

גליון הלכתי - כושלחת הפוסקים

מרכז גבוה להוראה ודיינות לשכת הפוסקים מיסודו של רשכבה"ג מן שר התורה הגר"ח קניבסקי זיע"א

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לשכת הפוסקים

לזכרו המהור של פוסק הדור מורנא הגר"ש אלישיב זצוק"ל
מיסודו של רשכבה"ג שר התורה הגר"ח קניבסקי זיע"א
ביתר עילית

Rosh Chodesh Av ('The Nine Days')

✧ Minimize Happiness ✧

1. As the month of Av begins, it is imperative for each person to reduce their level of happiness. Meaning, that one should aim to experience less happiness than they usually do.
2. As such, construction or building of any kind, painting for decorative purposes (or not absolutely necessary for dwelling needs), during these days are forbidden. However, building for the sake of a mitzvah (e.g., mikvah, shul, etc.) is permitted in a time of need.
3. It is forbidden to plant trees or seeds during these days as well.
4. If one hired a contractor before Rosh Chodesh to do work for him without restricting work during these days, it is best to convince (by any means) the contractor to hold off from work during these days. However, if that is not possible one may be lenient in the matter.
5. Building to avoid a monetary loss is permitted.
6. If one is able to cut back on working during the nine days (in a way that will not cause a loss), one should reduce working.
7. One who has a court case with a non-Jew, should try to push it off until the month of Elul, or at least until after Tisha B'Av.

✧ Meat and Wine ✧

8. During the nine days, it is customary to avoid eating meat, chicken, and drinking wine, except for meals of a mitzvah such as Shabbos, bris, pidyon haben, siyum, etc. This is because these foods are associated with joyfulness. Additionally, these customs serve to remember and mourn the absence of korbanos, which included meat and wine (nesachim). [It should be noted, that those with Sephardic customs assume these halachos **only** in the week of which Tisha B'av falls out. Additionally, there is more stringency for Ashkenazim in that week as well].
9. While the prohibition technically only applies to seudas hamafsek, this custom has become widely accepted across various communities, and it is considered improper to disregard a custom that is widely followed.
10. If one made early Shabbos (after plag), they may make kiddush on wine and eat meat, although it is still day. As such, one may eat meat and drink wine during shalosh seudos even after nightfall.
11. Children until two years old may eat meat. On erev Shabbos after chatzos, one may be lenient for children older than two, as well.
12. Any food that contains meat is included in the prohibition. However, foods made with fleishig utensils are permitted.
13. Regarding drinking the wine of Havdalah, if there is a child (even one who has reached the age of education that would require him to perform the mitzvos for chinuch), he should drink the wine (the custom is not to give wine of Havdala to women, and the same would apply to young girls). However, in a place where one does not have a child to drink the wine, he may drink the wine himself.
14. One may be lenient to eat meat and wine at a meal for a mitzvah,

if the person would've attended the meal throughout the year. However, a meal for a mitzvah during the week of which Tisha B'Av falls out may be attended by direct relatives along with ten men (except in a camp or Yeshiva, where all eat together, all may be lenient and eat meat).

15. A woman who is pregnant or nursing, or someone who is ill, may consume meat for the sake of their health and nutrition.
16. Since there are scenarios that allow one to eat meat and wine during the nine days, one may purchase meat and wine during these days (even if it is purchased for consumption after Tisha B'Av).

✧ Bathing and Showering ✧

17. It is customary to forbid bathing or showering for pleasure during the nine days. Therefore, bathing for the sake of health or for any reason other than pleasure (e.g., to wash off sweat, etc.) is permitted.
18. It is customary to abstain from using shampoo and soap for pleasure during the nine-day period.
19. One may wash their face, hands, or feet in cold water.
20. One should not wash off sweat in a pool or bath, since it is a method of enjoyment.
21. Bathing for the sake of a mitzvah is permitted (e.g., mikvah during the week for one who is careful to go during the year or erev Shabbos, as well as hachanah for tevilah).
22. Toiveling on erev Shabbos Chazon will be discussed later (see Shabbos Chazon #1).
23. Children may get bathed to remove dirt and sweat accordingly. A child under two years may bathe regardless.

✧ Cutting Nails ✧

24. It is customary to avoid trimming nails during the nine-day period. However, it is permissible to do so l'koved Shabbos or for women before tevilah.

✧ Laundry ✧

25. It is forbidden to do laundry in the nine days. This prohibition applies to both, laundry by machine and by hand, even if one has in mind to only wear the clothes after Tisha B'Av.
26. Children's clothing is included in the above. In case children get dirty and run out of clean clothes, washing their clothes privately is permitted.
27. When doing laundry in a permissible manner, it is forbidden to add clothing to the load that one is doing regardless.
28. Shul towels and public mats can be washed, if there is no other option.
29. It is forbidden to give laundry to a non-Jewish laundromat or cleaners during the nine days. However, if one gave in their clothes before the nine days, they may pick them up during the nine days.
30. A Jewish laundromat or cleaners may wash a non-Jews clothing during the nine days. However, throughout the week of which Tisha

B'Av falls out, one should not clean a non-Jews clothing in a public manner.

31. If someone only possesses one set of clothes, they can wash and clean it. But it is prohibited to do so during the week in which Tisha B'Av occurs.
32. It is permissible to place wet clothing in a dryer.
33. It is permissible to wipe or brush off dirt or the like from one's clothing.
34. One may clean off a stain in clothing, as it does not constitute forgetting the destruction of the Beis Hamikdash.
35. A woman should not send a sheitel to a sheitel macher to do a wash and set.
36. Laundry for the sake of a mitzvah is permitted (e.g., whites).

✿ Wearing Fresh Clothing ✿

37. During the weekdays of the nine days (excluding Shabbos), it is forbidden to wear freshly laundered outer clothing, even if it was washed before the nine days. This is similar to the prohibition of laundering clothing during this time. However, clothing that absorbs sweat, such as undergarments, socks, and pajamas, may be worn even when freshly laundered. Outer clothing that was worn before the nine days and is no longer considered fresh may be worn, but it is advisable not to change clothing as frequently as usual during this period.
38. One should not use clean towels or fresh linen during the nine days (including on Shabbos).
39. One who wants to prepare clothing for the nine days, should wear the clothes for at least half an hour before Rosh Chodesh. On Shabbos, one can wear multiple sets of clothing as long as it doesn't look like you're preparing for the week (like changing clothes by day or after a nap). One can also sleep on the clothes, step on them, or mix them with dirty laundry to make them less crisp. Some permit wearing multiple layers of clothing, but one should make sure that doing so will crease the outer layer.
40. When hosting guests, one may prepare fresh bedding for the guest.

✿ Purchasing New Clothing and Utensils ✿

41. During the nine days, it is prohibited to buy any clothing, whether it is for immediate or future use.
42. All types of clothing are included in this prohibition (socks, shoes, undergarments, talis, tzitzis, yarmukah, towels, bedding, hat, sheitel etc. for adults and for minors).
43. Clothing that is on sale (and one will miss the sale after the nine days), one may be lenient and purchase the clothing. Similarly, if one finds a deal at a certain location (outlet shop) and the clothing will not be found after the nine days, it may be purchased.
44. If one only has unwearable dirty clothing, according to some opinions, it is better to wear new clothes than to wash the dirty clothing.
45. A chosson and kallah may buy clothing for their wedding needs. However, it is questionable if one may be lenient to buy clothing for sheva brachos or later. So too, one may purchase the usual presents for a prospective couple.
46. Baby presents may also be bought and given in the nine days.
47. One should not purchase expensive possessions (e.g., furniture, car, jewelry, etc.) during the nine days. However, it is permissible to buy possessions of lesser value (e.g., tableware, etc.) in a time of need.
48. One should refrain from window shopping or browsing during the nine days (even to buy after the nine days).
49. One may return products to a store and receive a credit to the store.
50. A wholesaler, not selling to the end consumer, may continue his regular business by selling clothing and products during the nine days, although the retail store is forbidden to sell them till after the nine days.

✿ Sewing ✿

51. It is forbidden to tailor new clothing during the nine days, even to be worn after Tisha B'Av. This includes sewing, weaving, interweaving, knitting, and embroidery.
52. Embroidery on an expensive artifact is forbidden. However, simple embroidery, needlepoint, is a matter of debate amongst the Poskim, since it is not something that brings a person happiness. (If one is extremely bored, and will not be finishing the embroidery till after Tisha B'Av, especially if it's not clothing, there is more room to follow the lenient opinion).
53. A professional tailor that got clothing from a Jew before the nine days, may do the job during the nine days. However, one should be stringent during the week in which Tisha B'Av falls out in.
54. A tailor that works for non-Jewish clients may take clothing from a non-Jew even during the nine days.
55. One may bring clothing to a tailor during the nine days, for a job to be completed after the nine days.

✿ Washing the Floor ✿

56. One should refrain from cleaning the floor during this period. However, if the floor is very dirty one may clean it using a damp towel. Yet, for the sake of Shabbos it is permitted.

✿ Shabbos Chazon ✿

57. It is permitted to wash one's hands, feet, and face with cold water on erev Shabbos. Some are of the opinion that scrubbing with soap and shampoo is also permitted. And some are more lenient and allow showering in warm water (as one does every week), yet it is best to reduce some heat than one usually does.
58. If someone regularly goes to the mikvah every week, they may continue to do so this week. It's recommended to lower the temperature in the mikvah, as previously advised. Additionally, they should use a towel that has been previously used, as mentioned above.
59. Cutting nails was discussed above (see The Three Weeks #25).
60. It is permitted to don fresh clothing for Shabbos, yet not new clothes. Additionally, one may use a clean tablecloth. However, one should not put on fresh linen and bedding even for Shabbos.
61. It is permitted to taste the Shabbos foods to make sure they taste fine on erev Shabbos. However, one should not eat meat foods for the sake of "toameiah". (Children who will be going to sleep by the meal may eat meat as their Shabbos meal, although it's still day).
62. One can make early Shabbos and eat meat and drink wine even though it is technically still Friday, as previously discussed.
63. We mentioned the halachos of Havdalah above (see The Three Weeks #14).
64. The seforim say that one should be extra careful with his concentration of davening on this Shabbos, more than other weeks, as it has the power of Rosh Hashanah davening (see מהרש"ם בתכלת מרדכי בשם צדיקים).
65. The Gemara says, "Those who mourn the destruction of the Beis Hamikdash merit and see it rebuilt in all its glory (תענית ל:). The Chasam Sofer raises a question about the use of the present tense in this expression ("merits and sees") rather than the future tense ("will merit and see"). He explains that Tisha B'Av is considered a "מועד" a day of comfort, and therefore we do not recite tachnun. By internalizing the fact that we still mourn the loss of the Beis Hamikdash over two thousand years later, we demonstrate that the loss of the Beis Hamikdash is still a sorrow for us, a sentiment unparalleled by any other nation in history. This mourning, paradoxically, becomes our greatest comfort, as it generates the promise of Hashem that we will forget our loss through the eventual rebuilding of the Temple, as Hashem promises to make a person forget their loss. Thus, Tisha B'Av is a day of comfort, a "מועד."

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