday jewelry during The Nine Days.¹⁷⁷
- There is nothing problematic with traveling on vacation during The Nine Days. However, some say that adults and children above the age of chinuch shouldn't go to

172. Taanis 26b, 29a, Shulchan Aruch 551:1

173. Mishnah Berurah 551:2, Shar Hatzion 551:2

174. See Mekadeish Yisroel 55.

175. Kovetz Halachos 8:1

176. Nitei Gavriel 30:2

177. Kovetz Halachos 8:6

amusement parks, since we minimize our joy during The Nine Days.¹⁷⁸ One can go to the zoo or a local park since these aren't usually considered overly exciting trips.¹⁷⁹

- ◆ One can go boating, kayaking, and fishing (on a boat) if not dangerous.¹⁸⁰ However, other water activities (e.g. jetskiing or surfing) should not be done.
- ◆ One can paint (on a canvas or on an item) for fun or as an activity.¹⁸¹
- One can get their teeth whitened during The Nine Days for any reason.
- One can get a spray tan.¹⁸²

Parties & Events

- One should not be concerned to finalize a shidduch and get engaged during The Nine Days.¹⁸³
 - ◆ One can have a simple *l'chaim* or *vort* with simple foods served (e.g. cake and fruit). Dancing is not allowed. Singing is permitted.¹⁸⁴

178. Kovetz Halachos 8:7. See Mekadeish Yisroel 2:21-22.

179. Halachic Guide to Travel & Vacation (Rav Abramson) pg 598

180. See Halachic Guide to Travel & Vacation pg 600, Divrei Chachamim pg 360.

181. As heard from Rav Yisroel Dovid Harfenes (Mekadeish Yisroel). As long as it is not a painting that one plans to hang up to beautify their house. Putting the painting on the fridge or on a shelf etc. would be allowed.

182. As heard from Rav Shmuel Felder

183. Kovetz Halachos 10:1

184. Kovetz Halachos 10:2, Mishnah Berurah 551:16

- One can participate in a fundraising dinner for a *Tzedakah*.¹⁸⁵
- One should not make a *Chanukas Habayis* during The Nine Days.¹⁸⁶
- One should not have a birthday party during The Nine Days. For a young child there is room for leniency for a simple party. A Rabbi should be consulted.¹⁸⁷ A family (even with a few friends) can eat a birthday cake and sing, even for an adult.¹⁸⁸
- Some allow making a *seudas preidah* for bochurim leaving before Tisha B'av. Preferably it should not be a meal with bread, rather it should be with simple food (e.g. cake and snacks).¹⁸⁹
- One should not make a bridal shower or baby shower during The Nine Days.¹⁹⁰



185. Kovetz Halachos 10:5

186. Kovetz Halachos 10:6, Halichos Shlomo 14:11, Levushei Mordechai 101 even though it is a *seudas mitzvah*. See Magen Avraham 568:5, Divrei Malkiel Vol 1, 3:8.

187. Kovetz Halachos 10:8. See Aruch Hashulchan 551:8.

188. As heard from Rav Shmuel Felder

189. Kovetz Halachos 10:7

190. See Aruch Hashulchan 551:8. As heard from Rav Shmuel Felder (unless that is the only available time, but it is not in the spirit of The Nine Days). However, some are lenient if it isn't a meal, and only a get-together with snacks (Keser Shlomo pg 287). One may not give expensive gifts during The Nine Days.

❧ Eating Meat & Drinking Wine ❧

- One may not eat meat or poultry (e.g. chicken or turkey) during The Nine Days.¹⁹¹
- One may not eat food cooked with meat (or chicken) even without the pieces of meat itself (e.g. clear chicken soup or chulent).¹⁹²
 - ◆ Some say that parve food that was wrapped well in foil and cooked with meat (e.g. kugel in chulent), should not be eaten.¹⁹³
- One can eat parve food that was cooked in a clean meat pot, even if the pot was used within 24 hours.¹⁹⁴
 - ◆ This includes sharp foods (e.g. onions), even if cut with a meat knife.¹⁹⁵ However, the food can't be mixed with dairy. If it was, the food may not be eaten.¹⁹⁶ A Rabbi should be consulted.

191. Shulchan Aruch 551:9, 10

192. Mishnah Berurah 551:63, Kovetz Halachos 9:7

193. See Kovetz Halachos 9:7. However, see Shoshanas Yisroel 3:2.

194. Mishnah Berurah 551:63. See Rama Y.D. 89:3 One doesn't need to wait six hours before eating dairy.

195. Piskei Teshuvos 551:210. See Rav Akiva Eiger Y.D. 89:3 One doesn't need to wait six hours before eating dairy.

196. Rama Y.D. 95:2. If the parve food was not sharp (e.g. pasta) and it was accidentally mixed with dairy (not in the pot) it is permitted.

- ◆ If the pot was not used within 24 hours for meat, and the parve food (e.g. pasta) is not sharp (e.g. not onions) it can be mixed with dairy (not in the meat pot).¹⁹⁷
- ◆ One can eat parve food which was cooked in an oven at the same time as meat (in separate pans), even if they are liquidy.¹⁹⁸
- Parve food from a restaurant, take-out, or caterer, that says the parve food is *bi'chezkas b'sari* (meat utensils etc.), can be eaten during The Nine Days and does not require waiting six hours, if one does not taste the meat flavor in the food.¹⁹⁹
- One can eat a parve food which was fried in oil that was used to fry meat or chicken (e.g. french fries or onion rings in a restaurant) during The Nine Days when the taste of the meat or chicken isn't recognizable (which is the case in most restaurants).²⁰⁰ Many say that one does not need to wait six hours before eating dairy.²⁰¹

197. See Rama Y.D. 95:2, Chachmas Adam 48:2. Also see Divrei Chachamim pg 416 quoting Rav Yaakov Kamenetzky and Rav Dovid Feinstein, Kovetz M'beis Levi Y.D. pg 40, that one can even cook the parve food with the intent to mix it with dairy afterwards. This can be relied on if needed (e.g. one is traveling and only has a meat pot).

198. Shiurei Halacha 43:2, Basar Vi'chalav 2:41-42, Psakim U'teshuvos 89:172

199. Rav Shmuel Vosner in Hadar Hashulchan pg 139, Avnei Yoshfai Vol 8, 117:5, Psakim U'teshuvos 89:179 Even if the food were to have touched meat in the kitchen (as many times the gloves aren't changed or the workers are very busy), it is likely *batul bi'shishim* and insignificant.

200. Shar Hatzion 551:68. See footnote below.

201. Shach 89:19, Yad Yehudah 5, Psakim U'teshuvos 89:12, as heard from Rav Shlomo Miller and other poskim. Vayishma Moshe Vol 5, pg 176 quoting

- See Kuntris Chag Hashavuos pages 55-63 for more

Rav Elyashiv, FAQ's in Kashuras (Rav Lebovits) pg 81 quoting Rav Hershel Schachter. See Aruch Hashulchan Y.D. 89:13, Igros Moshe Y.D. Vol 2, 26. The *machlokes* is as follows: The Shach 89:19 says that if one doesn't clean a pot well and cooks parve food in it, they don't need to wait six hours before eating dairy even though there was some meat residue in the pot. The question is whether the Shach was talking about a case where there was sixty times the amount of parve food against the meat residue (*batul b'shishim*) or not? Yad Yehuda says that the Shach is talking about where there isn't sixty times the amount of parve food against the meat residue (Pischei Teshuvah agrees). So the question is; how is this different from eating chicken soup without the chicken (*tavshil shel basar*) for which we wait six hours before eating dairy? Yad Yehuda answers that since the intention in using the oil is only for convenience (e.g. one is too lazy to change to oil or clean the pot) and not to add a meat taste (which by chicken soup is the whole purpose of the chicken), therefore, *chazal* weren't concerned about one eating this food with dairy (which is a concern by chicken soup and that is why we are strict and have the *minhag* to wait six hours, see Darkei Moshe 89:6) so one doesn't need to wait six hours. However, after explaining the Shach, the Yad Yehuda himself argues and says that even if one's intention isn't to add a meat taste, but as long as there is a meat taste, one would have to wait six hours. However, Yad Yehuda agrees that if there is no meat taste (even if it isn't *batul b'shishim*) one doesn't need to wait six hours. Therefore, we can conclude that according to the Yad Yehudas explanation of the Shach, even if there is a meat taste but one's intention is only to reuse the oil out of convenience (which is the case in most restaurants), one would not have to wait six hours before eating dairy. Definitely in our case, where tests done by Rabbunim have determined that there is no meat taste in the parve food fried in oil with meat residue, one doesn't need to wait six hours even according to the Yad Yehuda himself (in addition to the Shach who is anyways lenient).

There are poskim (such as Rav Shmuel Kamenetsky, Rav Yaakov Forscheimer, and Rav Shmuel Felder) who are strict and require waiting six hours, however, there is a lot of room to be lenient (such as the restaurants real intention for using the oil, the tests which determined lack of meat taste in the food, and that it is a *minhag* and not an *issur*). If one wants to be strict, they can wait one hour before eating dairy. Additionally, some say the same halacha applies to eating french fries cooked in oil used for dairy, after one ate meat and is within their six hour waiting period. See Kovetz Avakas Roichel Gilyon 26 pg 110-129 for a full discussion. One can rely on an ordinary person to determine if the parve food has a meat taste. See Kaf Hachaim Y.D. 98:14 if there is a disagreement if there is meat taste or not.

halachos of keeping a kosher kitchen, using one oven for meat and dairy etc. (see footnote).²⁰²

- One who started to eat meat before *shkiya* can continue until *tzeis hakochovim* (nightfall).²⁰³
- One can feed meat or chicken to children below the age of chinuch (approximately aged five).²⁰⁴

202. One can eat dairy with a dry parve food which was baked in a clean meat oven (e.g. one can add cheese to vegetables roasted uncovered in a clean meat oven, or one can drink milk with cake baked in a clean meat oven). One can eat dairy with challah baked in a clean meat oven (see Igros Moshe Y.D. Vol 1, 40).

One can even bake dry dairy food (e.g. cheese toast, cheese blintz, or dairy chocolate chip cookies) in a clean meat oven, uncovered (Igros Moshe Y.D. Vol 1, 40. See Shiurei Halacha 16:2). Some say if one cannot see the steam from the food, then it is considered “dry” (Yad Yehuda Y.D. 108:21, Igros Moshe Y.D. Vol 1, 40, 59). If the food is not sitting in liquid, then it is considered “dry”. Some say if there isn’t enough liquid that it can be poured out of a pan it is considered “dry” (Rav Yisroel Dovid Harfenes quoted in Halachic Guide to Travel & Vacation pg 394). See Divrei Chachamim pg 419 quoting Rav Chaim Pinchus Sheinberg.

Many poskim say that one can use the same clean oven for both meat and dairy, if they are not being used for both at the same time. However, since it is easy to kasher the oven in between usages, one should ideally do so.

Many are strict and say to kasher the oven in between usage of uncovered liquidy meat and liquidy dairy. One should do so if possible. This is accomplished by turning on the oven to 550°F (or its highest temperature that is not self clean) for 30 minutes to an hour (see Kovetz Halachos Shavuos 11:15, Shiurei Halacha 16:2, Pesach 3:1). One does not need to wait 24 hours before kashering the oven (Shulchan Aruch Harav 451:10, Mishnah Berurah 451:76, Aruch Hashulchan Y.D. 121:22 since *liban kal* burns the *bluos*. Kovetz Halachos Pesach 11:23, Imrei Dovid Chapter 61). The oven does not need to be cleaned if it isn’t dirty (Basar Vi’chalav 12:165).

203. Kovetz Halachos 9:1, Shmaita D’moshe 551:26

204. Kovetz Halachos 9:2, Divrei Yatziv O.C. Vol 2, 236, Safah Berurah pg 11 quoting Rav Moshe Feinstein until age six, Piskei Teshuvos 551:214, Uz Nidberu Vol 7, 61. See Mishnah Berurah 551:61, Rama 328:17. See Mekadeish Yisroel 2:200.

- ◆ One can feed chicken or food cooked with meat (e.g. chulent) but not the meat itself, to children even above the age of chinuch, if needed.²⁰⁵
- One who needs to eat meat for their health should consult a Rabbi, as there is room for leniency.²⁰⁶
- One who is unable to eat dairy (e.g. lactose intolerant) can eat chicken.²⁰⁷
- A diabetic (both type 1 and type 2), can eat chicken for their dietary needs if needed (e.g. they do not like fish or cannot eat fish etc. for so many meals).²⁰⁸
- A pregnant woman may eat chicken if needed.²⁰⁹
- A nursing woman may eat chicken or meat if refraining from it will affect her milk supply negatively or if necessary.²¹⁰
- A woman within 30 days of childbirth can eat meat if needed. Chicken is preferred.²¹¹
- It is permitted to purchase meat during The Nine Days.²¹²

205. Kovetz Halachos 9:4. Rav Elyashiv in Ashrei Ha'ish Vol 3, 69:28 until age nine. See Yalkut Yosef Moedim pg 570, Ohr Litzion Vol 1, 38. Also see Chayei Adam 133:16, Magen Avraham 551:28, Mishnah Berurah 551:61.

206. See Mishnah Berurah 551:61, Aruch Hashulchan 551:26.

207. Mishnah Berurah 551:64

208. As heard from Rav Dovid Cohen (as per their doctor), as heard from Rav Shmuel Felder. See Mishnah Berurah 551:61 Even one who is slightly sick.

209. Aruch Hashulchan 551:26 even meat if needed.

210. Mishnah Berurah 551:64, Aruch Hashulchan 551:26

211. Kovetz Halachos 9:8 This includes a woman who miscarried and is still recovering.

212. Igros Moshe O.C. Vol 4, 112

- One who accidentally said a bracha on meat (or chicken) and then realized or is informed that it is The Nine Days, should eat or drink other food with the same bracha as the meat (if one was planning to eat or drink it.) If no other food is available, they should take a small bite of the chicken or meat.²¹³
- One can taste and spit out food cooked with meat (e.g. chicken soup or chulent) but not the meat itself, in order to see if it is cooked properly.²¹⁴ A bracha is not said. One who did not chew the food doesn't need to wait six hours before eating dairy.²¹⁵
 - ◆ On Erev Shabbos Chazon (the Friday before Tisha B'Av) one is permitted to taste and spit out a piece of meat to see if it is cooked properly.²¹⁶ A bracha is not said. One who did not chew the food doesn't need to wait six hours before eating dairy.²¹⁷
- Meat and wine are permitted on Shabbos.²¹⁸ This is until one davens Maariv on Motzei Shabbos.²¹⁹

213. Kovetz Halachos 9:15, Aruch Hashulchan 206:15

214. Kovetz Halachos 9:13

215. Rav Yaakov Forsheimer in Kovetz Halachos 9:13. See Kaf Hachaim Y.D. 89:4. However, see Rav Akiva Eiger Y.D. 89:2 who is lenient even if one chewed the meat but spit it out.

216. Shoshanas Yisroel 3:6, Shemiras Shabbos Kehilchasa 42:61, Hisoriros Teshuvah Vol 2, 169. See Mishnah Berurah 250:2.

217. Rav Yaakov Forsheimer in Kovetz Halachos 9:13. See Kaf Hachaim Y.D. 89:4.

218. See Shulchan Aruch 552:10.

219. Mishnah Berurah 551:56

- One who accepts Shabbos early²²⁰ can eat meat and drink wine (after *kiddush*).²²¹
- One may not eat meat or chicken leftover from Shabbos²²² even if it is for Melava Malka.²²³
- If one normally feeds their children the Shabbos meal (which contains meat) before Shabbos starts, they may do so during The Nine Days, within an hour or two of Shabbos.²²⁴

Wine

- One may not drink wine during The Nine Days.²²⁵
 - ◆ Grape juice is not permitted.²²⁶
- One can drink all non-grape alcoholic beverages (e.g. whiskey, beer).²²⁷
- Wine vinegar is permitted.²²⁸
- Artificially flavored grape drinks are permitted.²²⁹

220. After *plag hamincha*. See Shulchan Aruch 263:4.

221. Kovetz Halachos 9:17, Shiurei Halacha 43:11, Shmaita D'moshe 551:27

222. Kovetz Halachos 9:20, Sharei Teshuvah 551:11. However, one can feed it to their children (Shiurei Halacha 43 footnote 7).

223. Kovetz Halachos 9:21, Igros Moshe O.C. Vol 4, 21:4. However, see Kaf Hachaim 551:144.

224. Igros Moshe O.C. Vol 4, 21:4

225. Shulchan Aruch 551:9

226. Moedei Yeshurin pg 130, Kovetz Halachos 9:12, Piskei Teshuvos 551:224

227. Rama 551:11, Sharei Teshuvah 551:11, Kovetz Halachos 9:11

228. Mishnah Berurah 551:57

229. Piskei Teshuvos 551:224

- Ices made from wine or grape juice are not permitted. However, (frozen) fruit bars made of blended grapes are permitted.²³⁰
- Grape jelly should not be eaten, since its main ingredient is grape juice.²³¹
- One may eat food with wine as an ingredient, even if the taste of the wine is noticeable.²³²
- If one accidentally said a bracha on wine and then realizes or is informed that it is The Nine Days, they should take a sip of the wine so it will not be a bracha *livatalah*.²³³
- Many say that by *Havdalah* during The Nine Days, the person making *Havdalah* should drink the wine²³⁴ themselves and not give it to a child.²³⁵
 - ◆ One may drink the amount of wine they normally do at *Havdalah*.²³⁶
 - ◆ Some people use beer for *Havdalah* during The Nine Days.²³⁷

230. Mekadeish Yisroel 2:119:4

231. Shoshanas Yisroel 3:5

232. Kovetz Halachos 9:9, Teshuvos Vi'hanhagos Vol 2, 259. However, see Shiurei Halacha 43:2.

233. Kovetz Halachos 9:14

234. See Shavuos 18b, Pesachim 113a.

235. Shulchan Aruch 551:10, Kovetz Halachos 9:18, Halichos Shlomo 14:37, Shmaita D'moshe 551:28, Leket Yosher pg 110, Orchos Rabbeinu Vol 2, pg 135. However, see Rama 551:10, Mishnah Berurah 551:70, Shiurei Halacha 43:5 to give the wine to a boy between the ages of five and ten years old to drink.

236. Kovetz Halachos 9:19, Piskei Teshuvos 551:182

237. Aruch Hashulchan 551:26

- Meat and wine are permitted at a *seudas mitzvah*.²³⁸
- One can drink the wine after *bentching* by a *seudas mitzvah*.²³⁹ The wine can be distributed to the guests to drink.²⁴⁰
- The following are considered a *seudas mitzvah*.²⁴¹
 - ◆ *bris*
 - ◆ *pidyon haben*
 - ◆ *siyum*
 - ◆ *bar mitzvah*²⁴²
- A *vacht nacht* is not considered a *seudas mitzvah*.²⁴³
- A *vort* or *tenaim* is not considered a *seudas mitzvah*.²⁴⁴

Bris

- One who would normally make a dairy meal by a *bris* is permitted to make a meat meal during The Nine Days.²⁴⁵ This is even if the *bris* isn't on the 8th day (not *bizmano*).²⁴⁶

238. Rama 551:10

239. Mishnah Berurah 551:72

240. Piskei Teshuvos 551:189

241. Rama 551:10

242. Halichos Shlomo pg 415 based on Magen Avraham 225:4, Piskei Teshuvos 551:184 If it is not the boy's actual birthday he should say *divrei Torah*.

243. Mishnah Berurah 551:62

244. Piskei Teshuvos 551:190

245. Kovetz Halachos 9:23. See Magen Avraham 249:6.

246. Kovetz Halachos 9:25

- ◆ The parents of the baby boy, *mohel* and *sandek* can eat meat the entire day of the *bris*.²⁴⁷
- One should give the wine from the *bris* to a child to drink.²⁴⁸

Pidyon haben

- A *pidyon haben* is considered a *seudas mitzvah* even when it isn't in its proper time (not *bizmano*).²⁴⁹

Siyum

- One who finishes the following can make a *siyum*:²⁵⁰
 - ◆ *Mesechta* of *Mishnayos* learned well.²⁵¹ However, the *minhag* is to only make a *siyum* on the completion of a *seder* of *Mishnayos*.
 - ◆ One sefer of *Tenach*.²⁵²
 - ◆ All of Rambam Mishnah Torah.²⁵³

247. Kovetz Halachos 9:26

248. Kovetz Halachos 9:22. See Shach Y.D. 265:14.

249. Sharei Teshuvah 551:15

250. Piskei Teshuvos 551:37. See Igros Moshe O.C. Vol 1, 157.

251. See Rama Y.D. 264:26, Binyin Shlomo 59, Orchos Chaim 551:35, Daas Torah 551:10, Nitei Gavriel 41:13, Kovetz Halachos 9:29 However, the *minhag* is to only make a *siyum* on a *seder* of *mishnayos*. The one who learned a *mesechta* of *mishnayos* can eat meat and drink wine himself. However, see Shiurei Halacha 43:8. See Mekadeish Yisroel 140-141 that it is only valid for a child, but the adults can participate.

252. Igros Moshe O.C. Vol 1, 157, Kovetz Halachos 9:34, Pnei Yehoshua Berachos 17a, Teshuvos Vi'hanhagos Vol 1, 300

253. Nitei Gavriel 41:16, Mekadeish Yisroel 143

- ◆ *Cheilek* of Shulchan Aruch.²⁵⁴
- ◆ The above is only when it is learned well (e.g. with a commentary), and not when it is learned quickly in order to eat meat.
- ◆ *Mesechta* of *gemara*, either *Bavli* or *Yerushalmi*. Even a smaller *mesechta* such as Kallah, Tamid, or Horios.²⁵⁵ However, not *Derech Eretz*.²⁵⁶
- One who is under *bar mitzvah* can make a *siyum* and adults can participate and eat meat and drink wine.²⁵⁷
- One can make a *siyum* without a *minyan*. The *hadren* is said, but *kaddish* is not said.²⁵⁸
- One who learned without saying the words is valid for a *siyum*.²⁵⁹
- One who learned a *mesechta* of *gemara* without Rashi but still understood it, is valid for a *siyum*.²⁶⁰
- If the learning was done out of order, it is valid for a *siyum*.²⁶¹

254. Mishnah Halachos Vol 6, 166, Shu't Beis Avi Vol 2, 52. See Mekadeish Yisroel 143 that even if one completes learning an entire subject in Shulchan Aruch well (e.g. *hilchos* Shabbos) it is valid for a *siyum*.

255. Shiurei Halacha 43:8

256. Piskei Teshuvos 551:194

257. Shoshanas Yisroel 3:15, Tzafnas Paneach Vol 2, 10, Rav Chaim Kanievsky in Nechamas Yisroel pg 133, Betzel Hachachmah Vol 4, 100, Shiurei Halacha 43:9. See Kovetz Halachos 9:28 definitely the child himself can eat meat.

258. As heard from Rav Dovid Cohen

259. Kovetz Halachos 9:30. However, see Mekadeish Yisroel Pesach 467-469.

260. Kovetz Halachos 9:31

261. Kovetz Halachos 9:32

- Some say that a *mesechta* divided up between many people, each one finishing a portion, is not valid for a *siyum*.²⁶²
- One who misses the actual *siyum* can still eat meat and drink wine at the meal.²⁶³
- The meal with meat and wine can be started before the actual *siyum* is made.²⁶⁴
- One may not eat meat or drink wine in a different location from the *siyum* even if the food was leftover from the *siyum*.²⁶⁵
- One can make a *siyum* in camp or yeshiva and all those who normally eat there can participate and eat meat and drink wine even though during the year they would not be invited to the *siyum*.²⁶⁶ This does not apply to making a *siyum* in a restaurant, and random people eating in the restaurant may not participate.²⁶⁷

262. Vayivareich Dovid Vol 1, 24, Shiurei Halacha 43:8 quoting Rav Elyashiv and Rav Chaim Kanievsky. However, see Kinyin Torah Vol 5, 52.

263. Kovetz Halachos 9:35, Shmaita D'moshe pg 426, Shiurei Halacha 43:9, Nitei Gavriel 41:8. See Teshuvos Vi'hanhagos Vol 2, 210, Mekadeish Yisroel Pesach 476.

264. Shoshanas Yisroel 3:14

265. Mishnah Berurah 551:75. However, see Divrei Chachamim pg 359 quoting Rav Moshe Feinstein that the one who is making the *siyum* (and his wife and kids) can continue eating meat and drinking wine the entire day.

266. Kovetz Halachos 9:38 One doesn't need to be strict even in girls camps and hotels. See Shmaita D'moshe 551:30, Shalmei Moed pg 486 quoting Rav Shlomo Zalman Aurbach, Nitei Gavriel 41:4. However, see Mekadeish Yisroel 136 regarding hotels.

267. Mekadeish Yisroel 137 The same applies by a parlor meeting, even though

- Only those who would normally participate in the *siyum* during the year can participate during The Nine Days.²⁶⁸
- One may not eat meat or drink wine if they are not present at the meal (e.g. one is participating in the *siyum* via a phone call or video call).²⁶⁹
- Ideally, one shouldn't leave over part of their learning in order to make a *siyum* during The Nine Days. It is better to learn more and plan for the completion during The Nine Days, rather than leaving over some of the learning.²⁷⁰ However, some allow leaving over some of their learning, in order to finish during The Nine Days.²⁷¹
- Some say not to make a *siyum* from the 7th of Av.²⁷²
- Bread doesn't need to be served by a *siyum*.²⁷³

it is for a *mitzvah*, since the guests (especially those who arrive after the *siyum*) have nothing to do with the one who made the *siyum*, while in a camp they normally eat at the same time in the same room.

268. Mishnah Berurah 551:73. However, see Nitei Gavriel 41:3 that this does not apply to relatives.

269. Mekadeish Yisroel 146

270. Aruch Hashulchan 551:28, Kovetz Halachos 9:37. See Mekadeish Yisroel 138.

271. Shach Y.D. 246:27, Kaf Hachaim 551:161. If one did so, others can definitely rely on their *siyum* to eat meat and drink wine (Kovetz Halachos 9:37). See Mekadesh Yisroel 138.

272. Rav Moshe Feinstein in Halachos of The Three Weeks (Rav Eider) pg 7. However, see Kovetz Halachos 9:39 that it is allowed.

273. Shoshanas Yisroel 3:21. See Mekadeish Yisroel Pesach 456.

Bar Mitzvah

- A *bar mitzvah* meal that is on the birthday of the boy is considered a *seudas mitzvah*.²⁷⁴ If it is not on his actual birthday, but there is *divrei Torah* said at the meal (e.g. *bar mitzvah p'shetal*) it is also considered a *seudas mitzvah*.²⁷⁵
- Some say one can give a gift to the *bar mitzvah* boy until Tisha B'av.²⁷⁶ However, it should not be an expensive gift (e.g. a Shas set).²⁷⁷



274. Kovetz Halachos 10:3, Halichos Shlomo 14:8, Shiurei Halacha 43:10

275. Mekadeish Yisroel 133, Shiurei Halacha 43:10. See Kovetz Halachos 10:4, Shoshanas Yisroel 3:11.

276. Kovetz M'beis Levi pg 10

277. Mekadeish Yisroel 83

❧ Bathing & Showering ❧

- One may not take a bath or shower for pleasure during The Nine Days, even in cold water.²⁷⁸
 - ◆ One can wash their hands, feet, and face (including their hair and beard) in cold or warm water (even with soap).²⁷⁹
- One can use hot water with soap when washing dishes.²⁸⁰
- One can rinse a towel or cloth in order to clean their face or remove makeup.²⁸¹
- A facial is permitted during The Nine Days, even if they use hot steam.²⁸²
- Children below the age of understanding how to

278. Rama 551:16

279. Mishnah Berurah 551:94, Mekadeish Yisroel 2:160, Shiurei Halacha 44:3. Some say that one can wash any body part as long as it is not the majority of their body (Shoshanas Yisroel 7:2). See Evan Yisroel Vol 9, pg 111, Nitei Gavriel Miluim pg 52, Bathing and Showering in Halacha pg 125. Some let washing any one body part in hot water (Mekadeish Yisroel 153).

280. Mekadeish Yisroel 2:160

281. Shoshanas Yisroel 7:4 It is not considered laundering. See Shoshanas Yisroel 7:3 that some even allow using a hot moistened towel to wipe their hands or face etc. (e.g. on a plane or in a restaurant).

282. As heard from Rav Dovid Cohen. See Mekadeish Yisroel 153, Mishnah Berurah 551:88, Shar Hatzion 551:94.

mourn (approximately aged nine²⁸³) can bathe and shower as usual.²⁸⁴

- ◆ They can remain in the bath to play.²⁸⁵
- One who normally showers daily and is uncomfortable, or one who is very sweaty, can shower in cold or slightly warm water. Warm means that it is warm enough to take away the chill of the cold water but is not an enjoyable temperature.²⁸⁶
 - ◆ Soap and shampoo can be used.²⁸⁷
 - ◆ One can use hairspray, hair gel, and dry shampoo during The Nine Days.²⁸⁸
- Swimming in a pool or ocean, even in cold water, is not permitted since it is like bathing.²⁸⁹
 - ◆ If it is necessary for one's health, they can exercise in a private pool.²⁹⁰

283. Bathing and Showering in Halacha (Rav Abramson) pg 143, Mevor Chaim 551:10, Kara Alei Moed 5:4 quoting Rav Nissim Karelitz. See Orchos Rabbeinu Vol 2, pg 135.

284. Kovetz Halachos 14:2, Bathing and Showering in Halacha pg 141

285. Bathing and Showering in Halacha pg 142

286. Igros Moshe E.H. Vol 4 84:4, Gevuros Eliyahu O.C.153:2, Kovetz Halachos 14:4, Shevet Halevi Vol 7, 77:2, Shiurei Halacha 44:2, Shoshanas Yisroel 7:5. See Aruch Hashulchan 551:37.

287. Kovetz Halachos 14:4, Shevet Halevi Vol 8, 127. See Bathing and Showering in Halacha pg 124.

288. See Mekadesh Yisroel 2:171, 175.

289. Aruch Hashulchan 551:35, Bathing and Showering in Halacha pg 135

290. See Bathing and Showering in Halacha pg 135, Kovetz Halachos 14:8. However, see Shiurei Halacha 44:4.

- One can use any type of sunscreen and get a suntan during The Nine Days.²⁹¹
- Children below the age of understanding how to mourn, can play in a water sprinkler. They can also go swimming in a pool and take swimming lessons.²⁹²
- One who teaches swimming classes and doesn't get pleasure from being in the water during the class, is permitted to do so during The Nine Days.²⁹³
- One can bathe or shower in hot water for a medical need (e.g. to help relieve a migraine).²⁹⁴
 - ◆ One can also wash their face (or other part of their body) with hot water to help treat acne.²⁹⁵
 - ◆ One can soak their foot in hot water to help relieve an ingrown toenail.
 - ◆ A pregnant woman in her ninth month can take a hot shower if needed.²⁹⁶

291. Mekadeish Yisroel 2:164. One can go to a (kosher) beach as long as they do not swim in the water. A spray tan is also permitted to get during The Nine Days (as heard from Rav Shmuel Felder).

292. Emes Li'yaakov 551:514, Kovetz Halachos 14:3 allows any child (even above the age of understanding how to mourn) to play in a water sprinkler. See Shiurei Halacha 44:7, Mesores Moshe Vol 2, pg 134. Children above the age of (approximately) nine, should only go swimming if it will cause a loss (e.g. they will lose out on the progress of their swimming lessons).

293. See Shoshanas Yisroel 7:15.

294. Mishnah Berurah 551:88, Shar Hatzion 551:94

295. Mishnah Berurah 551:88, Shar Hatzion 551:94, Mekadeish Yisroel 2:165

296. Shar Hatzion 551:94, Tzionei Halacha Aveilus pg 376

- One can bathe or swim in the Dead Sea or other waters that are known for healing.²⁹⁷
- Many poskim allow showering in hot water (with soap and shampoo) on *Erev Shabbos Chazon*.²⁹⁸
- When Rosh Chodesh Av is on Friday, all poskim agree that one can shower in hot water (with soap and shampoo).²⁹⁹
- Before a shidduch date, one can shower in cold or slightly warm water with soap and shampoo.³⁰⁰
- Before a *bris*, the parents *mohel*, and *sandek* are permitted to shower in hot water with soap and shampoo.³⁰¹
- While some say not to go boating or kayaking etc. during The Nine Days, it is permitted to do so (if not in a dangerous environment).³⁰²

297. See Nitei Gavriel Miluim pg 52.

298. Rav Moshe Feinstein in Halachos of The Three Weeks (Rav Eider) pg 13, Mesores Moshe Vol 3, pg 156, Shmaita D'moshe 551:36, Kovetz Halachos 14:5, Teshuvos Vi'hanhagos Vol 4, 129, Gevuros Eliyahu O.C. 37:4. See Shiurei Halacha 44:1 to use warm water.

299. Mishnah Berurah 551:89, Halichos Shlomo 14:19

300. Kovetz Halachos 15:3

301. Halachos of The Three Weeks (Rav Cohen) pg 96

302. See Halachic Guide to Travel & Vacation pg 600, Divrei Chachamim pg 360.

Mikvah

- Men who always go to the *mikvah* on Erev Shabbos may do so during The Nine Days.³⁰³
- Men who normally go to the *mikvah* for *tevilas ezra* may do so during The Nine Days.³⁰⁴
- Men who go to the *mikvah* daily before Shacharis may do so during The Nine Days.³⁰⁵
- Before a *bris*, the father, *mohel*, and *sandek* are permitted to go to the *mikvah*.³⁰⁶
- Ideally, a cold or warm *mikvah* should be used. If there is only a hot *mikvah*, one may use it quickly.³⁰⁷
- One should shower before going into the *mikvah*. Slightly warm water can be used.³⁰⁸
- One can shower in cold or slightly warm water after using the *mikvah*, if needed.³⁰⁹



303. Mishnah Berurah 551:95

304. Kaf Hachaim 551:190, Kovetz Halachos 14:7, Mekadeish Yisroel 165

305. Aruch Hashulchan 551:35, Shevet Halevi Vol 7, 77:2, Halichos Shlomo pg 425, Mekadeish Yisroel 163, 167. Additionally, when there is no *mikvah* available one can use a shower or swimming pool for this purpose (*tisha kavin*) during The Nine Days. See Kuntris Shana Halachos pg 34-35.

306. Shiurei Halacha 44:6, Teshuvos Vi'hanhagos Vol 1, 584

307. Mekadeish Yisroel 164, Kaf Hachaim 551:190

308. Kovetz Halachos 14:7

309. Kovetz Halachos 14:7. See Halichos Shlomo 14 footnote 64.

❧ Laundering Clothing ❧

- One may not do laundry during The Nine Days.³¹⁰ This applies to using a washing machine as well.³¹¹
- One who knows that they do not have enough clothing for the entire Nine Days does not need to purchase additional clothing. However, they must wash all of their clothing before The Nine Days to maximize what they do have.³¹²
- Laundering is not permitted even if the clean clothing will not be used or worn until after Tisha B'av.³¹³
- Some poskim allow ironing during The Nine Days.³¹⁴
- One may not have a non-Jew do laundry or dry cleaning³¹⁵ for them.³¹⁶ This applies to cleaning help

310. Rama 551:3, Mishnah Berurah 551:21 This is because doing laundry distracts us from mourning.

311. Alei Siach pg 163. See Kovetz Halachos 11:1.

312. Piskei Teshuvos 551:128

313. Rama 551:3

314. See Halachos of Hired Help (Rav Abramson) pg 208, Rav Dovid Feinstein in Yad Dodi pg 224, Mekadeish Yisroel 2:52, Yalkut Yosef pg 313, since our ironing is different from the ironing in the times of Shulchan Aruch 551:3. However, see Shiurei Halacha 46:1.

315. Igros Moshe O.C. Vol 3, 79

316. Rama 551:3

in one's house.³¹⁷ One must stop their cleaning help from doing laundry even if it was not requested.³¹⁸

- Some allow giving clothing to a non-Jew during The Nine Days if they will not clean them until after Tisha B'av.³¹⁹
- One can give laundry to a non-Jew before Rosh Chodesh Av, even if they will clean it during The Nine Days.³²⁰
- One can start a load of laundry in a washing machine before *shkiya* of Rosh Chodesh Av even if it continues after *tzeis hakochavim*.³²¹
- It is permitted to put clothing into the dryer during The Nine Days.³²²
- Some poskim allow one to give clothing to a non-Jew during The Nine Days in order for them to launder it after Tisha B'av for Shabbos Nachamu (the Shabbos after Tisha B'av).³²³

317. Rivivos Ephraim Vol 1, 368

318. Halachos of Hired Help pg 207

319. Mishnah Berurah 551:34

320. Rama 551:3

321. Kovetz Halachos 11:1, Shoshanas Yisroel 4:9, Shiurei Halacha 46:5. See Toras Hamoedim pg 134 quoting Rav Elyashiv and Rav Chaim Kanievsky.

322. Kovetz Halachos 11:2, Shiurei Halacha 46:5

323. Kovetz Halachos 11:3, Shoshanas Yisroel 4:6. See Mishnah Berurah 551:32, 34.

- It is permitted to pick up laundry or dry cleaning during The Nine Days.³²⁴
- A Jewish launderer or owner of a dry cleaners can launder clothing of a Jew that was given to him before Rosh Chodesh Av, and a non-Jews clothing, until the week of Tisha B'av.³²⁵
 - ◆ It is permitted to keep a self-service laundromat open during The Nine Days.³²⁶
- One may not soak clothing in water or other liquids, even if it will not be washed until after Tisha B'av.³²⁷
 - ◆ One can spot clean a stain.³²⁸
 - ◆ If the clothing will get ruined (e.g. moldy) if it isn't washed, then one can wash it.³²⁹
- One can spray clothing with an air freshener or fabric spray etc. to give it a pleasant smell, since it is not cleaning the clothing.³³⁰
- One may separate different types of laundry during The Nine Days (e.g. colored from white).³³¹

324. Kovetz Halachos 11:4, Shiurei Halacha 46:6

325. Kovetz Halachos 11:5. One should ask a Rabbi about the week of Tisha B'av.

326. Rav Moshe Feinstein in Moedei Yeshurin pg 133

327. Kovetz Halachos 11:6

328. Kovetz Halachos 11:11, Halichos Shlomo 14:15, Shoshanas Yisroel 4:24

329. Mekadeish Yisroel 2:52

330. As heard from Rav Yisroel Dovid Harfenes (Mekadeish Yisroel)

331. Kovetz Halachos 11:6

- One may wash the floor during The Nine Days if it gets dirty.³³²
 - ◆ One can vacuum (carpet) during The Nine Days.³³³
- A car wash is permitted even with vaccuming. However, shampooing the carpets (or seats) is not permitted.³³⁴
- Chairs and couches shouldn't be cleaned with liquid or steam. However, they can be spot cleaned and vacuumed.³³⁵
- The following items are not allowed to be washed or used when fresh:
 - ◆ All clothing which is worn (except for undergarments, if needed).³³⁶
 - ◆ Linen (unless it becomes dirty and one doesn't have another set to use).³³⁷
 - ◆ Towels. Ideally, one shouldn't use fresh towels to dry their hands or body. However, the *minhag*

332. Kovetz Halachos 11:7, Moedim U'zmanim Vol 8, 338

333. Nitei Gavriel 35:20, Shoshanas Yisroel 4:3. However, see Kovetz Halachos 8:4, 11:7.

334. Mekadeish Yisroel 116, Nitei Gavriel 35:20, Shoshanas Yisroel 4:3. However, see Kovetz Halachos 8:4, 11:7.

335. Shoshanas Yisroel 4:5

336. Rav Moshe Feinstein in Rivivos Ephraim Vol 3, 340, Kovetz Halachos 11:23, Halichos Shlomo 14:12, Kovetz M'beis Levi pg 14. See Aruch Hashulchan Y.D. 389:7, Shoshanas Yisroel 5:9 that it is preferable to pre-wear a *talis katan (tzitzis)*.

337. Shoshanas Yisroel 4:30 even during the week of Tisha B'av.

seems to allow it.³³⁸ One can use a fresh dish towel to dry dishes.³³⁹ Dish towels can also be washed.³⁴⁰

- ◆ Tablecloths.³⁴¹
- ◆ A sheitel. However, it can be combed.³⁴²
- ◆ Additionally, a sheitel (which isn't new) can be set, blow dried,³⁴³ and ironed.³⁴⁴
- ◆ A sheitel (even if not new) should not be cut, styled, or dyed to give it a completely new look.³⁴⁵ However, a sheitel that isn't new can be repaired and cut. A new sheitel may not have any work done to it, since it is considered a garment.³⁴⁶
- ◆ Some poskim allow a woman to wear a freshly washed sheitel during The Nine Days.³⁴⁷

338. Kovetz Halachos 11:31 possibly due to the towels constantly getting dirty similar to childrens clothing. Shoshanas Yisroel 5:14 since many of us are considered an *istenis*. However, see Shulchan Aruch 551:3. See Rivivos Ephraim Vol 1, 370.

339. Mekadeish Yisroel 2:54, Shoshanas Yisroel 5:15, Shiurei Halacha 46:1

340. Mekadeish Yisroel 2:54, Shoshanas Yisroel 4:4

341. See Shulchan Aruch 551:3, Shoshanas Yisroel 4:3.

342. Nitei Gavriel 35:31, 37:9, Shoshanas Yisroel 4:20, Kovetz Halachos 11:8, Piskei Teshuvos 551:126, Kovetz M'beis Levi pg 50, Divrei Chachamim pg 361

343. Kovetz Halachos 11:9

344. Shoshanas Yisroel 4:20

345. Kovetz Halachos 13:11, 13, 14. The same applies to adding hairs that will give it a new look.

346. Shiurei Halacha 45:3. Some allow wetting the sheitel to ease the cutting (Shoshanas Yisroel 4:22). However, see Kovetz Halachos 13:12.

347. Kovetz Halachos 11:10

- ◆ Mops and rags used to clean can be washed, and used.³⁴⁸
- One can rinse a towel or cloth in order to clean their face or remove makeup.³⁴⁹
- The following are not considered clothing and can be used new or freshly washed:³⁵⁰
 - ◆ Laundry bag or hamper, a baseball mitt, a wallet (however, a new pocketbook or purse should not be worn as it is for beautification), and toy clothing for dolls.
- One who is making a *seudas mitvzah* (e.g. *siyum*) is permitted to use a Shabbos tablecloth.³⁵¹ Until the week of Tisha B'av it can be a freshly washed tablecloth. However, during the week of Tisha B'av it should be a tablecloth which was previously used.³⁵²
 - ◆ A caterer who is providing services for a *seudas mitzvah* is permitted to wash tablecloths if needed.³⁵³
- A hotel (or airbnb) is permitted to have a non-Jew wash towels and linen for the guests.³⁵⁴

348. Mekadeish Yisroel 2:54, Shoshanas Yisroel 4:4 since they are similar to childrens clothing which get constantly dirty.

349. Shoshanas Yisroel 7:4

350. Shoshanas Yisroel 5:13

351. Shoshanas Yisroel 5:24

352. Shoshanas Yisroel 5:24. If it is covered by a plastic tablecloth, then even during the week of Tisha B'av a fresh tablecloth can be used.

353. Shevet Halevi Vol 10, 83

354. Halachos of The Three Weeks (Rav Cohen) pg 79

- If one is having guests, they can change the linen to fresh linen and the guests can sleep on it.³⁵⁵ If the host doesn't have fresh linen for the guests they can wash linen.³⁵⁶ The same applies to towels.
- One who goes to a hotel (or airbnb) can sleep on the fresh linen. They do not need to bring their own linen or dirty the linen.³⁵⁷
 - ◆ A guest in a hotel should request that they do not continue to change their linen during The Nine Days.³⁵⁸

Children's Clothing

- It is permitted to wash clothing of children who always get their clothing dirty, if they do not have clean clothing to wear.³⁵⁹ The age for this is determined by each child. The same would apply to an older or sick person who constantly gets their clothing dirty.³⁶⁰

355. Kovetz Halachos 11:46, Tzitz Eliezer Vol 13, 61

356. Shoshanas Yisroel 5:20. It is permitted for someone who is renting or using someones house, to wash the linen (and towels) before leaving, if they must leave the linen (and towels) clean for the owner or future guests, or if it will cause them a (monetary) penalty for not doing so. However, if it is their personal house, they may not do so, even if they are leaving for the summer, unless they are expecting guests (as heard from Rav Yisroel Dovid Harfenes, as heard from Rav Simcha Bunim Cohen).

357. Kovetz Halachos 11:47

358. Halachos of The Three Weeks (Rav Cohen) pg 79

359. Rama 551:14

360. Mekadeish Yisroel 2:76

- ◆ Some poskim say children included in this are aged eight or nine years old.³⁶¹ However, even if the child is older than this, if they always get their clothing dirty, then it is permitted to do laundry for them.³⁶²
- ◆ If possible, some say to have the child do the laundry for themselves or to start the washing machine by pressing the button.³⁶³
- ◆ Laundry should not be done for children who do not always get their clothing dirty. However, if there is a need, it is permitted (for children under *bar* or *bas mitzvah*) until the week of Tisha B'av.³⁶⁴
- ◆ When washing childrens clothing one may not add any other clothing to the load.³⁶⁵
- ◆ One who always puts their dirty clothing directly into the washing machine (and not in the hamper), and is doing laundry for a child (or other permitted reason) during The Nine Days, does not need to remove the other (adult or children's) clothing from the washing machine and may wash them.³⁶⁶

361. Halachos of The Three Weeks (Rav Cohen) pg 80, Safah Berurah pg 28. See Shoshanas Yisroel 4:25.

362. Halachos of The Three Weeks (Rav Cohen) pg 80

363. Shoshanas Yisroel 4:26

364. Kovetz Halachos 11:14, Shoshanas Yisroel 4:25, Chayei Adam 133:18, Pri Megadim Eishel Avraham 551:38

365. Rav Moshe Feinstein in Halachos of The Three Weeks (Rav Cohen) pg 80, Kovetz Halachos 11:15

366. As heard from Rav Yisroel Dovid Harfenes (Mekadeish Yisroel), as heard

- ◆ It is preferable to wash more of the child's clothing in one load versus numerous smaller loads as needed.³⁶⁷ One can wash as much of the child's clothing as they anticipate will be needed for the remainder of The Nine Days.³⁶⁸

No Clean Clothing

- An adult who doesn't have any wearable clothing (e.g. all clothing for the needed event are unclean) is permitted to do laundry and wear the fresh clothing, until the week of Tisha B'av.³⁶⁹ During the week of Tisha B'av if one is embarrassed to go out in public wearing the dirty clothing (e.g. it has many stains or a bad odor) or it is very uncomfortable to wear, it is permitted to do laundry (for what is needed).³⁷⁰ It is preferable to have a non-Jew do the laundry in this case.³⁷¹
- ◆ One who doesn't have any wearable undergarments (e.g. underwear or socks) can wash and wear them, even during the week of Tisha B'av.³⁷²
- One who doesn't have clean Shabbos clothing for Shabbos Chazon is permitted to wash them on

from Rav Shmuel Felder. However, this may not be done intentionally, and is only permitted if it one normally does so.

367. Kovetz Halachos 11:16

368. Piskei Teshuvos 551:234, Kaf Hachaim 551:177

369. Kovetz Halachos 11:18, Chayei Adam 133:12, Mishnah Berurah 551:29

370. Shoshanas Yisroel 5:7, 4:30, Kovetz Halachos 11:18

371. See Mishnah Berurah 551:32, 551:39.

372. Shoshanas Yisroel 4:32

Thursday or Friday. Ideally, it should be washed by a non-Jew (e.g. dry cleaners or maid).³⁷³

- One does not need to “dirty” the fresh clothing that they were permitted to wash.³⁷⁴
- One who runs out of clean clothing which is expensive (e.g. suit) should preferably wash it rather than purchase new. However, if it is a cheaper type of clothing (e.g. socks) it is better to purchase new ones if one can afford to do so.³⁷⁵
 - ◆ There is no need to purchase more children's clothing during The Nine Days in order to avoid doing laundry.³⁷⁶
- One who is traveling should bring as much clothing as they will need during The Nine Days. However, one does not need to bring an exuberant amount of children's clothing in order to avoid doing laundry.³⁷⁷
- If a child is changing camps (or returning from camp) during The Nine Days, they should bring their laundry with them. If they need clothing to wear now (and the rest of the Nine Days), one can wash only what is needed (preferably through a non-Jew). The above

373. Mishnah Berurah 551:32

374. Kovetz Halachos 11:19

375. Kovetz Halachos 11:20. See Shoshanas Yisroel 4:16, Halichos Shlomo 14:18.

376. Kovetz Halachos 11:20

377. Kovetz Halachos 11:22, Halichos Shlomo 14:49

applies to an adult who does not have any wearable clothing.³⁷⁸

- A public towel (e.g. in shul) is permitted to be washed during The Nine Days.³⁷⁹
- In all cases where it is permitted to do laundry during The Nine Days, it should be done privately and not in public (e.g. laundromat).³⁸⁰
 - ◆ Some poskim permit drying childrens clothing outdoors (e.g. on a porch) even though it will be seen, since it is clear that it is children's clothing.³⁸¹



378. See Kovetz Halachos 11:12, 11:14, 11:18 (see above).

379. Kovetz Halachos 11:25, Halichos Shlomo 14:42

380. Mishnah Berurah 551:83

381. Kara Alei Moed 4:4 quoting Rav Nissim Karelitz

❧ Wearing Freshly Washed Clothing ❧

- One needs to prepare fresh clothing to be worn during The Nine Days by pre-wearing it in order to remove its freshness. There are various amounts of time given. Some say it is until the clothing doesn't look fresh.³⁸² Some say 5 minutes is sufficient.³⁸³
- Some say that wearing many articles of clothing on top of each other (e.g. many shirts at once) helps make the clothing be considered pre-worn.³⁸⁴
- Another way to prepare clothing to be worn during The Nine Days is to put the clothing on an unclean floor or on the ground.³⁸⁵ This can also be done during The Nine Days.³⁸⁶
- Some allow mixing the clean clothing in a hamper with dirty clothes for a short time (e.g. 5 minutes).³⁸⁷

382. Halichos Shlomo 14:14

383. Safah Berurah pg 28 quoting Rav Shmuel Fuerst. This does not apply to children who constantly get dirty (approximately age nine). See Shoshanas Yisroel 5:2.

384. Shiurei Halacha 46:8, Halachos of The Three Weeks (Rav Cohen) pg 86 quoting Rav Chaim Kanievsky who allows this if it will lose its freshness (e.g. get somewhat wrinkled). See Kovetz Halachos 11:27 only if one is active while wearing them.

385. Kovetz Halachos 11:29

386. See Kovetz Halachos 11:33, Shoshanas Yisroel 5:6, 5:19 regarding making clothing "dirty" during The Nine Days.

387. Halachos of The Three Weeks (Rav Cohen) pg 87, Halichos Vi'hanhagos pg 8 quoting Rav Elyashiv

This can also be done during The Nine Days.³⁸⁸

- One who forgot to prepare clothing for The Nine Days by pre-wearing it, is allowed to wear clothing on Shabbos Chazon and change frequently. However, one may not wear clothing that is obviously weekday clothing (e.g. t-shirt or jeans).³⁸⁹
- One may not wear any new clothing during The Nine Days, even when it was purchased before Rosh Chodesh Av.³⁹⁰ However, one can try on new clothing briefly, in order to see if it fits well.³⁹¹
- New clothing which was worn for a sufficient amount of time (not just tried on) is allowed to be worn during The Nine Days (if it's not freshly washed) even if it still looks new.³⁹²
- Ideally, one shouldn't use fresh towels to dry their hands or body. However, the *minhag* seems to be to allow it.³⁹³
- One who happened to change their linen before Rosh Chodesh and did not sleep on it, doesn't have

388. See Kovetz Halachos 11:33, Shoshanas Yisroel 5:6, 5:19 regarding making clothing “dirty” during The Nine Days.

389. Kovetz Halachos 11:28, See Orchos Rabbeinu Vol 2, pg 130.

390. See Igros Moshe Vol 3, 83, Shoshanas Yisroel 5:1.

391. Shoshanas Yisroel 5:11

392. Kovetz Halachos 11:30

393. Kovetz Halachos 11:31 possibly due to the towels constantly getting dirty similar to childrens clothing. Shoshanas Yisroel 5:14 since many of us are considered an *istenis*. However, see Shulchan Aruch 551:3. See Rivivos Ephraim Vol 1, 370.

to “dirty” the linen after Rosh Chodesh.³⁹⁴

- If a cleaning lady accidentally puts on fresh linen during The Nine Days, one does not need to change it to unclean linen or make the linen dirty.³⁹⁵
- It is permitted to wear fresh undergarments (e.g. underwear or socks)³⁹⁶ during The Nine Days, if needed (e.g. their current undergarments are uncomfortable to wear again or they are sweaty). One doesn't need to prepare them beforehand.³⁹⁷
 - ◆ Some say the same applies to wearing new undergarments.³⁹⁸

Shabbos Clothing

- One who has clothing which is designated to wear only on Shabbos³⁹⁹ (e.g. hat or dress) may not wear it during The Nine Days (except on Shabbos).⁴⁰⁰

394. Kovetz Halachos 11:33, Shoshanas Yisroel 5:16

395. Rav Dovid Feinstein

396. A woman's shell is considered an undergarment (Shiurei Halacha 46:9 footnote 23). Some say a shirt is considered an undergarment since the collar and sleeves get sweaty (Rav Moshe Feinstein in Moedei Yeshurin pg 134, Aruch Hashulchan Y.D. 389:6-7). See Divrei Chachamim pg 354.

397. Rav Moshe Feinstein in Rivivos Ephraim Vol 3, 340, Kovetz Halachos 11:23, Halichos Shlomo 14:12, Kovetz M'beis Levi pg 14, Safah Berurah pg 27, Keser Shlomo pg 260. See Aruch Hashulchan Y.D. 389:7, Shiurei Halacha 46:9, Shoshanas Yisroel 5:9 it is preferable to pre-wear a *talis katan* (*tzitzis*).

398. Kovetz Halachos 11:24. See Biur Halacha 551:6, Ashrei Ha'ish Vol 3, 69:54, Halichos Shlomo 14:18.

399. Or to special occasions such as a wedding or a *bris*. See Kovetz Halachos 11:39.

400. See Rama 551:1, Mishnah Berurah 551:6.

- ◆ However, if they do occasionally wear it during the week (besides for going to weddings or other events), it is permitted to wear it during The Nine Days.⁴⁰¹
- ◆ This applies to a *talis gadol* too.⁴⁰²
- One can shower and wear Shabbos clothing from Friday morning.⁴⁰³
- One can wear freshly washed and ironed clothing *li'kavod* Shabbos.⁴⁰⁴
- One can change their tablecloth to their Shabbos tablecloth even if it is freshly washed.⁴⁰⁵ However, one should not use a new tablecloth for Shabbos.⁴⁰⁶
- ◆ Disposable plastic tablecloths are permitted to use even during the week.⁴⁰⁷
- Hats can be brushed to remove dust.⁴⁰⁸
- A lint roller can be used.⁴⁰⁹

401. Kovetz Halachos 11:39

402. Kovetz Halachos 11:45

403. Kovetz Halachos 11:34. See Mishnah Berurah 260:5.

404. Kovetz Halachos 11:35

405. Mishnah Berurah 551:33

406. Shoshanas Yisroel 5:22

407. Shoshanas Yisroel 5:23

408. Shiurei Halacha 46:4

409. Nechamas Yisroel 17:175

- One can shine their shoes.⁴¹⁰ One can shine their shoes during the week, if needed.⁴¹¹
- One can polish their silver.⁴¹²
- One who normally wears fresh pajamas on Shabbos may do so.⁴¹³
- On Motzei Shabbos Chazon one doesn't need to remove their Shabbos clothing immediately after *Havdalah*. One can wear it until they go to sleep.⁴¹⁴
- One may not change their linen *li'kavod* Shabbos Chazon.⁴¹⁵
- Some poskim allow wearing a shirt that is designated for Shabbos and was worn on Shabbos Chazon, during the week of Tisha B'av.⁴¹⁶
- One who tears their clothing in a way that it isn't repairable (e.g. suit jacket), can wear their Shabbos clothing as a replacement or even wear a new one if needed.⁴¹⁷

410. Kovetz Halachos 11:17. See Halichos Shlomo 14:17, Igros Moshe O.C. Vol 3, 80.

411. Kovetz M'beis Levi pg 16

412. Kovetz Halachos 8:3

413. Rav Chaim Kanievsky in Kara Alei Moed 4:21

414. Kovetz Halachos 11:36. See Sharei Teshuvah 300:1, Kaf Hachaim 300:6, Leket Yosher pg 58, Halichos Shlomo 14:88.

415. Mishnah Berurah 551:33, Kovetz Halachos 11:37 even when Rosh Chodesh Av is on Friday. Shoshanas Yisroel 5:17 allows this when Rosh Chodesh Av is on Friday but not for Shabbos Chazon.

416. Shoshanas Yisroel 5:27

417. Kovetz Halachos 11:21, Hisoriros Teshuvah Vol 3, 336

Simchas & Events

- One can wear freshly washed clothing or Shabbos clothing for a date.⁴¹⁸
 - ◆ At a *l'chaim* or *vort*, the engaged couple and their parents can wear fresh clothing or Shabbos clothing.⁴¹⁹
- At a *bris* during The Nine Days, those who would normally wear Shabbos clothing to the *bris* if it was at a different time of the year may do so. However, they must remove the Shabbos clothing immediately after going home from the *bris*.⁴²⁰
 - ◆ The parents of the baby, *mohel* and *sandek* can continue wearing Shabbos clothing the rest of the day.
- In honor of a *pidyon haben*, the parents of the baby, and the Kohen can wear Shabbos clothing (even if freshly washed) the entire day.⁴²¹ Many allow the siblings of the baby to also wear Shabbos clothing.⁴²²

418. Kovetz Halachos 15:4, Orchos Rabbeinu Vol 1, pg 419

419. Kovetz Halachos 15:6, Halichos Shlomo 14:35. However, see Shoshanas Yisroel 8:4 who allows the siblings to wear Shabbos clothing (but not fresh clothing).

420. Sharei Teshuvah 551:3, Kovetz Halachos 11:42 even if the Shabbos clothing is freshly washed. See Halichos Shlomo 14:9.

421. Kovetz Halachos 11:43

422. Kaf Hachaim 551:7, Rav Dovid Feinstein

- In honor of a *bar mitzvah*, the *bar mitzvah* boy, his parents and grandparents can wear Shabbos clothing (even if freshly washed) the entire day. However, some say the siblings may not wear Shabbos clothing.⁴²³ Some allow the siblings to wear Shabbos clothing.⁴²⁴
 - ◆ The other guests in all of the above cases (including siblings) can wear their simple Shabbos clothing (e.g. an older suit one would wear if their regular Shabbos clothing got ruined in the rain) or nicer weekday clothing (e.g. a suit one would wear to work).⁴²⁵ The above must be pre-worn and not fresh. Some are more lenient for women to wear Shabbos clothing, if it will prevent them from attending the event, until the week of Tisha B'av.⁴²⁶
 - ◆ Some are lenient for all guests to wear Shabbos clothing, if they do not feel comfortable wearing other clothing to the event.⁴²⁷
- If one normally wears Shabbos clothing in honor of making a *siyum*, they (the one making the *siyum*) may do so during The Nine Days.⁴²⁸



423. Kovetz Halachos 11:44, Halichos Shlomo 14:25

424. Rav Dovid Feinstein, as heard from Rav Dovid Cohen (if they feel the need to do so), Shoshanas Yisroel 8:4. However, see Shoshanas Yisroel 5:31.

425. Shoshanas Yisroel 5:32

426. Shoshanas Yisroel 5:30. See Aruch Hashulchan 551:9.

427. As heard from Rav Dovid Cohen

428. Shoshanas Yisroel 5:31

Repairing Clothing

- It is permitted to fix a tear in clothing which isn't new or replace its buttons during The Nine Days.⁴²⁹
- It is permitted to change the length or size of clothing (e.g. hem or waist) if the clothing is not new.⁴³⁰
- It is permitted to repair shoes or to replace their soles if needed.⁴³¹
- One may not sew or knit new clothing or garments even if it will not be completed until after Tisha B'av.⁴³²
- One can sew or iron a name tag onto clothing so it does not get lost.⁴³³
- See section Dating & Engagements on pg 94 for the halachos of tailoring clothing for a wedding.



429. Halichos Shlomo 14:16, Kaf Hachaim 551:107

430. Kovetz Halachos 13:2, Shoshanas Yisroel 6:2 This applies to borrowed clothing.

431. Kovetz Halachos 13:3, Shiurei Halacha 45:3. However, see Shoshanas Yisroel 6:3, Igros Moshe O.C. Vol 3, 79.

432. See Shulchan Aruch 551:8, Shmaita D'moshe 551:23. However, see Kovetz M'beis Levi pg 11 who is lenient to do so as a camp activity if there is nothing else to do, as long as it is not completed. It is permitted to color shirts with paint (e.g. tie dye) as an activity during The Nine Days (as heard from Rav Dovid Cohen). Some are lenient to knit a picture if not completed during The Nine Days (see Shiurei Halacha 45:4, Divrei Chachamim pg 355).

433. See Emes Li'yaakov 551:509.

❧ Purchasing New Items ❧

- One may not purchase any new clothing (including undergarments), even if it will not be worn until after Tisha B'av.⁴³⁴ This includes linen and towels.⁴³⁵
- For children, one can purchase new undergarments (e.g. socks or underwear) if necessary.⁴³⁶ The same applies to other items needed for a child (e.g. crib, car seat, stroller, etc.) if they do not have that item, and it is needed (e.g. they do not purchase baby items before the baby is born).⁴³⁷
- One may not purchase expensive items such as jewelry, expensive furniture or major appliances during The Nine Days even if one does not say a *shehecheyanu* on it.⁴³⁸
 - ◆ However, if there is a need for it (e.g. the air conditioner broke) then it is permitted.⁴³⁹ The same

434. Rama 551:7, Mishnah Berurah 551:49

435. Nitei Gavriel 31:9

436. Kovetz Halachos 12:1. One can purchase onsies and other clothing for their baby if needed (Nitei Gavriel 30:2, as heard from Rav Dovid Cohen).

437. Nitei Gavriel 30:5, as heard from Rav Dovid Cohen. See Kovetz Halachos 12:14-15.

438. Mishnah Berurah 551:11, Igros Moshe O.C. Vol 3, 80, Kovetz Halachos 12:13, Halichos Shlomo 14:22

439. Kovetz Halachos 12:14, Mekadeish Yisroel 67. The same would apply to purchasing a new phone if needed (e.g. their current phone isn't working properly or there is a major sale). An item that will not be used until after Tisha

applies to inexpensive furniture that is needed (e.g. a dresser or bookshelf).⁴⁴⁰

- ◆ It is also permitted to purchase a car that is needed for work or for one's basic needs (e.g. carpool).⁴⁴¹
- Some poskim allow one to rent or lease a car during The Nine Days.⁴⁴²
- One may not purchase a house during The Nine Days (unless it will cause a loss). However, one can go into contract (with a deposit) on a new house during The Nine Days.⁴⁴³
- One can rent a house or an apartment during The Nine Days, and move in, even for an extended period of time.⁴⁴⁴
- If there is a major sale (only taking place now), or one will lose money, they can purchase new items (including clothing) during The Nine Days. The clothing may not be worn until after Tisha B'av.⁴⁴⁵
 - ◆ Note: many stores have regular sales throughout the year and this does not qualify as a sale for The Nine Days. Only a bargain is permitted.⁴⁴⁶

B'av (e.g. BBQ grill) should not be purchased as there is no current need.

440. See Igros Moshe O.C. Vol 3, 82.

441. Kovetz Halachos 12:14. See Igros Moshe O.C. Vol 3, 80.

442. Shoshanas Yisroel 2:9. See Kovetz Halachos 5:17.

443. Kovetz Halachos 8:16-17, Shoshanas Yisroel 2:13, Nitei Gavriel 28:11

444. Shoshanas Yisroel 2:9, Levushei Mordechai O.C. 100

445. Mishnah Berurah 551:11, Kovetz Halachos 12:2, Halichos Shlomo 14:31, Igros Moshe E.H. Vol 4, 84:1

446. Kovetz Halachos 12:2

- If an item is not available where one lives throughout the year, then it is permitted to purchase the item during The Nine Days.⁴⁴⁷
- If the item will be sold out, then it is permitted to purchase the item during The Nine Days.⁴⁴⁸
- Returning an item for a refund or store credit is allowed.⁴⁴⁹
- One who is traveling immediately after Tisha B'av can purchase items necessary for the trip (e.g. clothing), if it will be very difficult to do so after Tisha B'av.⁴⁵⁰
- Some say it is preferable to order the items online and have them arrive after Tisha B'av, or to ship it directly to their destination. One can also have the items delivered to a neighbor (even during The Nine Days) and acquire it after Tisha B'av.⁴⁵¹
- One can purchase shoes (e.g. Crocks) needed for Tisha B'av.⁴⁵²

447. Kovetz Halachos 12:3

448. Kaf Hachaim 551:21

449. Halachos of The Three Weeks (Rav Cohen) pg 70, Shoshanas Yisroel 6:38
However, an exchange for a new item should only be done if there will be a loss (e.g. they only allow exchanges and it will expire after The Nine Days).

450. Kovetz Halachos 12:4

451. Halachic Guide to Travel & Vacation (Rav Abramson) pg 604. See Shoshanas Yisroel 6:35 that if someone picked up an item for their friend before Rosh Chodesh (as per their friends request to do so) they can send the item to their friend during The Nine Days, and the friend can accept and use it (excluding new clothing which can be accepted but obviously not worn, even if purchased before Rosh Chodesh).

452. Igros Moshe O.C. Vol 3. 80

- One who lost or ripped his only *talis katan* (*tzitzis*) is permitted to buy a new one.⁴⁵³
- Tefillin can be purchased during The Nine Days.⁴⁵⁴
 - ◆ Some poskim allow buying a Tefillin bag as well.⁴⁵⁵
- One should not buy a yarmulka unless they need one (e.g. it became unwearable or lost).⁴⁵⁶
- For a shidduch date, one is permitted to purchase clothing that is needed, until the week of Tisha B'av (e.g. she doesn't want to repeat outfits with this guy).⁴⁵⁷
- A *chasson* and *kallah* can purchase items needed for their wedding (e.g. shoes or a sheitel) or items needed for *sheva brachos* (e.g. beds) if they are unable to do so after Tisha B'av.⁴⁵⁸
- A *chasson* and *kallah* can tailor all clothing needed for their wedding during The Nine Days, if they are unable to do so after Tisha B'av.⁴⁵⁹

453. Kovetz Halachos 12:6. See Igros Moshe O.C. Vol 3, 80.

454. Igros Moshe O.C. Vol 3, 80

455. Shoshanas Yisroel 6:28

456. Nitei Gavriel 32:4

457. Rav Dovid Feinstein. See Nitei Gavriel 31:12.

458. Kovetz Halachos 12:7, Mishnah Berurah 551:14, Mekadeish Yisroel 68. However, a silver *leichter* should not be purchased (since it is normally sufficient to wait until after Tisha B'av to buy or she will light simple Shabbos candles for the first week) unless it is on sale or it is needed to gift the *kallah* and will cause fighting by delaying the gift (see Mekadeish Yisroel 51:2).

459. Kovetz Halachos 15:9 even clothing needed for *sheva brachos* can be tailored if needed. See Mishnah Berurah 551:14.

- One shouldn't purchase expensive engagement gifts (e.g. ring or watch) unless there will be a loss (e.g. sale or it is needed for the engagement).⁴⁶⁰
 - ◆ Many poskim allow buying gifts which are standard to give when getting engaged (e.g. bracelet or ring).⁴⁶¹
 - ◆ The buyer or giver of the gift says the bracha of *Shehecheyanu*.⁴⁶²
 - ◆ The recipient of the gift says the bracha of *Hatov Vi'hameitiv*.
- Flowers can be bought for the engagement.⁴⁶³
- Simple kitchen utensils (e.g. peeler or inexpensive frying pan) can be purchased during The Nine Days.⁴⁶⁴
- Dishes and pots etc. can be *toiveled*.⁴⁶⁵
- Sefarim that will be used during The Nine Days can be purchased.⁴⁶⁶ Books, magazines, newspapers etc. can be purchased.
- One can buy a new simple belt or suspenders if needed.⁴⁶⁷

460. Igros Moshe E.H. Vol 4, 84

461. Shoshanas Yisroel 8:8, Halachos of The Three Weeks (Rav Cohen) pg 68

462. Igros Moshe E.H. Vol 4, 84

463. Shoshanas Yisroel 8:8

464. Piskei Teshuvos 551:78 quoting Levushei Mordechai Vol 3, 185

465. As heard from Rav Dovid Cohen

466. Kovetz Halachos 12:17

467. Nitei Gavriel 31:8

- One may not purchase new glasses frames unless it is needed.⁴⁶⁸ The same applies to sunglasses.⁴⁶⁹
 - ◆ It is preferable to fix broken glasses instead of purchasing new ones.
- Any item, including clothing, can be purchased for medical purposes during The Nine Days.⁴⁷⁰
- Flowers can be purchased for Shabbos.⁴⁷¹
- If needed, one can order clothing, furniture or major appliances during The Nine Days to be delivered after Tisha B'av, if it is done over the phone or online.⁴⁷²
 - ◆ If the delivery arrived early, before Motzei Tisha B'av, one may not accept the delivery, rather they should give it to a neighbor to watch until after Tisha B'av.⁴⁷³ Some allow accepting the delivery if they do not open the box.⁴⁷⁴
- It is permitted to window shop or make a shopping cart online during The Nine Days. This is whether one plans to purchase the items after Tisha B'av or if one just enjoys looking at the items.⁴⁷⁵

468. Kovetz Halachos 12:18, Halichos Shlomo 14:22

469. Nitei Gavriel 30:8

470. Halichos Shlomo 14:13

471. Nechamas Yisroel 12:4

472. Kovetz Halachos 12:16, Halichos Shlomo 14:22, Shoshanas Yisroel 6:33

473. Shoshanas Yisroel 6:34

474. Nitei Gavriel 31:16, Kesser Shlomo pg 277

475. Kovetz Halachos 8:2. See Igros Moshe E.H. Vol 4, 80:1.

- One can purchase oven mitts.⁴⁷⁶
- One can purchase a baseball mitt.⁴⁷⁷
- One should purchase a bicycle helmet if needed.⁴⁷⁸
One can buy a bike for a child if needed.⁴⁷⁹
- One can purchase a cheap watch if needed.⁴⁸⁰
- Some poskim allow one to purchase rain covers for their shoes (e.g. galoshes).⁴⁸¹
- One who is traveling and forgot to bring their rain jacket, may purchase one during The Nine Days if necessary.⁴⁸²
- One can purchase simple items (e.g. wine, a candy platter, or toys) to give as a gift (e.g. to a host or to one's family).⁴⁸³
- One can get clothing checked for *shatnez* during The Nine Days.⁴⁸⁴



476. Shoshanas Yisroel 6:15

477. Shoshanas Yisroel 6:15

478. Shoshanas Yisroel 6:16

479. As heard from Rav Dovid Cohen

480. Shoshanas Yisroel 6:18

481. Shoshanas Yisroel 6:15

482. Shoshanas Yisroel 6:21. If it very sunny (or raining heavily) and one is very uncomfortable, they can purchase a baseball cap to protect them from the sun or rain (As heard from Rav Yisroel Dovid Harfenes [if they wouldn't wear the cap if it wasn't sunny], as heard from Rav Shmuel Felder. See Shoshanas Yisroel 6:20, Nitei Gavriel 31:6).

483. See Mekadesh Yisroel 83. However, clothing may not be given as a gift (Ohr Litzion Vol 3, 26:2)

484. Shoshanas Yisroel 6:7

❧ Building & Construction ❧

- Construction is not permitted unless it is for basic living needs.⁴⁸⁵
- Building an extension for an overcrowded house is permitted.⁴⁸⁶
- An additional bathroom can be built.⁴⁸⁷
- Some poskim allow one to do construction for business purposes such as to sell or rent out the property.⁴⁸⁸
- A Jewish contractor should consult a Rabbi regarding doing construction during The Nine Days.⁴⁸⁹
- One who hired a non-Jewish contractor before Rosh Chodesh Av to do construction, can have the contractor continue working during The Nine Days.⁴⁹⁰

485. Shulchan Aruch 551:2, Mishnah Berurah 551:12

486. Halachos of The Three Weeks (Rav Cohen) pg 97 based on Mishnah Berurah 551:12. See Kovetz Halachos 8:8 who seems to allow it if there isn't sufficient room.

487. Kovetz Halachos 8:8

488. Toras Hamoedim pg 119, Nechamas Yisroel 11:1, Piskei Teshuvos 551:81, Shoshanas Yisroel 2:33

489. See Mishnah Berurah 551:11, Halachos Of Hired Help pg 211.

490. Mishnah Berurah 551:12 One who is able to have the non-Jew postpone

- ◆ The same applies to a Jewish contractor who wants to have his non-Jewish subcontractor continue working during The Nine Days.⁴⁹¹
- Construction to prevent a monetary loss or further damage is permitted (e.g. to repair a broken pipe).⁴⁹² Additionally, all routine repairs and upkeep to a house are permitted.⁴⁹³
- Construction for a *mitzvah* is allowed.⁴⁹⁴ Therefore, a shul, yeshiva, or *mikvah* can be built during The Nine Days.⁴⁹⁵
- Demolition is permitted even if it is in preparation to build.⁴⁹⁶
- One can build a fence around their property if it is for protection or privacy and not for beautification.⁴⁹⁷
- One should not paint their house during The Nine Days.⁴⁹⁸
- ◆ Some poskim allow painting a house that one

construction until after The Nine Days is praiseworthy. See Shiurei Halacha 45:2 that postponing construction with a contractor is not practical. Therefore, one can have them continue working.

491. Halachos of Hired Help pg 210. See Shoshanas Yisroel 2:35-39.

492. Mishnah Berurah 551:13 This is even if the repair causes joy.

493. Halachos of The Three Weeks (Rav Cohen) pg 98

494. Rama 551:2, Mishnah Berurah 551:12

495. Mishnah Berurah 551:12, Aruch Hashulchan 551:7

496. Halachos of The Three Weeks (Rav Cohen) pg 98, Shoshanas Yisroel 2:31

497. Kovetz Halachos 8:10

498. Shoshanas Yisroel 2:29, Shiurei Halacha 45:1

doesn't currently live in and will not be moving into until after Tisha B'av.⁴⁹⁹

- ◆ If there will be a loss such as having to delay moving into the house after Tisha B'av and it is necessary to move, then it is permitted to paint.⁵⁰⁰
- Installing wallpaper can be done until the week of Tisha B'av.⁵⁰¹ If it is necessary to move, then it is permitted.
- Plastering should not be done.⁵⁰²
- One should not wax or shine their floors unless it is to protect the floor.⁵⁰³
- One should not install new tiles or carpeting in their house.⁵⁰⁴
- One should not install window shades if they currently have. However, if they do not have, it is permitted if needed.⁵⁰⁵
- One can install a sprinkler system for their garden during The Nine Days.⁵⁰⁶

499. Shoshanas Yisroel 2:29

500. Kovetz Halachos 8:11. See Shar Hatzion 551:12, Mishnah Berurah 551:13.

501. Igros Moshe O.C. Vol 3, 82

502. Kovetz Halachos 8:12

503. Kovetz Halachos 8:13

504. Nitei Gavriel 29:3, Mekadeish Yisroel 62

505. Mekadeish Yisroel 67

506. Kovetz Halachos 8:14

- One should not build a clubhouse or treehouse for children. However, one can build a swing set,⁵⁰⁷ or a basketball hoop.⁵⁰⁸ One can (buy and) build or fix a bike if needed.⁵⁰⁹
- It is permitted to build a shed if one needs it for storage.⁵¹⁰
 - ◆ One can (buy and) build furniture that is needed or inexpensive (e.g. a crib, dresser, or a bookshelf).⁵¹¹
- Repairing a table or chair is permitted.⁵¹²
- One can hang a simple mirror on the wall if needed.⁵¹³
- Expensive pictures (and paintings) should not be purchased or hung up during The Nine Days.⁵¹⁴
- One can install shelves if needed.⁵¹⁵
- One may not purchase a house during The Nine Days.⁵¹⁶

507. Kovetz Halachos 8:15, Shoshanas Yisroel 2:26

508. Shoshanas Yisroel 2:26

509. See Igros Moshe O.C. Vol 3, 82.

510. Shoshanas Yisroel 2:27

511. See Igros Moshe O.C. Vol 3, 82, Kovetz Halachos 12:14-15, Shiurei Halacha 45:1. As heard from Rav Dovid Cohen (regarding furniture for a baby or child).

512. Nitei Gavriel 29:11

513. See Shiurei Halacha 45.1.

514. Nitei Gavriel 30:2

515. Shiurei Halacha 45:1

516. Kovetz Halachos 8:16

- ◆ However, if one doesn't have a place to live then it is permitted.
- ◆ If one is concerned that someone else will purchase the house before them then it is permitted.
- One should refrain from getting body work done on their car unless it is necessary in order to be able to drive or if it will cause further damage.⁵¹⁷
- Planting or gardening for enjoyment is not permitted during The Nine Days.⁵¹⁸
 - ◆ However, upkeep of existing plants or grass is allowed (e.g. watering, cutting and mowing) if not done for beautification.⁵¹⁹



517. Kovetz Halachos 8:5

518. Shulchan Aruch 551:2

519. Kovetz Halachos 8:18, Rivivos Ephraim Vol 1, 374

❧ Dating & Engagements ❧

- Before a shidduch date during The Nine Days, one can shower in cold or slightly warm water. Warm means that it is warm enough to take away the chill of the cold water but is not an enjoyable temperature. Soap and shampoo can be used.⁵²⁰
- A woman can get a haircut, tweeze, and shave before a date if needed.⁵²¹
- One can cut their nails for a date.⁵²² A manicure is permitted.⁵²³
- A car wash is permitted. However, the carpets should only be vacuumed and not washed (e.g. shampooing).⁵²⁴
 - ◆ Spot cleaning a stain on a seat or carpet is permitted.⁵²⁵
- One may go to fun places as an activity for a date

520. Kovetz Halachos 15:3

521. Halichos Shlomo 14:10, Kovetz Halachos 15:2. Even men can shave or get a haircut for the date if they feel it is necessary. However, it may give off the wrong impression. See Mekadeish Yisroel 2:158.

522. Aruch Hashulchan 551:32, Mishnah Berurah 551:20 quoting Magen Avraham, Mekadeish Yisroel 81

523. As heard from Rav Dovid Cohen

524. Mekadeish Yisroel 116, Nitei Gavriel 35:20, Shoshanas Yisroel 4:3. However, see Kovetz Halachos 8:4, 11:7.

525. Halichos Shlomo 14:15, Shoshanas Yisroel 4:24

- (e.g. arcades or axe throwing) if needed.⁵²⁶
- One should not schedule a date for Erev Tisha B'av.⁵²⁷
 - One can wear freshly washed clothing or Shabbos clothing for a date.⁵²⁸
 - ◆ At a *l'chaim* or *vort*, the engaged couple and their parents can wear fresh clothing or Shabbos clothing.⁵²⁹
 - ◆ Some permit the siblings of the couple to wear Shabbos clothing (but not fresh clothing).⁵³⁰
 - One should not be concerned to finalize a shidduch and get engaged during The Nine Days.⁵³¹
 - ◆ One can have a simple *l'chaim* or *vort* with simple foods served (e.g. cake and fruit). Dancing is not allowed. Singing is permitted.⁵³²

526. As heard from Rav Dovid Cohen. One can paint (on a canvas or on an item) for fun or as an activity (as heard from Rav Yisroel Dovid Harfenes). As long as it is not a painting that one plans to hang up to beautify their house. Putting the painting on the fridge or on a shelf etc. would be allowed.

527. As heard from Dovid Cohen, as heard from Rav Reuvein Feinstein (after *chatzos*). See Rama 553:2, Kovetz Halachos 16:2. However, if needed, one should consult a Rabbi as there are many variables that may permit this (e.g. one is dating out of town).

528. Kovetz Halachos 15:4, Orchos Rabbeinu Vol 1, pg 419. If one doesn't have clean clothing for the date, they can wash the clothing that is needed, until the week of Tisha B'av. If they feel they need new clothing for the date (e.g. she doesn't want to repeat outfits with this guy), she can buy clothing that is needed, until the week of Tisha B'av (Rav Dovid Feinstein).

529. Kovetz Halachos 15:6, Halichos Shlomo 14:35

530. Shoshanas Yisroel 8:4. Some allow all guests to wear Shabbos clothing, if they are uncomfortable going to the event in other clothing (as heard from Rav Dovid Cohen).

531. Kovetz Halachos 10:1

532. Kovetz Halachos 10:2, Mishnah Berurah 551:16

- A hall and other vendors (e.g. a band or hair stylist) can be booked.⁵³³
- A *chasson* and *kallah* (and their parents)⁵³⁴ can purchase items needed for their wedding (e.g. shoes or a sheitel) or items needed for *sheva brachos* (e.g. beds or a couch) if they are unable to do so after Tisha B'av or if it will not be ready on time if not purchased now.⁵³⁵
 - ◆ Technically, anyone can purchase items needed for the wedding (e.g. siblings or friends), if they will not have enough time after Tisha B'av. However, one must try to do so before The Nine Days.⁵³⁶
- Dishes and pots needed for after the wedding, should only be purchased if there will not be enough time to do so after Tisha B'av.⁵³⁷
- Dishes and pots etc. can be *toiveled*.⁵³⁸
- A *chasson* and *kallah* can tailor all clothing needed for their wedding during The Nine Days if they are

533. See Mishnah Berurah 551:11-14, Kovetz Halachos 8:16-17 Even for other events, it is permitted.

534. Kovetz Halachos 15:9

535. Kovetz Halachos 12:7, 15:11, Mishnah Berurah 551:14, Toras Hamoedim pg 121, Shoshanas Yisroel 8:15. However, a silver *leichter* should not be purchased (since it is normally sufficient to wait until after Tisha B'av to buy or she will light simple Shabbos candles for the first week) unless it is on sale or it is needed to gift the *kallah* and will cause fighting by delaying the gift (see Mekadeish Yisroel 51:2).

536. Kovetz Halachos 12:4

537. Kovetz Halachos 12:13

538. As heard from Rav Dovid Cohen

unable to do so after Tisha B'av.⁵³⁹

- One shouldn't purchase expensive engagement gifts (e.g. ring or watch) unless there will be a loss (e.g. sale) or it is needed for the engagement.⁵⁴⁰
 - ◆ Many poskim allow buying gifts which are standard to give when getting engaged (e.g. bracelet or ring).⁵⁴¹
 - ◆ The buyer says the bracha of *Shehecheyanu*.⁵⁴² The recipient of the gift says the bracha of *Hatov Vi'hameitiv*.⁵⁴³
- One can purchase simple items (e.g. wine, a candy platter, or toys) to give as a gift (e.g. to the family they are staying by for Shabbos).⁵⁴⁴
- Flowers can be bought for the engagement.⁵⁴⁵
- Anyone can rent (or borrow) clothing (e.g. a gown or a suit) during The Nine Days for a wedding that will be after Tisha B'av.⁵⁴⁶
 - ◆ It is permitted to do alterations even during the

539. Kovetz Halachos 15:9 even clothing needed for *sheva brachos* can be tailored if needed. See Mishnah Berurah 551:14.

540. Igros Moshe E.H. Vol 4, 84

541. Shoshanas Yisroel 8:8, Halachos of The Three Weeks (Rav Cohen) pg 68

542. Igros Moshe E.H. Vol 4, 84

543. Igros Moshe E.H. Vol 4, 84 Since the giver is also enjoying the giving of the gift.

544. See Mekadesh Yisroel 83.

545. Shoshanas Yisroel 8:8

546. Kovetz Halachos 15:10, Shoshanas Yisroel 8:12

week of Tisha B'av, if the clothing is not new.⁵⁴⁷

- ◆ If the clothing is new and there won't be enough time to alter the clothing after Tisha B'av, one can do alterations until the week of Tisha B'av.⁵⁴⁸
- One can print wedding invitations during The Nine Days.⁵⁴⁹
- One can get their teeth whitened during The Nine Days for any reason.⁵⁵⁰
- One can get a spray tan.⁵⁵¹
- One can rent an apartment or house (and move in or set it up if needed) during The Nine Days.⁵⁵²
- One can lease a car or buy a car if needed.⁵⁵³



547. Kovetz Halachos 13:2, Shoshanas Yisroel 6:2

548. Shoshanas Yisroel 8:12. It seems that if it will cause a loss, or one will not have proper clothing to go to the wedding in, it would be permitted to tailor new clothing, even during the week of Tisha B'av (see Kovetz Halachos 12:2, 15:8).

549. Kovetz Halachos 15:12

550. As heard from Rav Shmuel Felder

551. As heard from Rav Shmuel Felder

552. Shoshanas Yisroel 2:9, Levushei Mordechai O.C. 100. See Kovetz Halachos 5:17. Especially if they do not have a place to live or do not have time to do so after Tisha B'av. The same would apply to buying a house (see Kovetz Halachos 8:16).

553. Kovetz Halachos 12:14, Shoshanas Yisroel 2:9. See Igros Moshe O.C. Vol 3, 80. If they will need the car for after the wedding, and will not have time to take care of it after Tisha B'av, or it is a good deal.

❧ Shabbos Chazon ❧

- An *aufruf* is allowed to be made on Shabbos Chazon (the Shabbos before Tisha B'Av) if the wedding is the following week.⁵⁵⁴ However, when Erev Tisha B'Av or Tisha B'Av is on Shabbos, one should move up the *aufruf* to the Shabbos before. However, it is permitted.⁵⁵⁵
 - ◆ The above applies to a “Shabbos Kallah”.⁵⁵⁶
 - ◆ It is preferable for any *Kiddush* (e.g. for a baby girl or a *bar mitzvah*) to be postponed to Shabbos Nachamu, if possible.⁵⁵⁷
- One can go to a *shalom zachar*.⁵⁵⁸
- On Erev Shabbos Chazon one is permitted to taste and spit out a piece of meat to see if it is cooked properly.⁵⁵⁹ A bracha is not said. One who did not chew the food doesn't need to wait six hours before eating dairy.⁵⁶⁰

554. Piskei Teshuvos 551:31, Shoshanas Yisroel 10:13 or if there is a great need.

555. Orchos Rabbeinu Vol 2, pg 144

556. Piskei Teshuvos 551:32

557. Shoshanas Yisroel 10:13

558. Kovetz Halachos 21:2. See Igros Moshe Y.D. Vol 3, 161.

559. Shoshanas Yisroel 3:6, Shemiras Shabbos Kehilchasa 42:61, Hisoriros Teshuvah Vol 2, 169. See Mishnah Berurah 250:2

560. Rav Yaakov Forsheimer in Kovetz Halachos 9:13. See Kaf Hachaim Y.D. 89:4.

- Many poskim allow showering in hot water (with soap and shampoo) on *Erev Shabbos Chazon*.⁵⁶¹
- Men who always go to the *mikvah* on Erev Shabbos may do so during The Nine Days.⁵⁶²
- One can shower and wear Shabbos clothing as early as Friday morning.⁵⁶³
- One who doesn't have clean Shabbos clothing for Shabbos Chazon is permitted to wash them on Thursday or Friday. Ideally, it should be washed by a non-Jew (e.g. dry cleaners or maid).⁵⁶⁴
- One can wear freshly washed and freshly ironed clothing *li'kavod* Shabbos.⁵⁶⁵
- One can change their tablecloth to their Shabbos tablecloth even if it is freshly washed.⁵⁶⁶ However, one should not use a new tablecloth for Shabbos.⁵⁶⁷
 - ◆ Disposable plastic tablecloths are permitted to use even during the week.⁵⁶⁸

561. Rav Moshe Feinstein in Halachos of The Three Weeks (Rav Eider) pg 13, Mesores Moshe Vol 3, pg 156, Shmaita D'moshe 551:36, Kovetz Halachos 14:5, Teshuvos Vi'hanhagos Vol 4, 129, Gevuros Eliyahu O.C. 37:4

562. Mishnah Berurah 551:95

563. Kovetz Halachos 11:34. See Mishnah Berurah 260:5.

564. Mishnah Berurah 551:32

565. Kovetz Halachos 11:35

566. Mishnah Berurah 551:33

567. Shoshanas Yisroel 5:22

568. Shoshanas Yisroel 5:23

- Flowers can be bought for Shabbos. One can purchase simple items (e.g. wine, a candy platter, or toys) to give as a gift (e.g. to a host or to one's family).⁵⁶⁹
- Hats can be brushed to remove dust.⁵⁷⁰
- A lint roller can be used⁵⁷¹
- One can shine their shoes.⁵⁷²
- One can polish their silver.⁵⁷³
- One who normally wears fresh pajamas on Shabbos may do so.⁵⁷⁴
- One may not change their linen *li'kavod* Shabbos Chazon.⁵⁷⁵
- On Motzei Shabbos Chazon one doesn't need to remove their Shabbos clothing immediately after *Havdalah*. Rather, they can wear it until they go to sleep.⁵⁷⁶

569. See Mekadesh Yisroel 83.

570. Shiurei Halacha 46:4

571. Nechamas Yisroel 17:175

572. Igros Moshe O.C. Vol 3, 80, Halichos Shlomo 14:17, Kovetz Halachos 11:17, Shiurei Halacha 46:4

573. Kovetz Halachos 8:3

574. Rav Chaim Kanievsky in Kara Alei Moed 4:21

575. Mishnah Berurah 551:33, Kovetz Halachos 11:37 even when Rosh Chodesh Av is on Friday. Shoshanas Yisroel 5:17 allows when Rosh Chodesh Av is on Friday but not for Shabbos Chazon.

576. Kovetz Halachos 11:36, See Sharei Teshuvah 300:1, Kaf Hachaim 300:6, Leket Yosher pg 58, Halichos Shlomo 14:88.

- Meat and wine are permitted on Shabbos.⁵⁷⁷
- Until one davens Maariv on Motzei Shabbos meat and wine are permitted.⁵⁷⁸
- One who accepts Shabbos early can eat meat and drink wine (after *kiddush*).⁵⁷⁹
- One may not eat chicken or meat leftover from Shabbos,⁵⁸⁰ even for Melava Malka.⁵⁸¹
- If one normally feeds their children the Shabbos meal (which contains meat) before Shabbos starts, they may do so during The Nine Days, within an hour or two of Shabbos.⁵⁸²
- Many say that by *Havdalah* during The Nine Days, the person making the *Havdalah* should drink the wine⁵⁸³ themselves and not give it to a child.⁵⁸⁴
 - ◆ One may drink the amount of wine they normally do at *Havdalah*.⁵⁸⁵

577. See Shulchan Aruch 552:10.

578. Mishnah Berurah 551:56

579. Kovetz Halachos 9:17, Shmaita D'moshe 551:27

580. Kovetz Halachos 9:20, Sharei Teshuvah 551:11

581. Kovetz Halachos 9:21, Igros Moshe O.C. Vol 4, 21:4

582. Igros Moshe O.C Vol 4, 21:4

583. See Shavuos 18b, Pesachim 113a.

584. Shulchan Aruch 551:10, Kovetz Halachos 9:18, Halichos Shlomo 14:37, Shmaita D'moshe 551:28, Leket Yosher pg 110, Orchos Rabbeinu Vol 2, pg 35. However, see Rama 551:10, Mishnah Berurah 551:70, Shiurei Halacha 43:5 to give it to a boy between the ages of five and ten.

585. Kovetz Halachos 9:19, Piskei Teshuvos 551:182

- Some people use beer for *Havdalah* during The Nine Days.⁵⁸⁶
- Groups and individuals can sing *zemiros* on Shabbos Chazon.⁵⁸⁷
- The usual singing and dancing done by an *aufruf* are permitted.⁵⁸⁸



586. Aruch Hashulchan 551:26

587. Igros Moshe O.C. Vol 4, 112:15, Halichos Shlomo 15:33

588. Shoshanas Yisroel 10:16

❧ Erev Tisha B'av ❧

- After *chatzos hayom* (midday) on Erev Tisha B'av, one should only learn subjects that are permitted on Tisha B'av.⁵⁸⁹ However, if one will not learn as much Torah, they can learn anything they want. This is so there will not be *bitul Torah*.⁵⁹⁰
- Pleasure walks and trips (e.g. to visit friends) aren't allowed after midday on Erev Tisha B'av.⁵⁹¹
 - ◆ One who normally goes walking for health purposes may do so.⁵⁹² The same applies to exercise.
 - ◆ One can take children on a simple trip (e.g. to the park) to keep them busy.⁵⁹³
- All of the halachos and leniencies of The Nine Days (e.g. going to work or a slightly warm shower for one who is sweaty) apply until *shkiya* (sunset).⁵⁹⁴

Seudas Hamafsekes

- The final meal one eats before Tisha B'av (after *chatzos hayom*), is called the *seudas hamafsekes*.⁵⁹⁵

589. See pg 131.

590. Kovetz Halachos 16:1, Shiurei Halacha 47:1, Mishnah Berurah 553:8, Aruch Hashulchan 553:4. See Chayei Adam 134:10.

591. Rama 553:2, Kovetz Halachos 16:2, Shiurei Halacha 47:3

592. Kovetz Halachos 16:2

593. Safah Berurah pg 20. See Shiurei Halacha 47:3 footnote 7.

594. See Mekadeish Yisroel 3:5.

595. Shulchan Aruch 552:1

- One who is not fasting (e.g. due to medical reasons) should still eat the *seudas hamafsekes*.⁵⁹⁶
- Children who have reached the age of chinuch should eat the *seudas hamafsekes*.⁵⁹⁷
- One should avoid eating the *seudas hamafsekes* with other people.
- Three men should be careful not to eat together, as that would require a *zimun*.⁵⁹⁸
 - ◆ If three men did accidentally sit and eat together, they should not make a *zimun*.⁵⁹⁹
- One may not eat two cooked foods at the *seudas hamafsekes*.⁶⁰⁰
- A roasted, grilled, and fried food is considered a cooked food for the *seudas hamafsekes*.⁶⁰¹
- Except for bread (challah, wraps etc.), a baked food (e.g. kugel or chicken) is considered a cooked food for the *seudas hamafsekes*. One can be lenient with cakes and cookies too.⁶⁰²

596. Kovetz Halachos 16:7, Shevet Halevi Vol 10, 83

597. Kovetz Halachos 16:8, Piskei Teshuvos 552:3

598. Shulchan Aruch 552:8. See Biur Halachah 199:7 "*nashim*" regarding a group of women who ate together making a *zimun*.

599. Mishnah Berurah 552:19. However, see Aruch Hashulchan 552:6.

600. Shulchan Aruch 552:1

601. Rama 552:3

602. Moedei Yeshurin pg 138, Mesores Moshe Vol 1, pg 175. However, see Kovetz Halachos 16:11 who is lenient with all baked foods.

- Pickled food is considered a cooked food.⁶⁰³
- Two foods which are normally not cooked together, are considered two different foods, even if they were cooked together in the same pot.⁶⁰⁴
- Two (or more) foods which are normally cooked together (e.g. cheese omelet or vegetable soup) are considered one food for the *seudas hamafsekes*.⁶⁰⁵
- A blintz or *krepluch* which is filled with another food is considered one food for the *seudas hamafsekes*.⁶⁰⁶
- One type of food cooked in two separate pots is considered one food if they are prepared in the same way (e.g. both are hard boiled eggs). However, if they are prepared in different ways (e.g. one is hard boiled and the other is scrambled) they are considered two cooked foods, even if the same pot is used.⁶⁰⁷
- Hard boiled and soft boiled eggs are considered one type of preparation.⁶⁰⁸
- Even if a vegetable can be eaten raw, if it is cooked, then it is considered a cooked food for the *seudas hamafsekes*.⁶⁰⁹

603. Kovetz Halachos 16:12

604. Shulchan Aruch 552:3

605. Aruch Hashulchan 552:8, Kovetz Halachos 16:14

606. Aruch Hashulchan 552:8

607. Mishnah Berurah 552:8

608. Kovetz Halachos 16:15

609. Shulchan Aruch 552:4

- Hot drinks (e.g. coffee or tea) are not considered cooked.⁶¹⁰
- Soup liquid without any pieces of food is like a hot drink and not considered a cooked food.⁶¹¹
- Spreads that go on bread (e.g. cream cheese or peanut butter) are not considered a separate food from the bread that it is on, and may be eaten at the *seudas hamafsekes* with another cooked food.⁶¹²
- One must be careful not to eat many foods at a meal and then eat the hard boiled egg with ash while sitting on the floor during the meal, as it is considered one meal until one *bentches*.⁶¹³
- One should not eat fish at the *seudas hamafsekes*.⁶¹⁴ If this is the only food one will eat due to dietary restrictions or preferences, then it is allowed.⁶¹⁵
 - ◆ Canned fish such as sardines or tuna is allowed.⁶¹⁶
- One may drink soda if they normally do.⁶¹⁷ One may not drink beer.⁶¹⁸

610. Kovetz Halachos 16:13

611. Kovetz Halachos 16:13

612. Kovetz Halachos 16:10, Shar Hatzion 552:18

613. Mishnah Berurah 552:14

614. Mishnah Berurah 552:6

615. Piskei Teshuvos 552:7

616. Rav Elyashiv in Ashrei Ha'ish Vol 3, 70:12 Since it is not *chushuv*.

617. See Shar Hatzion 552:2, Mishnah Berurah 552:4.

618. Mishnah Berurah 552:4

- One should decrease their normal drinking (except water)⁶¹⁹ by the *seudas hamafsekes*.⁶²⁰ One should make sure to drink enough throughout the day in order to be hydrated for the fast.
- One should not eat for pleasure or have special treats by the *seudas hamafsekes*.⁶²¹
- Many people eat a large meal a short time before the fast and then have a second meal as the *seudas hamafsekes* closer to the beginning of the fast (with *bentching* and a short break in between the two meals).⁶²²
 - ◆ The first meal doesn't need to have bread, as long as there is a break before the second meal, and one says a *bracha achrona*.
 - ◆ One should make sure to eat enough at the first meal to ensure that they will be able to fast properly.⁶²³
- The *minhag* is to eat a hard boiled egg with bread that is dipped into ash for the *seudas hamafsekes* (with no other cooked foods).⁶²⁴

619. Mishnah Berurah 552:15

620. Mishnah Berurah 552:4

621. Kovetz Halachos 16:16

622. Rama 552:9, Mishnah Berurah 552:21, Shiurei Halacha 47:4. See Aruch Hashulchan 291:8.

623. Rama 552:9

624. Rama 552:5-6

- ◆ One who doesn't like the taste of hard boiled eggs can eat lentils instead.⁶²⁵
- ◆ Some have the *minhag* to use a bagel as the bread for the *seudas hamafsekes* as it is round and a food of *aveilus*.⁶²⁶
- One should say “this is the Tisha B'Av meal”.⁶²⁷
- One should sit on the floor while eating the *seudas hamafsekes*.⁶²⁸ However, many people sit on chairs that are less than three *tefachim* tall (approximately 12 inches)⁶²⁹ or use a cushion.⁶³⁰
- One can sit on steps even if it is more than 12 inches off the ground.⁶³¹
 - ◆ One who is unable to sit in a low chair (e.g. sick or pregnant) can sit in a regular chair. However, they should try to sit in a different place than they normally do (e.g. different area by the table).⁶³²
 - ◆ One may sit on a normal chair after they finish the *seudas hamafsekes* until *shkiya* (sunset).⁶³³

625. Halachos of The Three Weeks (Rav Cohen) pg 111

626. Piskei Teshuvos 552:27

627. Mishnah Berurah 552:16

628. Shulchan Aruch 552:7

629. See Igros Moshe O.C. Vol 1, 136, Shiurin Shel Torah pg 63, Orchos Rabbeinu Vol 2, pg 139 one doesn't need to be exact on the measurement.

630. Kovetz Halachos 16:3, 19:7. See Mishnah Berurah 554:11.

631. Mekadeish Yisroel pg 268

632. Kaf Hachaim 552:38, Kovetz Halachos 19:8

633. Mishnah Berurah 552:18, Igros Moshe O.C. Vol 5, 9:4. However, see Shevet

- One does not need to remove their shoes until *shkiya*.⁶³⁴
- If one only eats the egg (dipped in ashes) without bread, then the meal that they ate before is considered the *seudas hamafsekes* and all the restrictions of the *seudas hamafsekes* apply to the first meal.⁶³⁵
- One should try to have in mind or say before *bentching* that they are not accepting the fast until *shkiya*.⁶³⁶
 - ◆ One who didn't have in mind to accept the fast (even if they weren't planning to eat or drink more) may eat and drink but not have a meal with bread and two cooked foods. They can eat other foods as a snack or wash and eat bread with one cooked food.⁶³⁷
- One who is eating a full meal with many cooked foods and didn't realize that it is almost *shkiya*, and doesn't have enough time to *bentch*, take a short break, and wash again, should sit on the floor (or a low chair) and eat bread dipped in ash without an egg.⁶³⁸
- One who accidentally ate two cooked foods by the

Halevi Vol 10, 83, Shoshanas Yisroel 11:20, Mekadeish Yisroel 209, who are lenient *bein hashmashos*.

634. Rama 552:7

635. Mishnah Berurah 552:22, Piskei Teshuvos 552:24, Shiurei Halacha 47:4

636. Mishnah Berurah 553:2, Aruch Hashulchan 553:2

637. Mishnah Berurah 553:2, Shar Hatzion 552:18

638. Shoshanas Yisroel 11:17

seudas hamafsekes doesn't need to *bentch*, take a short break, and wash again (in order to have a proper *seudas hamafsekes*). However, if they are able to, they should do so.⁶³⁹

- One who is drinking water for hydration purposes and not to quench their thirst (meaning they would not be drinking if they wouldn't be fasting) should add some juice or powder to the water or say a bracha on a different food or drink that is *shehakol* as it is questionable if a bracha is said on the water.⁶⁴⁰ If one doesn't have another food or drink to say a bracha on, they should not say a bracha on the water. A *bracha achrona* is not said on the water.⁶⁴¹
- Even after Tisha B'av begins, one can do basic cleaning up from the *seudas hamafsekes*.⁶⁴²
- The usual *seudas hamafsekes* restrictions do not apply on Shabbos. At the last meal before the fast, which is *seudas shelishis*, one may eat meat and drink wine and eat whatever food they want.⁶⁴³



639. Shoshanas Yisroel 11:18

640. Mekadeish Yisroel Yomim Noraim 264:2, Shiurei Halacha 47:7. See Mishnah Berurah 204:40.

641. Kovetz Halachos Yomim Noraim 24:12. See Shevet Halevi Vol 10, 42:12.

642. Mekadeish Yisroel 4:58, 4:63

643. Shulchan Aruch 552:10

❧ Tisha B'av ❧

- Tisha B'av is a day that we commemorate and mourn five tragedies that happened to the Jewish people.⁶⁴⁴
 1. It was decreed that the Jews in the desert wouldn't be able to enter Eretz Yisroel and would die over a 40 year period.
 2. The first Beis Hamikdash was destroyed.
 3. The second Beis Hamikdash was destroyed.
 4. The city of Beitar was captured and destroyed with tens of thousands of Jews being killed.
 5. Turnus Rufus plowed the site of the Beis Hamikdash.
- The following additional restrictions⁶⁴⁵ begin at *shkiya*:⁶⁴⁶
 1. Eating and drinking.
 2. Washing.
 3. Anointing.
 4. Wearing leather shoes.
 5. Learning Torah.
 6. Extending greetings.⁶⁴⁷

644. See Taanis 26a.

645. Shulchan Aruch 554:1

646. Shulchan Aruch 553:2

647. Shulchan Aruch 554:20

7. Working.⁶⁴⁸
 8. Sitting on a chair.⁶⁴⁹
 9. Pleasurable and distracting activities.⁶⁵⁰
- The halachos pertaining to a husband and wife on Tisha B'Av are beyond the scope of this work. A Rabbi should be consulted.⁶⁵¹
 - One who properly mourns the destruction of Yeruashalayim will witness its rebuilding.⁶⁵²



648. Shulchan Aruch 554:22

649. Rama 559:3. See Igros Moshe O.C. Vol 5, 9:4.

650. See Shulchan Aruch 554:21.

651. See Kovetz Halachos 18:15, Aruch Hashulchan 554:17, Shiurei Halacha 57:1, Keser Shlomo pg 303 for when Tisha B'av is on Shabbos.

652. Shulchan Aruch 554:25, Aruch Hashulchan 554:22

❧ Eating & Drinking ❧

- Men and women who are *bar* or *bas mitzvah*, are required to fast.⁶⁵³
- There is no source for fasting three fasts (or at all) before becoming *bar* or *bas mitzvah*.⁶⁵⁴
- Many poskim say that pregnant and nursing women are required to fast unless they feel weak or slightly sick (e.g. feeling faint or a headache).⁶⁵⁵
 - ◆ Some poskim say that a pregnant woman should not fast at all as this can cause dehydration, especially during the summer.⁶⁵⁶
 - ◆ A woman who is nursing and is concerned that her milk supply will decrease due to fasting, should eat and drink as needed.⁶⁵⁷ If possible, she should eat and drink *shiurim*.⁶⁵⁸

653. Shulchan Aruch 550:1, 554:5

654. Chayei Adam 133:6, Aruch Hashulchan 554:7, Halichos Shlomo 13:11, Kovetz Halachos 1:15, Mekadeish Yisroel 4:29

655. Aruch Hashulchan 554:7, Kovetz Halachos 17:3, Halichos Shlomo 16:1, Shoshanas Yisroel 12:9. See Mekadeish Yisroel 221.

656. See Halichos Shlomo 16:1, Evan Yisroel Vol 7, 36:4, Vol 9, 62:10, Mekadeish Yisroel 221, as heard from Rav Dovid Cohen that this is the *mesorah* from many *gedolim*, and applies to nursing women too. If there is a chance that she will have to nurse, she is considered nursing.

657. Halichos Shlomo 16:2, Kara Alei Moed pg 75 quoting the Chazon Ish. See Sharei Teshuvah 554:6. Shoshanas Yisroel 12:15.

658. Kovetz Halachos 17:4, Shoshanas Yisroel 12:3, 12:15

- ◆ *Shiurim* are approximately one ounce of liquid or food every 4 minutes. If one is able to wait 9 minutes in between, they should do so. The amount of drink and food do not combine and one can eat one ounce and drink one ounce at the same time.⁶⁵⁹ A *bracha achrona* is not said when only drinking *shiurim*.⁶⁶⁰
- ◆ There is no need to feed the baby with a bottle to avoid nursing, which would require eating and drinking.⁶⁶¹
- A woman within 30 days of childbirth is exempt from fasting.⁶⁶²
- One who needs to care for young children should consult a Rabbi if they are required to fast.
- One who feels sick enough to require bed rest, even if not actually in bed (meaning they are not functioning normally), should not fast (e.g. fever, dizzy, or a migraine).⁶⁶³
- Slight headaches or mildly not feeling well is part of

659. See Biur Halacha 554:6, Shoshanas Yisroel 12:3, Safah Berurah Yom Kippur pg 39, Keser Shlomo pg 297.

660. See Mishnah Berurah 210:1.

661. Kovetz Halachos 17:4

662. Aruch Hashulchan 554:8, Kovetz Halachos 17:1. The same applies to a woman who miscarried and is still recovering.

663. Shulchan Aruch 554:6, Avnei Nezer O.C. 540, Aruch Hashulchan 554:7, Mishnah Berurah 554:11, 16, Kovetz Halachos 17:6. See Chut Shuni Shabbos Vol 4, pg 261.

fasting and does not exempt a person from fasting. However, one who feels much worse than they normally do when fasting is exempt from fasting.⁶⁶⁴

- If fasting might be detrimental to one's health (e.g. an elderly person or someone on medication) they are exempt from fasting.⁶⁶⁵ A Rabbi should be consulted.
- A diabetic, both type 1 and type 2, should not fast on Tisha B'av.⁶⁶⁶
- One who is exempt from fasting does not need to fast at all (even a few hours), and they do not need to eat and drink *shiurim*.⁶⁶⁷ Additionally, even if they want to be strict and fast, they should not do so.⁶⁶⁸
- If one is feeling well, but is concerned that fasting will cause them to become sick (e.g. migraine), they can eat and drink *shiurim*.⁶⁶⁹ The same applies to one who needs to eat in order to not take medication on an empty stomach.⁶⁷⁰
 - ◆ *Shiurim* are approximately one ounce of liquid or food every 4 minutes. If one is able to wait

664. Igros Moshe O.C. Vol 4, 114, Kovetz Halachos 17:6

665. See Mishnah Berurah 554:16, Shoshanas Yisroel 12:19.

666. Shoshanas Yisroel 12:17, as heard from Rav Dovid Cohen. Even on Yom Kippur they should not fast, rather they should eat and drink *shiurim*. A Rabbi should be consulted regarding Yom Kippur.

667. Aruch Hashulchan 554:7, Halichos Shlomo 16:1. See Kovetz Halachos 17:4-6.

668. Mekadeish Yisroel 215

669. Kovetz Halachos 17:7, Shoshanas Yisroel 12:3. See Biur Halacha 554:6.

670. Shoshanas Yisroel 12:24

9 minutes in between, they should do so. The amount of drink and food do not combine and one can eat one ounce and drink one ounce at the same time.⁶⁷¹ One who only needs to drink and not eat should do so. However, one who exempt from fasting can eat and drink.

- A husband should stay home to help his wife take care of the children, rather than go to shul on Tisha B'av.⁶⁷²
- Doctors, nurses, and Hatzalah members should ask their Rabbi if they are obligated to fast.⁶⁷³
- One does not need to take off a day from work even if going to work will cause them to get sick enough to be exempt from fasting.⁶⁷⁴
- One may take any medication that does not have a good taste. If one wants to take medicine that has a good taste, they should consult a Rabbi. One can drink a bit of water to help swallow a pill. There is no need to make the water taste bad or bitter.⁶⁷⁵
- One who is exempt from fasting should only eat

671. See Biur Halacha 554:6, Shoshanas Yisroel 12:3, Safah Berurah Yom Kippur pg 39, Star-K.

672. Kovetz Halachos 17 footnote 12, Maseh Ish Vol 3, pg 130 quoting the Chazon Ish, Mekadeish Yisroel 4:23

673. Halichos Shlomo 13:12

674. Igros Moshe O.C. Vol 4, 114

675. Kovetz Halachos 2:8, 17:14, Halichos Shlomo 16:3, Teshuvos Vi'hanhagos Vol 3, 156. It seems the same applies to caffeine pills (see Keser Shlomo pg 324).

simple foods and not eat any treats.⁶⁷⁶ Meat, poultry, and wine aren't permitted.⁶⁷⁷ If it is needed, a Rabbi should be consulted.

- One who is exempt from fasting still has the other restrictions of Tisha B'av.
- Those exempt from fasting should know the following halachos:
 - ◆ When washing for bread, they should wash as usual until their wrists.⁶⁷⁸
 - ◆ They should say *Nacheim* (before "*u'vinei Yerushalayim*") in *bentching*.⁶⁷⁹ If one forgot to say it, they do not repeat *bentching*.⁶⁸⁰
 - ◆ Three men who are permitted to eat on Tisha B'av (e.g. in a nursing home) shouldn't eat together, as that would require a *zimun*.⁶⁸¹
- One can touch, cook, and serve food on Tisha B'av.⁶⁸²
- One may not use mouthwash or brush their teeth on Tisha B'av. However, one who is extremely

676. See Chayei Adam 133:6.

677. Shoshanas Yisroel 12:2

678. Kovetz Halachos 17:11, Halichos Shlomo 16:5, Tzitz Eliezer Vol 18, 17:6, Rivivos Ephraim Vol 1, 348

679. Rama 557:1, Chayei Adam 135:23, Aruch Hashulchan 557:3, Kovetz Halachos 17:13

680. Mishnah Berurah 557:5

681. Piskei Teshuvos 554:52

682. Shoshanas Yisroel 12:31. See Mishnah Berurah 612:32.

uncomfortable may do so, but they must keep their head bent downwards so that they do not swallow water.⁶⁸³



683. Mishnah Berurah 567:11, Kovetz Halachos 18:21, Shoshanas Yisroel 13:29, Minchas Yitzchok Vol 4, 109. However, see Shmaita D'moshe 554:2.

❧ Washing ❧

- One may not wash any part of their body (even a finger) in cold or hot water on Tisha B'av.⁶⁸⁴
- One should wash *negel vasser* on the morning of Tisha B'Av until the knuckles where the fingers meet the hand.⁶⁸⁵ One does not need to be overly cautious that the water does not go slightly past their knuckles.⁶⁸⁶
 - ◆ One who always washes each hand four times in the morning, may do so (until the knuckles where the fingers meet the hand).⁶⁸⁷
 - ◆ The same applies to one who sleeps (more than 30 minutes in a bed) during the day.⁶⁸⁸
- In the morning, while one's hands are still moist, they can place them over their eyes. If one has mucus or dirt by their eyes they can wash it away as they normally do.⁶⁸⁹

684. Shulchan Aruch 554:7

685. Shulchan Aruch 554:10

686. Mekadeish Yisroel 247:2, Orchos Rabbeinu Vol 2, pg 139, 207, Shiurei Halacha 49:4

687. Kovetz Halachos 18:2, Mateh Ephraim 613:5

688. Shoshanas Yisroel 13:18, Bathing and Showering in Halacha pg 147

689. Shulchan Aruch 554:11, Mishnah Berurah 554:22 One who needs to wash their face and will not be able to function normally, may do so.

- One who uses the bathroom can wash their hands (until the knuckles where the fingers meet the hand) even if their hands remain clean.⁶⁹⁰ However, many suggest touching a normally uncovered area with both hands, as that would definitely allow washing those hands (until the knuckles).⁶⁹¹
 - ◆ One who always washes each hand three (or four) times after using the bathroom, may do so (until the knuckles where the fingers meet the hand).⁶⁹²
 - ◆ One who only enters the bathroom without using it should not wash their hands, even if they normally do so.⁶⁹³
- A *kohein* who is *duchening* (by Mincha), should have his hands washed until his wrist. No bracha is said.⁶⁹⁴
- Some poskim say that one who goes to a funeral should wash their hands afterwards (until the knuckles

690. Kovetz Halachos 18:3, Aruch Hashulchan 613:3

691. Aruch Hashulchan 613:3, Shiurei Halacha 49:2

692. Kovetz Halachos 18:3, Halichos Shlomo 15:3. See Mishnah Berurah 4:39 there is no need to wash three times after using the bathroom during the year. However, see Sharei Teshuvah 7:1.

693. Shoshanas Yisroel 13:20. See Igros Moshe E.H. Vol 1, 114, Chazon Ish O.C. 17:4, Darkei Teshuvah in Sefer Ois Chaim Vishalom pg 197, Rav Meir Arik in Eretz Tzvi Vol 1, 110-111, Gevuros Eliyahu O.C. 1:3, Minchas Yitzchok Vol 1, 60, Rav Sheinberg in Chidushei Basra Pesuchim pg 125, Rav Shmuel Kamenetzky in Sefer Zichron Chaim Yehoshua, Bigdei Chamudos 5782 pg 9, Ohr Litzion Vol 1, 1, Hilchos Yom B'yom Tefillah Vol 1, pg 126-128 for the status of our bathrooms. Also see Yabia Omer Vol 3, 2, Teshuvos Vihanhagos Vol 1, 3.

694. Kovetz Halachos 18:4, Mishnah Berurah 613:7

where the fingers meet the hand).⁶⁹⁵ One should wash their hands using a cup, pouring three times on each hand alternating hands (like when washing in the morning).⁶⁹⁶

- ◆ After washing one's hands, any water that remains in the washing cup should be poured out. The washing cup should then be turned upside down, and not be handed to the next person.⁶⁹⁷
- ◆ Some people let their hands air dry and do not use a towel.⁶⁹⁸
- ◆ The above applies to one who goes to a cemetery.⁶⁹⁹
- Any part of the body that gets dirty or very sweaty⁷⁰⁰ can be washed.⁷⁰¹ One should have in mind to not enjoy the washing.⁷⁰² It seems the same applies to one who always washes their hands when they come home due to germs.⁷⁰³
 - ◆ One can use wet wipes or baby wipes to clean themselves.⁷⁰⁴

695. Kovetz Halachos 18:5, Mishnah Berurah 4:39, 4:43. However, see Shoshanas Yisroel 13:26.

696. Mishnah Berurah 4:39

697. Rav Akiva Eiger Y.D. 376:4

698. Kaf Hachaim 4:78

699. Shoshanas Yisroel 13:26

700. Shoshanas Yisroel 13:15. See Mishnah Berurah 613:2.

701. Shulchan Aruch 554:9, Mishnah Berurah 613:1

702. Mishnah Berurah 613:1

703. See Mekadeish Yisroel 2:165.

704. Mekadeish Yisroel 4:34

- ◆ A woman can use a wet cloth or wet wipe etc. to remove unwanted makeup.⁷⁰⁵
- One who touches a sweaty part of their body should not wash their hand, rather they should clean their hand on a hard surface or tissue.⁷⁰⁶ This is in order to learn Torah or to say brachos, however, for davening, one must wash their hand with water (until the knuckles where the fingers meet the hand).⁷⁰⁷
- ◆ One who touched their shoe (even non-leather) should wash the area of the hand that touched the shoe.⁷⁰⁸ Some poskim say to wash the hand that touched the shoe (until the knuckles where the fingers meet the hand).⁷⁰⁹
- One may not use the *mikvah* on Tisha B'av for any reason.⁷¹⁰
- One who wants to prepare food for after the fast (after midday)⁷¹¹ may do so even though their hands will get wet (e.g. washing meat or vegetables).⁷¹² The same

705. As heard from Rav Yisroel Dovid Harfenes (Mekadeish Yisroel)

706. Kovetz Halachos 18:6, Mishnah Berurah 4:61, 92:29

707. Mishnah Berurah 4:61, 92:29, 613:6

708. Halachos of The Three Weeks (Rav Cohen) pg 127, Shiurei Halacha 49:6, Mishnah Berurah 614:14. See Mishnah Berurah 553:6 to wipe that area with a dry cloth or tissue. However, see Shoshanas Yisroel 13:24.

709. See Bathing and Showering in Halacha pg 163, Mekadeish Yisroel Yamim Noraim 327.

710. See Mishnah Berurah 613:30, Mekadeish Yisroel 249.

711. Mekadeish Yisroel 4:40, Shiurei Halacha 49:1

712. Mishnah Berurah 554:19

applies if one is preparing food for a child or a sick person, even before midday.⁷¹³

- ◆ One who needs to wash dishes (after midday)⁷¹⁴ may do so even though their hands will get wet from the water.⁷¹⁵ One should use cold water (or warm if needed). It is preferable to wear gloves.⁷¹⁶
- ◆ The same applies to one who needs to wash their child (below the age of chinuch) in a bath.⁷¹⁷
- One may use soap if it is needed to remove dirt.⁷¹⁸
 - ◆ One who always uses soap when washing their hands (e.g. after the bathroom or after changing a diaper) may do so on Tisha B'av, if not doing so will cause them to feel dirty.⁷¹⁹
- One can wash their hands before Mincha (until the knuckles where the fingers meet the hand).⁷²⁰
- One can wash for medical purposes (e.g. to clean a wound).⁷²¹

713. Mekadeish Yisroel 4:40, Shiurei Halacha 49:1

714. Mekadeish Yisroel 4:40 Or earlier if it is needed to cook (e.g. for a child).

715. Kovetz Halachos 18:9, Ashrei Ha'ish Vol 3, 71:4

716. Shoshanas Yisroel 13:28, Mekadeish Yisroel 4:40, Shiurei Halacha 49:1 One can also avoid washing their hands by using a dishwasher.

717. Shoshanas Yisroel 13:28, Mekadeish Yisroel 4:40

718. See Shulchan Aruch 554:15.

719. Kovetz Halachos 18:10 until the knuckles where the fingers meet the hand or in a dirty area. See Ohr Litzion Vol 3, 29:13.

720. Mishnah Berurah 554:21

721. Mishnah Berurah 554:26. Hot water is permitted if needed.

- ◆ One can soak their foot in water to relieve an ingrown toenail if needed.
- Some poskim allow fixing one's hair with their moist (but not wet) hands or a moist brush.⁷²² One may not wet their hands for this purpose, rather it can be done after washing one's hands in a permitted way (e.g. after using the bathroom).
- ◆ A dry brush can be used according to all.⁷²³
- It is questionable if one can use dry shampoo spray, hairspray or hair gel on Tisha B'av. It seems if one is embarrassed to go outside without it, it would be permitted if they are careful that the spray or gel only goes onto their hair and doesn't get their head wet.⁷²⁴
- One is allowed to walk in the rain on Tisha B'av if getting wet is unintentional. One should be careful that rain doesn't enter their mouth.⁷²⁵



722. Mekadeish Yisroel 2:171, 4:42, Shevet Kahasi Vol 1, 176:1. However, see Aruch Hashulchan 554:14.

723. Aruch Hashulchan 554:14

724. As heard from Rav Yisroel Dovid Harfenes. See Mekadesh Yisroel 2:171, 4:42:2, 4:43, 175.

725. Bathing and Showering in Halacha (Rav Abramson) pg 168

❧ Anointing ❧

- One may not anoint any part of their body with anything (e.g. moisturizer) for pleasure on Tisha B'av.⁷²⁶
- Powders are permitted (e.g. baby powder).⁷²⁷
- One can use deodorant to prevent sweating. This includes stick, gel, and spray deodorants.⁷²⁸
- Perfume is not permitted.⁷²⁹
- One can anoint for medical purposes (e.g. cream on a wound or treating a sunburn).⁷³⁰
 - ◆ One can use moisturizer if their hands are very dry.⁷³¹
 - ◆ One can use chapstick if their lips are very dry.⁷³²
 - ◆ One can use sunscreen (spray or cream) to prevent a sunburn.⁷³³

726. Shulchan Aruch 554:1, Mishnah Berurah 554:28 if it is done for pleasure.

727. Shiurei Halacha 49:10, Mishnah Berurah 554:28

728. Rav Moshe Feinstein in Moedei Yeshurin pg 141, Kovetz Halachos 18:11, Halichos Shlomo 14:56, Biur Halacha 554:15 “*sicha*”

729. Mekadeish Yisroel 4:43

730. Shulchan Aruch 554:15, Mekadeish Yisroel 4:43

731. Kovetz Halachos 18:13

732. Kovetz Halachos 18:12

733. As heard from Rav Shmuel Fuerst

- ◆ Women should not put on any makeup on Tisha B'av.⁷³⁴
- Bug spray is permitted.⁷³⁵
- Spraying air freshener to remove a bad smell is permitted.⁷³⁶



734. Kovetz Halachos 18:14, Shoshanas Yisroel 13:35, Shiurei Halacha 49:10. See Shulchan Aruch Y.D. 381:6, Shar Hatzion 554:44. Safah Berurah pg 26 If makeup is being used to cover up a blemish and she is embarrassed to go outside, then it is permissible.

735. Shevet Kahasi Vol 2, 191:4

736. Nitei Gavriel 73:7

❧ Wearing Leather Shoes ❧

- One may not wear leather shoes on Tisha B'av.⁷³⁷ Non leather shoes that are comfortable and look like leather are allowed to be worn.⁷³⁸
- Children below the age of chinuch (approximately six years old) can wear leather shoes.⁷³⁹
- If needed for medical purposes, one can wear leather shoes.⁷⁴⁰
 - ◆ A pregnant woman whose Tisha B'av shoes do not fit properly can wear leather shoes that fit properly.⁷⁴¹
- Non leather shoes with a leather logo or design are allowed to be worn.⁷⁴²
- One can make the bracha of *"she'asah li kol tzorki"* even though they aren't wearing leather shoes.⁷⁴³

737. Shulchan Aruch 554:16.

738. Mishnah Berurah 554:30, Kovetz Halachos 18:16

739. Kovetz Halachos 18:20. See Igros Moshe Y.D. Vol 1, 224, Chachmas Adam 152:17, Shiurei Halacha 50:3.

740. Shulchan Aruch 614:3

741. Shoshanas Yisroel 13:39

742. Kovetz Halachos 18:17, Shmaita D'moshe 554:7. Even leather shoe laces are permitted. See Kaf Hachaim 554:75.

743. Mishnah Berurah 554:31, Shar Hatzion 554:39, Kovetz Halachos 20:3. However, see Teshuvos Vi'hanhagos Vol 1, 6, Yabia Omer Vol 5, 25.

- Leather inserts (e.g. orthotics) are allowed to be worn in non leather shoes.⁷⁴⁴
- If one only has leather shoes and must go outside, they may wear the leather shoes, however, they should put sand or something similar in their leather shoes to make them uncomfortable, and take them off as soon as possible.⁷⁴⁵
- One who has new non leather shoes can wear them on Tisha B'av.⁷⁴⁶
- Leather clothing besides shoes are permitted (e.g. a belt or watch band).
- A leather couch and other leather items can be used.⁷⁴⁷



744. See Shoshanas Yisroel 13:41, Shulchan Aruch 614:3.

745. See Shulchan Aruch 554:17, Mishnah Berurah 554:33, Shoshanas Yisroel 13:38.

746. Kovetz Halachos 18:18

747. See Rama 614:2, Mishnah Berurah 614:9.

❧ Learning Torah ❧

- Men and women⁷⁴⁸ may not learn most Torah subjects on Tisha B'Av. The reason is that Torah learning inherently brings one to joy (*simcha*), and it is a distraction from mourning the loss of the Beis Hamikdash.⁷⁴⁹
 - ◆ This applies to children as well.⁷⁵⁰
- All forms of learning including speaking, reading, writing, and listening (even to recordings) are not permitted.⁷⁵¹
- One may not *passen* if it isn't needed on Tisha B'av.⁷⁵²
- Children (of all ages) are allowed to say *Krias Shema* by a *vacht nacht* on Tisha B'av (even while it is still day), for a *bris* that will be on the 10th of Av.⁷⁵³
- One is allowed to learn Torah subjects that remind us of the loss of the Beis Hamikdash and the other

748. Kovetz Halachos 20:22, Shoshanas Yisroel 13:5, Rivivos Ephraim Vol 2, 155, Rav Chaim Kanievsky in Nechamas Yisroel 34:122

749. Shulchan Aruch 554:1, Magen Avraham 554:23, Aruch Hashulchan 554:3, Shiurei Halacha 51:1

750. See Igros Moshe Y.D. Vol 1, 224, Magen Avraham 554:2, Biur Halacha 554:1, Mishnah Berurah 554:2.

751. See Shulchan Aruch 554:4.

752. Mishnah Berurah 554:5

753. Shoshanas Yisroel 13:7 Candies can be given to the children.

tragedies that have happened to *Klal Yisroel*.⁷⁵⁴ The following are permitted:⁷⁵⁵

- ◆ Sefer Iyov.
- ◆ Megilas Eichah.
- ◆ Sefer Yirmiyahu (The parts related to the churban and not the consolation).
- ◆ Kinnos.⁷⁵⁶
- ◆ Gittin 55b-58a.
- ◆ Sanhedrin 96a-104b.
- ◆ Moed Kattan 13b-29a (third perek).
- ◆ Zvuchim 100a-b.⁷⁵⁷
- ◆ End of Taanis Talmud Yerushalmi which discusses the destruction of the Beis Hamikdash.⁷⁵⁸
- ◆ Historical accounts of the destruction of the Beis Hamikdash or other tragedies that have happened to *Klal Yisroel* (e.g. Holocaust books).
- ◆ Stories about *tzaddikim*.⁷⁵⁹

754. Safah Berurah pg 27

755. See Shulchan Aruch 554:1,2, Mishnah Berurah 554:3, Safah Berurah pg 28.

756. Rama 559:2

757. Shoshanas Yisroel 13:10

758. Kitzur Shulchan Aruch 124:5

759. Halichos Shlomo 15:36. However, see Mekadeish Yisroel 4:82 only after *chatzos hayom*.

- ◆ Halachos of Tisha B'av and mourning (*aveilus*).⁷⁶⁰
- ◆ Some poskim allow learning *mussar* if it will bring the person to do *teshuvah*.⁷⁶¹
- ◆ Videos about the destruction of the Beis Hamikdash.⁷⁶²
- ◆ The *tzibbur* can listen to *krias hatorah* on Tisha B'Av. The *baal koreh* may also prepare his *leining* on Tisha B'Av.⁷⁶³
- ◆ One may not be *mavir sedrah*.⁷⁶⁴
- Permitted subjects should not be learned in depth (*iyun*).⁷⁶⁵
- One can learn permitted subjects with a *chavrusa*.⁷⁶⁶
- The *minhag* is to have public *shiurim* on permitted subjects.⁷⁶⁷
- All *pesukim* brought in the siddur as part of davening may be said on Tisha B'Av if one normally says them.⁷⁶⁸

760. Leket Yosher pg 110, Halichos Shlomo 15:36

761. Shiurei Halacha 51:4, Rivivos Ephraim Vol 1, 386

762. Shoshanas Yisroel 13:8

763. Mishnah Berurah 554:8

764. Shar Hatzion 554:11

765. Mishnah Berurah 554:4. However, see Kovetz Halachos 20:14.

766. Kovetz Halachos 20:21

767. Mekadeish Yisroel 289, Kovetz Halachos 20:20

768. See Shulchan Aruch 554:4, Mishnah Berurah 554:6, Mekadeish Yisroel 282, Shiurei Halacha 51:2.

- Some allow Tehillim to be said after midday.⁷⁶⁹ Tehillim for a sick person or by a funeral is permitted even before midday.⁷⁷⁰
- One who normally says *Krias Shema Al Hamitah* can do so on Tisha B'av.⁷⁷¹
- One who missed *zman Krias Shema* can still say it afterwards.⁷⁷²
- One who committed to saying *Perek Shira* for 40 consecutive days, should wait until after the fast is over to say it.⁷⁷³ However, some poskim allow one to say *Nishmas* on Tisha B'av.⁷⁷⁴
- One who needs to say *birchas hagomel* should do so by Mincha.⁷⁷⁵
- A boy whose *bar mitzvah* is on Tisha B'av should get his *aliyah* by Mincha. The father can say *baruch shepatrani*.⁷⁷⁶
- One should not engage in any books, podcasts, and other media that are not related to Tisha B'av or tragedies that have happened to *Klal Yisroel*, (including

769. Kovetz Halachos 20:18, Halichos Shlomo 15:8, Shoshanas Yisroel 13:11. See Mishnah Berurah 554:7. However, see Shmaita D'moshe pg 431.

770. Kovetz Halachos 20:18, Orchos Rabbeinu Vol 2, pg 142, Shoshanas Yisroel 13:11

771. Kovetz Halachos 20:16, Shoshanas Yisroel 13:13. See Shiurei Halacha 51:2.

772. Halichos Shlomo 15:7

773. Toras Hamoedim pg 159

774. As heard from Rav Yisroel Dovid Harfenes (Mekadeish Yisroel)

775. Halichos Shlomo 15:29, Kaf Hachaim 559:38

776. Halichos Shlomo 15:8, Shoshanas Yisroel 13:74

news, science, and math), as it is a distraction from the mourning of the Beis Hamikdash.⁷⁷⁷

- However, after midday, one can be lenient. They should pause every 30 minutes to remember that we are mourning.⁷⁷⁸



777. See Aruch Hashulchan Y.D. 384:9, Shiurei Halacha 51:1.

778. Teshuvos Vi'hanhagos Vol 7, 66, Mekadeish Yisroel 266, Shoshanas Yisroel 13:65 if needed (e.g. to study for a test).

Extending Greetings

- One may not extend greetings on Tisha B'av.⁷⁷⁹
- Someone who does greet another person on Tisha B'av due to not knowing the halacha, should be responded to in a serious and solemn tone.⁷⁸⁰
- Examples of greetings are:
 - ◆ “*Shalom (aleichem)*”.⁷⁸¹
 - ◆ “Good morning”.⁷⁸²
 - ◆ “Hello” should not be said.⁷⁸³ However, when answering the phone it is permitted.⁷⁸⁴
 - ◆ “How are you” may not be said as a greeting.⁷⁸⁵ However, if one is checking to see how someone is feeling, then it is permitted.⁷⁸⁶

779. Shulchan Aruch 554:20

780. Shulchan Aruch 554:20. See Kaf Hachaim 554:94.

781. Shulchan Aruch 554:20, Aruch Hashulchan 554:18

782. Mishnah Berurah 554:41

783. See Shiurei Halacha 52:1. However, see Keser Shlomo pg 300 who allows this.

784. Kovetz Halachos 19:13

785. Halichos Shlomo 15:30

786. Kovetz Halachos 19:15, Mekadeish Yisroel 4:52:2 especially to check on one's parents.

- ◆ “Good night” can be said before one goes to sleep or when finishing a conversation.⁷⁸⁷
- ◆ “Goodbye” can be said.⁷⁸⁸
- ◆ Saying “*mazel tov*” is permitted.⁷⁸⁹
- ◆ Saying “*refuah sheleima*” is permitted.⁷⁹⁰
- One can say “good morning” to a non-Jew.⁷⁹¹
- Nodding one's head or waving in recognition of another person is permitted.⁷⁹²
- One should not be “*menachem avel*” on Tisha B'av before midday. However, if this is the final opportunity to do so, or one will not be in that location after midday, they can be *menachem avel* before midday (even the night of Tisha B'av) without saying words of comfort. “*Hamakom yenacheim eschem etc.*” can be said even before midday.⁷⁹³
- One may not give a gift on Tisha B'av.⁷⁹⁴

787. Kovetz Halachos 19:13, Shiurei Halacha 52:1

788. Kovetz Halachos 19:13, Shiurei Halacha 52:1

789. Kovetz Halachos 19:14

790. Kovetz Halachos 19:15

791. Mekadeish Yisroel 4:52 quoting Rav Chaim Kanievsky.

792. Kovetz Halachos 19:12, Shiurei Halacha 52:2

793. Igros Moshe O.C. Vol 5, 20:22, Shiurei Halacha 52:3

794. Mishnah Berurah 554:41

- Tzedakah can be given.⁷⁹⁵
- Ideally, food should not be sent to neighbors and friends unless it is needed.⁷⁹⁶



795. Kaf Hachaim 554:91

796. Mekadeish Yisroel 4:53

❧ Melacha ❧

- The *minhag*⁷⁹⁷ is to refrain from doing *melacha* (work) on Tisha B'av from *shkiya* (sunset) until *chatzos hayom* (midday).⁷⁹⁸
- *Melacha* on Tisha B'av is defined as any time consuming activity, even if it is a simple task (e.g. washing dishes).⁷⁹⁹
- Activities which are normally considered a *melacha* on Shabbos, but are not time consuming, can be done on Tisha B'av (e.g. lighting a candle or tying a knot).⁸⁰⁰
- Even after midday, one should not get so engrossed in *melacha* that they are distracted from mourning completely.⁸⁰¹
- One should not make their beds or clean the house (e.g. sweep the floors) before midday unless there is a need (e.g. to clean up a spill).⁸⁰²
 - ◆ One can do basic cleaning up from the *seudas hamafsekes*.⁸⁰³

797. Mishnah Berurah 554:45

798. Shulchan Aruch 554:22, Chayei Adam 133:15, Mishnah Berurah 554:43 as to not distract us from mourning the destruction of the Beis Hamikdash.

799. Rama 554:22, Mishnah Berurah 554:43

800. Rama 554:22

801. Mishnah Berurah 554:49

802. Aruch Hashulchan 559:9, Kovetz Halachos 19:1-2, Mekadeish Yisroel 4:63

803. Mekadeish Yisroel 4:58, 4:63

- One should postpone cooking for after the fast until after midday, unless it is needed for a child or a sick person.⁸⁰⁴ Other cooking besides for after the fast is permitted after midday.⁸⁰⁵
- Some poskim allow using a dishwasher to wash dishes, even before midday.⁸⁰⁶
- One can go shopping for food, even before midday.⁸⁰⁷
- Writing⁸⁰⁸ and typing is permitted if it doesn't cause one to get distracted from mourning.⁸⁰⁹
- *Melacha* can be done through a non-Jew as long as it isn't public or outdoors. Therefore, construction outdoors would not be allowed, however, fixing an air conditioner or sink indoors would be allowed.⁸¹⁰
 - ◆ One can have non-Jewish cleaning help come to their house on Tisha B'av.⁸¹¹
- If there will be a loss, then *melacha* may be permitted.⁸¹²

804. Shulchan Aruch 559:10, Mekadeish Yisroel 4:40

805. Shoshanas Yisroel 13:60

806. Kovetz Halachos 19:3

807. Kovetz Halachos 19:4, Kaf Hachaim 554:106

808. Kovetz Halachos 19:5. See Biur Halacha 554:22 “*al*”.

809. Shoshanas Yisroel 13:56

810. Aruch Hashulchan 554:20, Halachos of The Three Weeks (Rav Cohen) pg 142, Shoshanas Yisroel 58. See Biur Halacha 554:22 “*al*”. However, see Shiurei Halacha 53:3 who is lenient even outdoors if the non-Jewish worker is being paid a set amount for the work, and not by the hour.

811. See Biur Halacha 554:22 “*al*”, Mekadeish Yisroel 4:57, Shiurei Halacha 53:3.

812. Mishnah Berurah 554:48. See Igros Moshe O.C. Vol 4, 114 One does not need to take off a day from work even if going to work will cause them to get

A Rabbi should be consulted (e.g. about going to work or college).

- Even if one is permitted to do *melacha* on Tisha B'av, they will not see any bracha from it, even if done after midday.⁸¹³
- All business may not be done before midday, with the exception of buying and selling food items (e.g. grocery).⁸¹⁴
- Day camps and babysitters can be open on Tisha B'av even before midday, if needed (e.g. parents of the child are going to shul or need to rest in order to fast). They can accept payment for their services.⁸¹⁵
- One who is permitted to do *melacha*, or one who is cooking or driving etc. should listen to a shiur or stories about Tisha B'av or other tragedies that happened to the Jewish people.⁸¹⁶ The same applies to one who must travel by plane on Tisha B'av.



sick enough to exempt them from fasting.

813. Shulchan Aruch 554:24, Mishnah Berurah 554:49 This is only if they get distracted from mourning.

814. Shulchan Aruch 554:22, Kaf Hachaim 554:106

815. As heard from Rav Yisroel Dovid Harfenes (Mekadeish Yisroel). See Emes Li'yaakov 554:524, Toras Hamoedim pg 161 suggests giving the payment as a gift.

816. Mekadeish Yisroel 255 One is permitted to drive, even the night of Tisha B'av (e.g. to be with their family in their summer house).

❧ Sitting On A Chair ❧

- The *minhag* is to sit on the floor and not sit on normal chairs, couches, etc. until *chatzos hayom* (midday).⁸¹⁷
- Many people sit on chairs that are less than three *tefachim* tall (approximately 12 inches)⁸¹⁸ or use a cushion placed on the floor.⁸¹⁹
- Some say that one can sit on any chair that is lower than what they normally sit on.⁸²⁰
- One can sit on steps even if they are higher than 12 inches off the ground.⁸²¹
 - ◆ It is permitted to sit on the steps in front of an *Aron Kodesh*.⁸²²
- One who is unable to sit in a low chair (e.g. sick or pregnant) can sit in a regular chair. However, they should try to sit in a different place than they normally do.⁸²³

817. Rama 559:3, Mishnah Berurah 559:12, Kovetz Halachos 19:6

818. See Igros Moshe O.C. Vol 1, 136, Shiurin Shel Torah pg 63, 63.

819. Kovetz Halachos 16:3, 19:7, Shiurei Halacha 54:1. See Mishnah Berurah 554:11.

820. Halichos Shlomo 15:25, Orchos Rabbeinu Vol 2, pg 138

821. Mekadeish Yisroel 268

822. Shiurei Halacha 54:3

823. Kaf Hachaim 552:38, Kovetz Halachos 19:8

- A woman who is nursing can sit in a regular chair.⁸²⁴
- One who is visiting a patient or waiting in the hospital can sit on a regular chair if needed.⁸²⁵
- One can sit on a bed or couch if their feet are on it and not hanging off of it.⁸²⁶
- One can sit in a car if needed.⁸²⁷
- One can sit on a bus or train, even though many people stand while riding them during the year.⁸²⁸
- One doesn't need to stand for a Rebbe or an elderly person before midday.⁸²⁹



824. Kovetz Halachos 19:9

825. Mekadeish Yisroel 270

826. Kovetz Halachos 19:7 since it is laying and not sitting.

827. Shiurei Halacha 54:4

828. Kovetz Halachos 19:10, Shiurei Halacha 54:5, Kara Alei Moed 8:37 quoting Chazon Ish. However, see Halichos Shlomo 15:6 to ideally stand if possible.

829. Kovetz Halachos 19:11, Shmaita D'moshe 554:4. See Rama Y.D. 376:1.

❧ Pleasurable Activities ❧

- One should decrease their pleasure on Tisha B'av as much as possible.⁸³⁰
 - ◆ One who normally sleeps with two pillows should sleep with one.⁸³¹
- One may not go on trips or walks for pleasure (e.g. with friends or to go visit friends).⁸³²
 - ◆ For health purposes one may go walking by themselves.⁸³³
- One may not talk about enjoyable or funny things.⁸³⁴ Additionally, mundane conversation and schmoozing should not be done.⁸³⁵
- One should not walk in groups as this leads to schmoozing.⁸³⁶
- Notwithstanding the general prohibition of smoking during the year,⁸³⁷ some poskim allow those who

830. Rama 555:2

831. Rama 555:2, Mekadeish Yisroel 4:79 Only if one will still be able to sleep.

832. Shulchan Aruch 554:21, Aruch Hashulchan 554:18, Kovetz Halachos 19:18

833. Kovetz Halachos 19:18

834. Piskei Teshuvos 554:108

835. Shulchan Aruch 554:21, Mishnah Berurah 559:41, Kovetz Halachos 19:17

836. Mishnah Berurah 559:41

837. See Igros Moshe Y.D. Vol 2, 49, C.M. Vol 2, 76, Rav Dovid Feinstein in Kuntress Yad Dodi pg 305, Tzitz Eliezer Vol 17, 21, Shevet Halevi Vol 10,

smoke cigarettes to do so in private after *chatzos hayom*, if needed.⁸³⁸ However, electronic cigarettes which contain liquid (e.g. Juul) are different from regular cigarettes.⁸³⁹ A Rabbi should be consulted.

- Smelling enjoyable things isn't permitted (e.g. *besamim*).⁸⁴⁰ Spraying air freshener to remove a bad smell is permitted.⁸⁴¹
- One should not play games or cards. If it is necessary in order to continue fasting, a Rabbi should be consulted.⁸⁴²
- One should not engage in any books, podcasts, and other media that are not related to Tisha B'av or tragedies that have happened to *Klal Yisroel*, (including news, science, and math), as it is a distraction from the mourning of the Beis Hamikdash.⁸⁴³ However, after midday, one can be lenient. They

295, Minchas Shlomo Vol 2, 58:6, Be'er Moshe Vol 6, 160:9, Rivivos Ephraim Vol 8, 586, Teshuvos Vi'hanhagos Vol 3, 354, Minchas Asher Vol 1, 35-36.

838. Mishnah Berurah 555:8, Shoshanas Yisroel 13:55. Some allow regular cigarettes before *chatzos hayom* if there is a major need.

839. See Mekadeish Yisroel 4:81, Shoshanas Yisroel 13:55 who are strict. See Yalkut Yosef 494:20, Piskei Teshuvos 555:33 who are lenient but note that all pleasure should be minimized on Tisha B'av. Additionally, many do not allow smelling pleasant things on Tisha B'av, which would apply to the flavored smoke of electronic cigarettes.

840. Shulchan Aruch 559:7, Mekadeish Yisroel 4:80, 253.

841. Nitei Gavriel 73:6

842. Mekadeish Yisroel 4:83

843. See Aruch Hashulchan Y.D. 384:9.

should pause every 30 minutes to remember that we are mourning.⁸⁴⁴

- One should not hold a child if it will lead to playfulness. However, for the needs of the child it is permissible.⁸⁴⁵
- One can nap on Tisha B'av.⁸⁴⁶
- One doesn't need to dim or minimize the lights in their house on Tisha B'av.⁸⁴⁷



844. Teshuvos Vi'hanhagos Vol 7, 66, Mekadeish Yisroel 266, Shoshanas Yisroel 13:65 if needed (e.g. to study for a test).

845. Piskei Teshuvos 554:90. See Teshuvos Vi'hanhagos Vol 2, 251.

846. Kovetz Halachos 19:19

847. Kovetz Halachos 19:23

❧ Davening, Eicha & Kinos ❧

Maariv

- We remove the *percoches* from the *Aron Kodesh*.⁸⁴⁸
- We dim the lights in shul.⁸⁴⁹
- One should daven on Tisha B'Av in a serious and mournful tone.⁸⁵⁰
- The *chazzan* should not wear a *talis*.
- After Shemoneh Esrei, full *kaddish* is said with “*tiskabeil*”⁸⁵¹
- Megilas Eichah is read after *kaddish shaleim*.
 - ◆ Women should also hear Megilas Eicha.⁸⁵²
- One who is unable to come to shul on the night of Tisha B'Av should read Eichah themselves.⁸⁵³
- Many poskim say the one reading Megilas Eicha

848. Rama 559:2

849. Shulchan Aruch 559:3

850. Rama 559:1

851. Mishnah Berurah 559:4

852. Kovetz Halachos 20:1, Toras Hamoedim pg 170 quoting Rav Chaim Kanievsky that they are not obligated. See Teshuvos Vi'hanhagos Vol 2, 250 they can say it themselves.

853. Mishnah Berurah 559:5

should not say a bracha.⁸⁵⁴ Some say to make a bracha. Therefore, some people read from a *klaf* (parchment), as many allow for a bracha to be said in that case.⁸⁵⁵

- One should say Eicha quietly along with the *baal korei*.⁸⁵⁶
- Everyone says the second to last *pasuk* (5:21) of “*hashiveinu*” out loud in unison.⁸⁵⁷
- If a mistake was made in the reading of Eicha, one does not need to repeat it.⁸⁵⁸
- After Eicha is read, several *kinos* (liturgical poems that mourn the Beis Hamikdash and discuss other tragedies that have happened to *Klal Yisroel*) are recited followed by “*vi’atah kadosh*”.⁸⁵⁹ The *pasuk* beginning with the words “*u’va litzion*” is not said. The *pasuk* beginning with “*vi’ani zos*” is not said.⁸⁶⁰
- One can say the *kinos* at a slower pace than the rest of the shul. One may recite the *kinos* in any language that they would more easily understand.⁸⁶¹

854. Rama 490:9, Mishnah Berurah 490:19

855. Magen Avraham 490:9, Mishnah Berurah 490:19, Gra in Ma’aseh Rav 175, Piskei Teshuvos 559:1

856. Mishnah Berurah 559:15

857. Rama 559:1

858. Shoshanas Yisroel 13:64

859. Shulchan Aruch 559:2

860. Mishnah Berurah 559:6

861. Safah Berurah pg 34, Mekadeish Yisroel 4:106

- One who is saying *kinos* at a slower pace does not need to make up any missed *kinos*.⁸⁶² The same applies to one who took a bathroom break during *kinos*.⁸⁶³
- One can say *kinos* without a *minyan* if needed.⁸⁶⁴
- *Kaddish* without “*tiskabel*” is said.⁸⁶⁵
- *Aleinu* and *kaddish yasom* are said.
- One should not walk home from shul in groups as this leads to schmoozing.⁸⁶⁶
- Tehillim should not be said before *chatzos hayom*.⁸⁶⁷ Tehillim for a sick person or by a funeral is permitted even before *chatzos hayom*.⁸⁶⁸
- One who normally says *Krias Shema Al Hamitah* can do so on Tisha B'av.⁸⁶⁹
- “Good night” can be said before one goes to sleep.⁸⁷⁰

862. Mekadeish Yisroel 277

863. Mekadeish Yisroel 4:105

864. See Mekadeish Yisroel 276.

865. Mishnah Berurah 559:6

866. Mekadeish Yisroel 4:96:2, Mishnah Berurah 559:41

867. Kovetz Halachos 20:18, Halichos Shlomo 15:8, Shoshanas Yisroel 13:11. See Mishnah Berurah 554:7. However, see Shmaita D'moshe pg 431.

868. Kovetz Halachos 20:18, Orchos Rabbeinu Vol 2, pg 142, Shoshanas Yisroel 13:11

869. Kovetz Halachos 20:16, Shoshanas Yisroel 13:13

870. Kovetz Halachos 19:13

Shacharis

- See pg 121 for the halachos of washing hands, eyes, etc.
- One shouldn't say a bracha when putting on *tzitzis* the morning of Tisha B'Av.⁸⁷¹
- One can say the bracha of “*she'asah li kol tzorki*” even though they aren't wearing leather shoes.⁸⁷²
- *Talis* and Tefillin are not worn by Shacharis.⁸⁷³
- Some poskim allow one who always says “*karbonos*” to do so on Tisha B'Av.⁸⁷⁴
- *Tzitzis* should not be worn out on Tisha B'Av. This includes the garment and the strings.⁸⁷⁵
- *Tzitzis* should not be kissed during davening (e.g. during *Shema*).⁸⁷⁶
- The *shaliach tzibur* says *Aneinu* before “*rifaeinu*” during *chazaras hashatz* by Shacharis.⁸⁷⁷

871. Shulchan Aruch 555:1, Shiurei Halacha 48:4. See Mishnah Berurah 555:2, Halichos Shlomo 15:32 Some suggest sleeping in their *tzitzis* as one would definitely **not** say a bracha in such a case.

872. Mishnah Berurah 554:31, Shar Hatzion 554:39, Kovetz Halachos 20:3. However, see Teshuvos Vi'hanhagos Vol 1, 6, Yabia Omer Vol 5, 25.

873. Shulchan Aruch 555:1

874. Halachos of The Three Weeks (Rav Cohen) pg 151

875. Shulchan Aruch 555:1, Mekadeish Yisroel 4:97, Shiurei Halacha 48:3. Regarding if *tzitzis* should be worn out during the year; see Shach Y.D. 367:4, Aruch Hashulchan Y.D. 367:4 that the *minhag* is to tuck in the strings. However, see Elyah Rabbah 8:23, Mishnah Berurah 8:26 that one should not tuck in the strings. Also see Aruch Hashulchan 8:17.

876. Shiurei Halacha 48:3

877. Mishnah Berurah 557:3, Rama 565:3

- If he forgot to say *Aneinu*, he does not repeat *chazaras hashatz*, rather after finishing *chazaras hashatz* he says *Aneinu* out loud but without the concluding bracha.⁸⁷⁸
- Birchas Kohanim is not said.⁸⁷⁹
- Tachanun is not said.⁸⁸⁰
- Half *kadish* is said.⁸⁸¹
- One who needs to say *birchas hagomel* should do so by Mincha.⁸⁸²
- A boy who's *bar mitzvah* is on Tisha B'av should get his *aliyah* by Mincha. The father can say *baruch shepatrani*.⁸⁸³
- *Kinos* should be recited in a mournful tone and should ideally extend until around *chatzos hayom* (midday).⁸⁸⁴
- One can continue saying *kinos* after midday.⁸⁸⁵
- One who missed *zman Krias Shema* can still say it afterwards.⁸⁸⁶

878. Mishnah Berurah 119:19

879. Kitzur Shulchan Aruch 124:3

880. Shulchan Aruch 559:4 since Tisha B'av is called a Mo'ed (Yom Tov).

881. Kitzur Shulchan Aruch 124:3

882. Halichos Shlomo 15:29

883. Halichos Shlomo 15:8

884. Rama 559:3

885. Kovetz Halachos 20:5

886. Halichos Shlomo 15:7

- If necessary, one may say the *kinos* at a slower pace than the rest of the shul. One may recite the *kinos* in any language that they would more easily understand.⁸⁸⁷
- After *kinos*, “*ashrei*” is said, “*lamnatzeiach*” is not said, “*v’ani zos*” is not said in “*u’vah litzion*”.⁸⁸⁸
- *Shir shel yom* is not said.⁸⁸⁹
- A *bris* is done immediately after *kinos*, even if it is before midday.⁸⁹⁰
- One can nap after Shacharis (even after *chatzos hayom*), even though he didn’t wear Tefilin yet.⁸⁹¹
- One who isn’t fasting (e.g. sick) should not put on Tefilin by Shacharis, rather they should put it on by Mincha or before eating after *chatzos hayom*.⁸⁹²
- Some have the *minhag* to go to a cemetery on Tisha B’av after midday.⁸⁹³ This should not be done with other people as it leads to schmoozing.⁸⁹⁴

887. Safah Berurah pg 34

888. Mishnah Berurah 558:6

889. Kitzur Shulchan Aruch 124:3

890. Rama 559:7

891. Shoshanas Yisroel 13:70, Rivivos Ephraim Vol 3, 364

892. Kovetz Halachos 20:7, Shoshanas Yisroel 13:71

893. Rama 559:10. However, see Piskei Teshuvos 559:87 that many gedolim did not go. See Orchos Rabbeinu Vol 2, pg 141.

894. Mishnah Berurah 559:41

- Additionally, one should not go within four *amos* (approximately seven feet)⁸⁹⁵ of the graves.⁸⁹⁶
- See Kuntris Shana Halachos pages 36-40 for halachos of going to a cemetery.

Mincha

- We return the *peroches* to the *Aron Kodesh*.⁸⁹⁷
- Some say to daven Mincha as early as possible on Tisha B'av.⁸⁹⁸
- Before Mincha one should wash his hands until his knuckles.⁸⁹⁹
- *Talis* and Tefillin are worn during Mincha and should be put on with the normal brachos.⁹⁰⁰
 - ◆ One who doesn't wear a *talis gadol* should say a bracha on his *tzitzis* after midday (after moving the strings around) or listen to the bracha of one who does, in order to exempt himself from the bracha on his *tzitzis*.⁹⁰¹
 - ◆ One can put on Tefilin of Rabbeinu Tam by

895. Igros Moshe O.C. Vol 1, 136

896. Mishnah Berurah 559:41. See Igros Moshe Y.D. Vol 2, 162.

897. Kaf Hachaim 559:19

898. Kovetz Halachos 20:10 in order to put on Tefilin as early as possible.

899. Mishnah Berurah 554:21

900. Shulchan Aruch 555:1, Mishnah Berurah 555:3

901. Mekadeish Yisroel 4:97

Mincha.⁹⁰² If they always say *Shema* when they wear Tefilin of Rabbeinu Tam they may do so.⁹⁰³

- *Shir shel yom* is said.⁹⁰⁴
- One who is fasting should say *Aneinu* by Mincha during Shemoneh Esrei in *shema koleinu*. This applies even to those davening without a *minyan*.⁹⁰⁵
- One who forgot to say *Aneinu* does not repeat Shemoneh Esrei.⁹⁰⁶ If one remembers before finishing Shemoneh Esrei, they should say it in the last bracha before the *yih'yu li'ratzon*.⁹⁰⁷
- The *shaliach tzibur* says *Aneinu* before “*rifaeinu*” during *chazaras hashatz* by Mincha.⁹⁰⁸
- If he forgot to say *Aneinu*, he does not repeat *chazaras hashatz*, rather, after finishing *chazaras hashatz* he says *Aneinu* out loud without the concluding bracha.⁹⁰⁹
- “*Nacheim*” is added into the bracha of “*vi'li'rushalayim*”. It is said even by individuals who are not fasting. If one forgot to say “*Nacheim*” It

902. Kovetz Halachos 20:9, Mishnah Berurah 555:4

903. Kovetz Halachos 20:9, Kaf Hachaim 555:7. However, see Mishnah Berurah 555:5.

904. Kitzur Shulchan Aruch 124:19

905. Rama 565:3, Mishnah Berurah 565:7, Kovetz Halachos 2:2 this is even if one knows they will not complete the fast (e.g sick).

906. Shulchan Aruch 565:2

907. Mishnah Berurah 565:7

908. Rama 565:3

909. Mishnah Berurah 119:19

should be said before “*vi’sechezena*” but without the concluding bracha of “*menachem tzion*.” If one already passed that point, it should be said before the “*yih’yu li’ratzon*” at the end of Shemoneh Esrei. If one forgot to say it altogether, Shemoneh Esrei is not repeated.⁹¹⁰

- Birchas Kohanim is said in *chazaras hashatz*.⁹¹¹

Maariv & Kiddush Levanah

- One can eat after *tzeis hakochavim* even if they didn’t daven Maariv yet. However, if one will be eating a meal or a *k’beitzah* of *mezonos* (e.g. cake), they should appoint a *shomer* or set an alarm⁹¹² to remind them to daven.⁹¹³
- Many have the *minhag* to say *Kiddush Levanah* on Motzei Tisha B’av.⁹¹⁴
- Some say *Kiddush Levanah* the earliest time possible in Av (during The Nine Days).⁹¹⁵

910. Kovetz Halachos 20:11, Aruch Hashulchan 557:3

911. Mishnah Berurah 127:12

912. Teshuvos Vi’hanhagos Vol 2, 52, Vayivareich Dovid Tefilah Vol 1, 71, Minchas Asher Vol 2, pg 23, Shoshanas Yisroel Purim pg 221, However, see Halichos Shlomo Tefilah 2:12 not for sleeping. Some suggest labeling the alarm with the name of the *mitzvah* you need to be reminded to do.

913. Mekadeish Yisroel 4:121:2

914. Be’er Heitiv 426:4, Halichos Shlomo 14:11. However, see Rama 426:2.

915. Aruch Hashulchan 426:8, Maseh Rav 159

- ◆ It is preferable to eat something before, however, this should not be done if one will not be able to say it with a *minyan* afterwards.⁹¹⁶
- ◆ It is preferable to change into leather shoes before saying *Kiddush Levanah*, however, this should not be done if one will not be able to say it with a *minyan* afterwards.⁹¹⁷
- ◆ One can dance by *Kiddush Levanah* on Motzei Tisha B'av.⁹¹⁸



916. Mishnah Berurah 426:11, Mekadeish Yisroel 4:123, Safah Berurah pg 35

917. Mishnah Berurah 426:11, Mekadeish Yisroel 4:123, Safah Berurah pg 35

918. Mekadeish Yisroel 4:122

❧ Motzei Tisha B'av ❧

- Most of the halachos of The Three Weeks and Nine Days continue until midday on the 10th of Av. This is because the burning of the Beis Hamikdash continued on the 10th of Av.⁹¹⁹ However, there is more room for leniency if needed.⁹²⁰
- One should not schedule a trip for after Tisha B'av if it will require them to rely on leniencies.⁹²¹
- One should not eat meat (or poultry) or drink wine. However, food cooked with meat is permitted (e.g. chicken soup without the pieces of chicken).⁹²²
 - ◆ Meat and wine are permitted by a *seudas mitzvah* (e.g. *siyum*) on Motzei Tisha B'av.⁹²³
- Music may not be listened to until midday.⁹²⁴
- Showering, bathing and swimming are not allowed. However, the same halachos of The Nine Days apply

919. Rama 558:1

920. Biur Halacha 558:1 “*ad*”, Mishnah Berurah 558:2

921. Halachic Guide to Travel & Vacation pg 607

922. Shulchan Aruch 558:1, Biur Halacha 558:1 “*shelo*”

923. Mishnah Berurah 558:2. However, see Keser Shlomo pg 307 who allows music that is not live.

924. Mishnah Berurah 558:2

- (e.g. slightly warm shower for one who is sweaty).⁹²⁵
- One who is not feeling well can shower to feel better (e.g. to relieve a headache).⁹²⁶
 - Haircuts and shaving are not allowed until midday.⁹²⁷ Nails can be cut.⁹²⁸ Manicures are permitted.
 - ◆ One who is traveling after Tisha B'av and will not be able to get a haircut there, or they are uncomfortable getting a haircut from a random barber (or a barber who is not familiar with Jewish haircuts), can get a haircut on the morning of the 10th of Av, before midday. If this is not possible, they can get a haircut after Tisha B'av (at night), if they are uncomfortable with their overgrown hair.⁹²⁹
 - Laundry may not be done until midday.⁹³⁰ Children's clothing can be washed if needed.⁹³¹
 - ◆ One who does not have any pre-worn clothing (as needed during The Nine Days) can wear fresh clothing.⁹³²

925. Mishnah Berurah 558:3, Teshuvos Vi'hanhagos Vol 2, 260, Shiurei Halacha 55:1. See Keser Shlomo pg 307 who is lenient.

926. See Mishnah Berurah 551:88, Shar Hatzion 551:94.

927. Mishnah Berurah 558:3

928. Shiurei Halacha 55:1, Shoshanas Yisroel 14:10

929. Halachic Guide to Travel & Vacation pg 607, Keser Shlomo pg 307. One can wash their head or take a quick warm shower afterwards.

930. Mishnah Berurah 558:3

931. Shiurei Halacha 55:1

932. Shoshanas Yisroel 14:6

- ◆ One who does not have any clean clothing can do laundry.⁹³³
- ◆ In the morning of the 10th of Av (before midday), one can give their clothing to a non-Jew to wash or dry clean.⁹³⁴
- One who is traveling after Tisha B'av and needs to do laundry, may do so.⁹³⁵ If one can wait until the morning (even before midday), it is preferable to do so.⁹³⁶
- The bracha of *shehecheyanu* should not be said until midday.⁹³⁷
- Construction can be done before midday.⁹³⁸
- Some say one should not go on exciting trips (e.g. amusement park) until midday.⁹³⁹



933. Shoshanas Yisroel 14:5

934. Mekadeish Yisroel 4:128:3 Ideally, one should request that they do not launder the clothing until after midday.

935. Kovetz M'beis Levi pg 38, Shoshanas Yisroel 14:8

936. Mekadeish Yisroel 4:128, 311, Kovetz Halachos 22:3. See Halachic Guide to Travel & Vacation (Rav Abramson) pg 606.

937. Shoshanas Yisroel 14:11, Sharei Teshuvah 558:2. However, see Piskei Teshuvos 558:2.

938. Shoshanas Yisroel 14:12

939. Halachic Guide to Travel & Vacation pg 606

❧ Tisha B'av On Thursday ❧

- After midday on Tisha B'av, one can cook for Shabbos.⁹⁴⁰
- When Tisha B'av is on Thursday, one may take a haircut,⁹⁴¹ shave and do laundry immediately after Tisha B'av, if it is *li'kavod* Shabbos.⁹⁴²
 - ◆ One can add other clothing to a load of laundry being done *li'kavod* Shabbos.⁹⁴³
 - ◆ Many poskim allow laundering all clothing, even if it is not needed for Shabbos.⁹⁴⁴
- One may shower after Tisha B'av if it is for Shabbos, meaning one will not shower again before Shabbos.⁹⁴⁵

940. See Shoshanas Yisroel 13:60, Mekadeish Yisroel 264 suggests wearing gloves.

941. Mekadeish Yisroel 4:130, 315, Evan Yisroel Vol 7, 27 One can wash their head or take a quick warm shower afterwards. See Shiurei Halacha 55:3.

942. Mishnah Berurah 558:3, Halichos Shlomo 15:16, Piskei Teshuvos 558:17, Shoshanas Yisroel 17:1, Shiurei Halacha 55:2, Kovetz Halachos 22:7 if needed.

943. Halichos Shlomo 15:27, Shoshanas Yisroel 17:2, Kovetz Halachos 22:8. See Keser Shlomo pg 308.

944. Kovetz M'beis Levi pg 37, Chut Shuni Shabbos Vol 2, pg 328, Shiurei Halacha 55:2, Halachos of The Three Weeks (Rav Cohen) pg 177

945. Kovetz Halachos 22:9

- Swimming is not allowed before midday on Friday.⁹⁴⁶
- Meat, wine, and music are not allowed until midday on Friday.⁹⁴⁷



946. Kovetz Halachos 22:11, Shoshanas Yisroel 17:4. However, see Chut Shuni Shabbos Vol 2, pg 328, Keser Shlomo pg 307.

947. Kovetz Halachos 22:12, Shoshanas Yisroel 17:5. However, see Keser Shlomo pg 307 regarding recorded music.

❧ Tisha B'av On Sunday (& Nidcha) ❧

- When the ninth of Av is on Shabbos, the fast is postponed to Sunday the 10th of Av (this is called *nidcha*). When the fast is postponed there are certain leniencies (which are discussed later). When the ninth of Av is on Sunday, all of the Tisha B'av restrictions apply without any leniencies.⁹⁴⁸
- ◆ When Tisha B'av is on Sunday, there is no "week of Tisha B'av" and one can be lenient regarding the halachos that we are more strict with during the week of Tisha B'av (e.g. laundering in certain cases). However, when Tisha B'av is on Shabbos and postponed to Sunday, it is questionable if there is a "week of Tisha B'av". We are lenient regarding many halachos, and consider it before the week of Tisha B'av. A Rabbi should be consulted.⁹⁴⁹

Erev Tisha B'av & Tisha B'av On Shabbos

- On Friday, all learning is permitted even after midday.⁹⁵⁰

948. See Avnei Nezer O.C. 426, Marsham Vol 3, 363. Biur Halacha 559:9 "*vèino*", Mekadeish Yisroel 221:2, 4:142, Halichos Shlomo 16:3, Yachaveh Daas Vol 3, 40.

949. See Shulchan Aruch 551:4, Magen Avraham 554:17, 35.

950. Mekadeish Yisroel 3:27

- When Erev Tisha B'av or Tisha B'av is on Shabbos, one should move up an *aufruf* to the Shabbos before.⁹⁵¹
 - ◆ The above applies to a “Shabbos Kallah”.⁹⁵²
 - ◆ It is preferable for any celebratory *Kiddush* (e.g. for a baby girl or a *bar mitzvah*) to be postponed to Shabbos Nachamu, if possible.⁹⁵³
- The halachos pertaining to a husband and wife on Tisha B'Av that is on Shabbos are beyond the scope of this work. A Rabbi should be consulted.⁹⁵⁴
- One can go to a *shalom zachar* if they normally would do so.⁹⁵⁵
- One who always goes to the *mikvah* on Shabbos may do so.⁹⁵⁶
- Pleasure walks (e.g. with friends or to go to friends) should be avoided on Shabbos after midday. One can take their children on a walk even after midday.⁹⁵⁷ Walking to relax or to help digest food is permitted

951. Orchos Rabbeinu Vol 2, pg 144. See Shoshanas Yisroel 10:13, Halichos Shlomo 15:11, Mekadeish Yisroel 206:1, 3:31.

952. Piskei Teshuvos 551:32

953. Shoshanas Yisroel 10:13. See Mekadeish Yisroel 3:31.

954. See Kovetz Halachos 18:15, Aruch Hashulchan 554:17, Shiurei Halacha 57:1, Keser Shlomo pg 303.

955. Kovetz Halachos 21:2, See Igros Moshe Y.D. Vol 3, 161, Mekadeish Yisroel 3:31.

956. Kovetz Halachos 21:4, Mekadeish Yisroel 3:31:3

957. Kovetz Halachos 21:9. See Shiurei Halacha 47:3. However, see Nitei Gavriel 93:8.

- even after midday (without friends).⁹⁵⁸
- Many poskim allow learning all Torah subjects even after midday, especially if there will be *bitul* Torah.⁹⁵⁹
 - “*Av harachamim*” is said by Shacharis.
 - “*Tzidkascha*” is not said by Mincha.⁹⁶⁰
 - The usual *seudas hamafsekes* restrictions do not apply on Shabbos. At the last meal before the fast, which is *seudas shelishis*, one may eat meat and drink wine and eat whatever food they want.⁹⁶¹ One should not say explicitly that they are eating in order to have strength for the fast.⁹⁶²
 - One may eat *seudas shelishis* with their household. However, guests should be avoided unless one usually has guests for *seudas shelishis*.⁹⁶³ *Bentching* may be said after *shkiya* and with a *zimun*.⁹⁶⁴ One may sing *zemiros* even if one does not always do so.⁹⁶⁵
 - One may take a time release pill on Shabbos that

958. See Keser Shlomo pg 301.

959. Mishnah Berurah 553:8, Aruch Hashulchan 553:4, Kovetz Halachos 21:7, Halichos Shlomo 15:10. However, see Rama 553:2, Magen Avraham 553:7 to only learn the subjects allowed on Tisha B'av.

960. Shulchan Aruch 559:1

961. Shulchan Aruch 552:10.

962. Shemiras Shabbos Kehilchasa 28:85, Mekadeish Yisroel 3:31:5

963. Mishnah Berurah 552:23, Mekadeish Yisroel 3:32

964. Mishnah Berurah 552:23, Halachos of The Three Weeks (Rav Cohen) pg 166

965. Igros Moshe O.C. Vol 4, 112

makes it easier to fast on Sunday.⁹⁶⁶ Some say to mix the pill into food before shabbos (e.g. into dry cereal) and eat it on Shabbos. If they did not do so, they can mix it into food (e.g. cereal or yogurt) it on shabbos.⁹⁶⁷

- Eating, drinking, or washing any part of the body is permitted until *shkiya* (sunset).⁹⁶⁸ Even if one *bentches* before sunset, they may eat and drink until sunset.⁹⁶⁹
- One who is very sweaty or very uncomfortable, can take a shower on Shabbos before *shkiya*. They can take a cold shower (if they know that no hot water will come out when they turn the faucet) or they can ask a non-Jew to turn on and off the hot water in order to wash themselves with warm (not hot) water. One must be careful to not squeeze out water from their hair. See Kuntris Shana Halachos pages 112-115 for halachos of showering on Shabbos and Yom Tov.⁹⁷⁰

966. Shiurei Halacha 57:4, Halachos of The Three Weeks (Rav Cohen) pg 167, Shoshanas Yisroel 15:1 The same would apply to sleeping pills, or Tums to prevent heartburn. See The 39 Melochos (Rav Ribiat) Vol 2, pg 483, Shemiras Shabbos Ki'hilchasa 33:6 that one who will become sick if they do not take medicine, can do so on Shabbos even when feeling well.

967. Kovetz M'beis Levi pg 42, Mekadeish Yisroel 3:34

968. Rama 552:10, Mishnah Berurah 552:24

969. Kovetz Halachos 21:10, Shar Hatzion 553:7.

970. Halachos Of Hired Help (Rav Abramson) pg 92, Shemiras Shabbos Ki'hilchasa 31:4, Orchos Shabbos Vol 2, pg 479, Chazon Ovadia Shabbos Vol 3, pg 432, Nishmas Shabbos Vol 4, 70. See Shoshanas Yisroel Purim 15:9. One can only use liquid shampoo and soap. Some allow using shampoo as usual. Others say to squeeze the shampoo onto one's hair without rubbing it in or to rub in the shampoo while their hair is still dry. Some say one can dry themselves with a towel. See Igros Moshe O.C. Vol 4, 74, Shemiras Shabbos Ki'hilchasa 14:11, Teshuvos Vi'hanhagos Vol 1, 222 regarding a cold shower.

- One may sit on a chair until nightfall (*tzeis hakochavim*).⁹⁷¹
- Shabbos shoes should not be removed until nightfall.⁹⁷² However, one is permitted to wear slippers or no shoes, if they normally do so in their house.⁹⁷³
- After sunset, one who touched their shoe (even non-leather) should wash the area of the hand that touched the shoe.⁹⁷⁴ Some poskim say to wash the hand that touched the shoe (until the knuckles where the fingers meet the hand).⁹⁷⁵
- One who keeps the *zman* of Rabbeinu Tam as a stringency should keep the generally accepted *zman* for this Shabbos.⁹⁷⁶ However, some say they can sit on a chair and keep their shoes on until the time they normally keep for Motzei Shabbos.⁹⁷⁷

971. Shemiras Shabbos Kehilchasa 62:88, Piskei Teshuvos 553:18. See Mekadeish Yisroel 4:137. Many say that *tzeis hakachovim* in America is 50 minutes after sunset (see Igros Moshe O.C. Vol 4, 114, 101:6.). In Eretz Yisroel many say it is 20-30 minutes after sunset (see Yalkut Yosef 293:2, Halichos Shlomo 15:12)

972. Mishnah Berurah 553:6, Halichos Shlomo 15:44 Those who lay in a bed to avoid wearing leather shoes during *bein hashmashos* are doing a *chumra yeseirah*.

973. See Mekadeish Yisroel 3:35.

974. Halachos of The Three Weeks (Rav Cohen) pg 127, Mishnah Berurah 614:14. See Mishnah Berurah 553:6. However, see Shoshanas Yisroel 13:24.

975. See Bathing and Showering in Halacha pg 163, Mekadeish Yisroel Yamim Noraim 327.

976. Halichos Shlomo 15:15. See Moedim U'zmanim Vol 7, 256.

977. Shiurei Halacha 58:2, Nitei Gavriel 94:1. See Mekadeish Yisroel 4:137.

- Many people change into weekday clothing after nightfall, but before Maariv.⁹⁷⁸ “*Baruch hamavdil bein kodesh lichol*” should be said before changing into weekday clothing.⁹⁷⁹
- No preparations for Tisha B'Av may be made until Shabbos is over. Tisha B'Av shoes or *kinos* (unless studied on Shabbos) may not be brought to shul until nightfall, even in an area with an *eiruv*.⁹⁸⁰
- The *peroches* and Shabbos tablecloths should not be removed until after nightfall.⁹⁸¹
- *Atah chonantanu* is said in Shemoneh Esrei. If one forgot to say it, they do not repeat Shemoneh Esrei. However, they must say “*baruch hamavdil bein kodesh lichol*”.⁹⁸²
- Women who do not recite Maariv must remember to recite “*baruch hamavdil bein kodesh lichol*” at the conclusion of Shabbos.⁹⁸³
- After Maariv but before the reading of Eichah, a candle (preferably with two wicks)⁹⁸⁴ is lit and the bracha of

978. Shiurei Halacha 58:2, Nitei Gavriel 94:5, Piskei Teshuvos 552:2, Halichos Shlomo 15:12. See Kovetz Halachos 21:11.

979. Mishnah Berurah 553:7, Mekadeish Yisroel 4:140

980. Shemiras Shabbos Kehilchasa 28:85, Halichos Shlomo 15:12, Mekadeish Yisroel 4:135

981. Nitei Gavriel 94:9-10

982. Mishnah Berurah 556:2

983. Mishnah Berurah 556:2

984. See Rama 298:2, Mishnah Berurah 298:8, Shemiras Shabbos Kehilchasa 62:43.

ha'eish is said. If one forgot to do so, the bracha of *ha'eish* may be said anytime throughout the night.⁹⁸⁵

- The bracha of *ha'eish* is said by one person for the entire shul.⁹⁸⁶
- Preferably, women should listen to the bracha of *ha'eish* said by a man. If they cannot do so, they should say their own bracha over a candle.⁹⁸⁷
- A husband should say the bracha of *ha'eish* in his house before going to shul (so his wife can hear it) after saying "*baruch hamavdil bein kodesh lichol*".⁹⁸⁸
- One should not say "*gut vuch*" or "*shavua tov*" to anyone.⁹⁸⁹
- Some poskim allow one to fold their *talis* as on every Motzei Shabbos.⁹⁹⁰
- Ideally, dirty dishes from Shabbos should not be washed until Sunday after midday.⁹⁹¹ However, if one wears gloves, then many allow washing dishes

985. Mishnah Berurah 556:1, Halichos Shlomo 15:58

986. Halichos Shlomo 15:21

987. See Biur Halacha 296:8, "*lo*", Igros Moshe, C.M. Vol 2, 47:2, Shiurei Halacha 58:4, Halichos Shlomo 15:22, Shemiras Shabbos Kehilchasa 62:98 on a women's obligation of *Havdalah*. See Yabia Omer Vol 4, 24, Shevet Halevi Vol 7, 77, Mekadeish Yisroel 4:145.

988. Shiurei Halacha 58:4, Nitei Gavriel 95:4, Keser Shlomo pg 304

989. Nitei Gavriel 94:18

990. Nitei Gavriel 95:16

991. Aruch Hashulchan 554:21, 559:9, Piskei Teshuvos 554:21. See Nitei Gavriel 95:17.

on Motzei Shabbos for any reason (e.g. if there is a bad odor, might attract insects, or it is bothersome to leave them unwashed).⁹⁹²

- All of the *halachos* and restrictions of Tisha B'av apply on Motzei Shabbos and Sunday.
- However, when Tisha B'av is postponed to Sunday (not when the ninth of Av is on Sunday), there are more leniencies regarding who is exempt from fasting (in addition to those who are exempt on a regular Tisha B'av).⁹⁹³
- Many poskim say that a woman who is pregnant or nursing should not fast.⁹⁹⁴ Additionally, in the summer when it is hot outside which can cause her to dehydrate, she should not fast.⁹⁹⁵
 - ◆ All poskim agree that if she is feeling slightly weak she should not fast.⁹⁹⁶
 - ◆ If a woman who is nursing is concerned that her milk supply will decrease due to fasting, she should not fast. This is even if she does not feel weak.⁹⁹⁷

992. Mekadeish Yisroel 4:40, Shiurei Halacha 58:3. See Shoshanas Yisroel 13:63, Nitei Gavriel 95:17.

993. Biur Halacha 559:9 "*v'eino*", Mekadeish Yisroel 221:2, 4:142, Halichos Shlomo 16:3, Yachaveh Daas Vol 3, 40

994. See Daas Torah 550:1, Aruch Hashulchan 554:7, Mekadeish Yisroel 4, Chazon Ovadia pg 60 even for Ashkenazim, Iturei Mordichai pg 20, Evan Yisroel Vol 9, 62:10, as heard from Rav Dovid Cohen that this is the *mesorah* from many *gedolim*.

995. Halichos Shlomo 16:1, Chut Shuni Shabbos Vol 4, pg 261

996. Biur Halacha 559:9 "*v'eino*" Mekadeish Yisroel 221:2, 4:142

997. Kovetz Halachos 1:4, Halichos Shlomo 16:2

- Many say that a woman within 24 months of childbirth is exempt from fasting, even if she is not nursing.⁹⁹⁸
- One who feels slightly sick (e.g. bad headache) is exempt from fasting.⁹⁹⁹

Havdalah

- The *minhag* is that children eat and drink without saying *Havdalah*.¹⁰⁰⁰
- Those who are not fasting (e.g. children or one who is sick) do not have an obligation to eat Melavah Malka on Motzei Shabbos which is Tisha B'av (even a *nidcha*).¹⁰⁰¹
- One who is sick (man or woman)¹⁰⁰² and isn't fasting (or one who must break their fast early), needs to say *Havdalah* (either immediately after Shabbos or before one has to eat).¹⁰⁰³ If the sick person only needs to drink water, *Havdalah* is not said.¹⁰⁰⁴

998. Daas Torah 550:1, Evan Yisroel Vol 9, 62:8, Chazon Ovadia pg 62, Keser Shlomo pg 270. However, see Kovetz Halachos 1:5.

999. Biur Halacha 559:9 "*v'èino*"

1000. Shemiras Shabbos Kehilchasa 62:45, Halichos Shlomo 16:13, Rivivos Ephraim Vol 3, 371, Mekadeish Yisroel 238. However, see Shevet Halevi Vol 7, 77.

1001. Nitei Gavriel 95:18

1002. Kovetz Halachos 21:13, Shemiras Shabbos Kehilchasa 62:48, Shevet Halevi Vol 8, 129. However, see Mekadeish Yisroel 239 that a woman should only daven Maariv with saying *atah chonantanu*.

1003. See Sharei Teshuvah 556:1, Kaf Hachaim 556:9, Shiurei Halacha 58:5.

1004. Shulchan Aruch 299:1, Shevet Halevi Vol 8, 129

- ◆ Some say it is preferable for a man to make *Havdalah* on Tisha B'av for his wife or kid who are exempt from fasting. The beverage should be drunk by the one who is exempt from fasting. *Havdalah* is not repeated on Sunday night if it was said on Tisha B'av.¹⁰⁰⁵
- Many poskim say that wine or grape juice should not be used, rather *Havdalah* should be recited on *chamar medina*¹⁰⁰⁶ such as beer, coffee, tea, or milk.¹⁰⁰⁷
- Some poskim allow one to use wine or grape juice. The adult (who isn't fasting) should drink the minimum amount¹⁰⁰⁸ of wine or grape juice.¹⁰⁰⁹
- One who is sick and making *Havdalah* on Tisha B'av can have others listen and exempt them from their obligation of *Havdalah* on Sunday night.¹⁰¹⁰
- Only the bracha on the beverage and *hamavdil* are said.¹⁰¹¹

1005. Shiurei Halacha 58:5, Piskei Teshuvos 556:27, Halichos Shlomo 16:39

1006. Kovetz Halachos 21:13, Kovetz Teshuvos Vol 1, 57, Minchas Yitzchak Vol 8, 30, Halichos Shlomo 16:7, Shevet Halevi Vol 7, 77

1007. See Igros Moshe O.C. Vol 2, 75, Aruch Hashulchan 296:13, Halichos Shlomo 16:30.

1008. See Shiurei Torah pg 176 A cheekful, approximately 1.5 ounces.

1009. Chazon Ish quoted by Rav Chaim Kanievsky and The Steipler in Orchos Rabbeinu Vol 2, pg 145. Kovetz Halachos 21:13, Halichos Shlomo 16:15 allow wine if no *chamar medina* is available. See Shiurei Halacha 58:5 that using grape juice is preferred.

1010. Kovetz Halachos 21:16. See Kovetz Halachos Shabbos Vol 1, 21:26-28. It seems a woman can make *Havdalah* for a man.

1011. Shemiras Shabbos Kehilchasa 62:44, Rivivos Ephraim Vol 1, 380. However, see Kovetz Halachos 21:13.

- ◆ The bracha of *ha'èish* can be said during *Havdalah* before the bracha on the beverage but is not repeated if it was said earlier.¹⁰¹²
- After the fast is over, one may not eat until *Havdalah* is said. Ideally, women should hear *Havdalah* from their husbands or a male neighbor.¹⁰¹³ If this is not practical, she can make *Havdalah* herself.¹⁰¹⁴
 - ◆ She should drink from the *Havdalah* cup even if it is wine.¹⁰¹⁵
 - ◆ Water is always permitted before *Havdalah*.¹⁰¹⁶
- Only the brachos of *hagafen* and *hamavdil* are said (without "*hinei kel yeshuasi*"). *Ha'èish* is not said even if one forgot to say it the previous night.¹⁰¹⁷
- The one saying *Havdalah* can drink the wine.¹⁰¹⁸
- When Tisha B'av is on Sunday and it is not postponed from Shabbos, all of the restrictions of a regular Motzei Tisha B'av apply. See pg 157.
- When Tisha B'av is postponed to Sunday (*nidcha*), the following are allowed to be done immediately after the

1012. Piskei Teshuvos 556:17

1013. Minchas Yitzchak Vol 8, 51

1014. Kovetz Halachos 21:13, Shemiras Shabbos Kehilchasa 62:48, Shevet Halevi Vol 8, 129, Piskei Teshuvos 556:13. See Nitei Gavriel 96:3, Mekadeish Yisroel 4:147:2 Some say she can eat without *Havdalah*.

1015. Mishnah Berurah 296:35, Mekadeish Yisroel 4:147:3

1016. Shulchan Aruch 299:1

1017. Mishnah Berurah 556:4, Shiurei Halacha 59:1. See Nitei Gavriel 96:9.

1018. Mishnah Berurah 556:3, Shar Hatzion 556:7

fast is over¹⁰¹⁹: showering normally, swimming, haircuts and shaving, laundry and wearing freshly laundered clothing, and saying the bracha of *shehecheyanu*.

- ◆ Many poskim allow listening to music immediately after the fast.¹⁰²⁰ Other poskim say to wait until Monday morning.¹⁰²¹
- ◆ One may not eat meat or drink wine until Monday morning (except for *Havdalah*).¹⁰²²

לשנה הבא בירושלים



1019. Mishnah Berurah 558:4, Halichos Shlomo 15:17, Piskei Teshuvos 558:11, Mekadeish Yisroel 4:148

1020. Nitei Gavriel 96:15, Piskei Teshuvos 558:3. See Shoshanas Yisroel 16:26, Keser Shlomo pg 307 (even in a regular year, if not live music).

1021. See Mekadeish Yisroel 4:149, Halachos of the Three Weeks (Rav Eider) pg 2, Shiurei Halacha 59:2.

1022. Rama 558;1, Mishnah Berurah 556:3