

ליקוטי ופסקי הלכות
"חוקי חיים"

ותלמד
 "חוקי חיים"
 לעשות רצונך
 בלבב שלם



שע"י "חדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Dinim of 9 Days Tisha B'Av

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9 Days - Tishah B'Av

Parshas Devarim 5783

303

Halachos of the 9 days

Laundry

1. The issur of the Mishnah to do laundry is only during the week of Tishah B'Av; this is the minhag of most of Eidot Mizrach. The Ashkenazi minhag, however, is not to launder or iron clothes starting from Rosh Chodesh even if they will not be worn before Tishah B'Av, as the very act of doing laundry distracts from aveilus.
2. One may not even give clothes to a non-Jew to wash. However, one may give clothes to a non-Jew before laundry is forbidden, even if the non-Jew will do it when it is forbidden (רמ"א ס"ג).
3. One may not iron clothes during the Nine Days even if they will not be worn until afterward (ש"ע ס"ג).
4. One may spot-clean a stain, as that is not considered a form of laundry that preoccupies a person to the extent that he loses focus on the aveilus (הגרשו"א, קובץ מבקשי תורה קובץ כ"ו עמ' ת"ל).
5. **Children's clothes.** During the Nine Days, one may wash clothes worn by a child who completely soils them [until about 3 or 4]. The minhag is to be meikel for clothes worn by older children too [until about 6 or 7] (רמ"א שם ס"ד). Lechatchila, one should only launder a small amount at a time, but now that we use washing machines, one may put a lot of clothes [children's clothes only] into the load.
6. **Hanging laundry outside.** It is not a problem of maris ayin to hang children's clothes out to dry. However, in a case where one may launder a regular garment [e.g., the person has no other clothes, or a nursing woman's clothes which her baby constantly gets dirty], it should not be hung outside to dry due to maris ayin. Also, one should not hang towels, bedsheets, and the like out to dry.
7. **Sheitel.** A sheitel is no different than a garment with respect to the issur to do laundry. Thus, one may not wash a sheitel during the Nine Days, even if it is only needed for after Tishah B'Av (הגר"ש (וואונג, קובץ מבית לוי בין המצרים עמ' י"ד).
8. **Cleaning shoes.** One may remove accumulated dirt from his shoes (הגר"ש וזונג, קובץ מבית לוי עמ' כ"ט ס"ו). One may also blacken faded shoes, but one may not shine them (ש"ת אג"מ אר"ה ח"ג ס"י פ'), unless he is doing so in honor of Shabbos.
9. **Car wash.** Strictly speaking, one may wash a car during the Nine Days, as the issur is only to wash clothes. However, doing so is improper and not in the spirit of the aveilus.

Clean Clothes in the Nine Days

10. Ashkenazim may not wear laundered clothes during the Nine Days, even if they were laundered prior, unless they were worn for some time before the Nine Days.
11. **Preparing on Shabbos.** The minhag today is to wear clean clothes on Shabbos, as not doing so is a public display of aveilus. In the event one didn't prepare enough clothes for the Nine Days, he may put on new clothes each time he gets dressed to enable those clothes to be worn for the rest of the Nine Days. He can wear one pair on Friday night, another in the morning, and a third after an afternoon nap. One should not do more than that, as that is like preparing on Shabbos for the week.
12. **Bed linens, towels.** The issur to use laundered clothes also applies to bed linens, towels, and the like, so they should be used before the Nine Days. However, one may provide clean linens for guests.

13. **Stepping on clothes.** If one did not prepare his clothes by wearing them before Rosh Chodesh, bedieved he may place them on the ground and step on them so that they lose their freshness and crispness. Merely putting them on the floor and picking them right back up does not work. Also, stepping on them with socks on a carpet does not accomplish anything.
 14. **Underclothes.** In very hot climates, one may change into clean, fresh underclothes during the Nine Days. However, it is proper not to change them as often as he regularly does, to whatever extent possible.
 15. Women's shells are considered underclothes for these purposes.
- ### Showering
16. Chazal only forbade bathing for pleasure; one may bathe for healing purposes. Thus, if a person's skin is itchy, he may shower. Also, one may wash a dirty area of his body with lukewarm water and no soap. If the dirt will only come off with soap, he may use soap.
 17. **Hot climates.** In hot climates, a person's whole body often becomes full of perspiration, making him very uncomfortable. The smell can also make those around him, e.g., his wife, uncomfortable. In such a place, one may wash his entire body with lukewarm water and soap, but he should make sure to only wash one limb at a time.
 18. **Istenis.** If someone showers daily, feels actual physical and psychological discomfort when he does not, and cannot bear not showering, he may shower as he needs to. However, he should minimize it in some way. It is important to note that not everyone is an istenis – only some individuals have the status of an istenis.
 19. **Brushing teeth.** One may brush his teeth; that is not considered washing.

Halachos of Tishah B'Av

Doing Melachah

20. In a place where the minhag is to do melachah on Tishah B'Av, one may do melachah; in a place where the minhag is not to, one may not (שו"ע (תקנ"ד סכ"ב). The reason for the minhag not to do melachah is to ensure that we do not lose focus of the aveilus. Today, the universal minhag is not to do melachah, at least until chatzos (יהודה) (ביאה"ל בשם מטה יהודה).
21. Conducting business for profit is included in the issur melachah.
22. One may do a melachah which does not take up time since it does not distract from the aveilus (מ"ב שם סקמ"ג). Accordingly, one may seemingly send a single email if it is urgent or do something very minor and quick on a computer. Still, a yerei Shomayim should be machmir to avoid everything (ה"א כלל קל"ה ט"ו) so that he is not distracted from the aveilus.
23. **Grocery store.** One may open his store to sell staples such as bread, milk, and the like for children and others who are not fasting, as well as for after the fast (כף החיים סקק"ו).
24. **Tishah B'Av day camps.** One may organize a Tishah B'Av day camp for local children, even for pay. This is not a problem of business on Tishah B'Av since it is a necessity, as it makes it much easier for parents to fast and mourn properly.
25. Other than construction or other loud work, one may have a non-Jew do melachah for him even in his house (מ"ב מ"ו).

Greeting People

26. One may not ask someone else how he is doing on Tishah B'Av (שׂוֹרֵעַ (מִבְּמֵימָה) "Good morning" (תְּקִינָה סִיב). Similarly, one may not say "Mazel tov" on a simchah since that is just a brachah. One may also wish someone "Refuah sheleimah" (גִּשְׂר הַחַיִּים פְּכִי"א אוֹת ז') (נִשְׂרָה).
27. One may answer "Hello" on the phone since that is not a greeting as much as a way of answering the phone (עַי שׂוֹרֵעַ בְּאֵר מִשֶּׁה חִזֵּי סִי לִיג וְחִיד) (סִי קִיד), but one should make sure not to say "Shalom" on the phone.
28. For the same reason we do not greet people, one may also not send someone a gift. One may, however, send food for a friend or neighbor to have after the fast (שׂוֹרֵעַ הַתְּעוּרֶרֶת תְּשׁוּבָה חִיד סִי שְׁנִיָּה).

Sitting on the Floor

29. We sit on the floor in shul on Tishah B'Av night and day until Minchah [or chatzos (אֶרְמִיָּה) (סִיג)]. One who finds it difficult to sit on the floor may place a sack or small cushion underneath him or sit on a low bench (מִבְּמֵימָה סִיג).
30. A person who is ill, elderly, pregnant, or cannot sit on a low seat for some other reason may sit at a regular height (עֵרוֹךְ הַשְּׁלַחַן יוֹד) (סִי שְׁפִיז סִיג).
31. The person who does hagbah on the sefer Torah (דְּרִישָׁה יוֹד שְׁפִיז) (אֹת בִּי) and the sandek at a bris may sit on a regular chair.
32. Some poskim hold sitting on the steps in front of the aron or bimah is considered sitting on the floor (מִקּוֹר חַיִּים לְחוּמֵי סִי מִיג סִיג). However, others point out that the Maharil specifically sat on the floor, not on a step in front of the aron (בְּאֵר הַיֵּטֵב תְּקִינָה סִיג).
33. **On a bus.** When traveling on a bus or train, one does not need to stand throughout the ride since his intent in sitting is for safety reasons, not for pleasure or comfort (טַעֲמָא דְקִרָא בְּשֵׁם הַחַדוּרִיא).

Halachos of the Fast

Pregnant Woman

34. Pregnant and nursing women fast on Tishah B'Av as they do on Yom Kippur (שׂוֹרֵעַ תְּקִינָה סִיג). Due to the weakness of the current generation, many poskim in Eretz Yisroel rule that in very hot places, a pregnant woman, whether in the beginning of her term [after 40 days] or the end [even at the end of the ninth month], may eat and drink. Even so, if she can fast until the morning, it is proper to do so. If she is parched and needs to drink in the middle of the night, she may. Each woman should ask her own shailah.

Nursing Woman

35. Nursing women fast on Tishah B'Av (שׂוֹרֵעַ שֵׁם). If they feel weak or dizzy or that they are not producing enough milk, they do not need to continue fasting (שְׁעִיטָה סִיג).
36. If a nursing woman's baby sometimes takes formula, she can nurse him less and supplement with some formula. If her baby does not take formula, she is not obligated to try to give it to him in order to fast since mother's milk is better for a baby's health. Thus, in such a case, if she is weak or the like, she may eat (בְּשֵׁם הַחַדוּרִיא).

Yoledes

37. The Mechaber (שׂוֹרֵעַ תְּקִינָה סִיג) holds that a yoledes within thirty days of giving birth does not need to fast. The Rama says only a yoledes within seven days does not fast, but after that she must fast even if she feels she needs to eat. However, if she is in great pain or somewhat ill, fasting is potentially dangerous (מִבְּמֵימָה יוֹד). On the other hand, the Aruch Hashulchan (סִיג) writes that the Rama's words were for his day, but in today's weaker generation, a woman within thirty days of giving birth should not fast at all. Each woman should ask her own shailah.
38. A woman who miscarried, lo aleinu, at least forty days after conception has the status of a woman who gave birth for these purposes (בִּיאָה לִרְיִז).

Pills

39. One who has to take pills daily for physical or mental health reasons may take his pills with some bitter water, e.g., strong tea (בְּאֵהֶט טְקִינָה סִיג), and is still considered to be fasting, so he can say Aneinu and get an aliyah.

Washing

40. One may not wash himself on Tishah B'Av, even with cold water. But only washing for pleasure is forbidden; if one's body or hands are dirty, he may wash them to get rid of the dirt (שׂוֹרֵעַ תְּקִינָה סִיג). If necessary, he may use soap.
41. Netilas yodayim after waking up or using the bathroom is done until the knuckles (שׂוֹרֵעַ תְּקִינָה סִיג).
42. Someone ill who is washing to eat may wash his entire hand since he is not doing so for pleasure (שׂוֹרֵעַ שְׁבִיבֵי חִיד קִלִּיט). The same is true for a Kohen washing for Birkas Kohanim (מִבְּמֵימָה תְּרִיג סִיג). The poskim explain the difference between these instances and netilas yodayim in the morning (שׂוֹרֵעַ שְׂרָגָה הַמֵּאִיר חִיד סִי מִיז, שׂוֹרֵעַ רַבּוּת אִפְרִים חִיד שְׁפִיז).
43. When cooking on Tishah B'Av, one may wash vegetables or utensils as needed even if his hands will get wet since that is not

washing for pleasure (מִבְּמֵימָה שֵׁם יִיט). Some are careful to wear gloves, but that is just a chumra.

44. One may not go to the mikveh on Tishah B'Av even if he goes every day.

Smearing

45. On Tishah B'Av, one may not rub onto his body any substances that are normal to rub on. Thus, one may not use perfume. Some poskim allow unscented deodorant since it is only used to prevent perspiration (הַגְרִימָה פִּינְשֵׁטִיין וְהַגְרִשִׁי אוֹיֶעֶרְבֶאךְ); others forbid it (הַגְרִימָה אִלִּישִׁיב).
46. Creams may be used for medical purposes but creams for moisturizing or softening the skin are included in the issur.
47. One should not use makeup or lipstick, with the exception of a kallah within thirty days of her wedding [i.e., a woman who got married after 8 Tammuz] who may wash her face and put on makeup so as not to look unpleasant to her chosson (מִבְּמֵימָה שֵׁם סִקִּיט).

Motzei Tishah B'Av

Kiddush Levanah

48. We say Kiddush Levanah on Motzei Tishah B'Av (בְּאֵר הַיֵּטֵב תְּקִינָה סִיג). This is because Moshiach ben Dovid is born on Motzei Tishah B'Av, so we "inform the moon" and Klal Yisroel that they are going to be renewed. May we hear this news this year.
49. It is preferable to put on shoes and taste something before saying Kiddush Levanah since one should only greet the Shechinah when he is happy, smells good, and is wearing nice clothing.

10th of Av in a Regular Year

50. The Beis Hamikdash caught fire on the 9th of Av, toward evening, and it burned through shkiyah of the 10th. Therefore, certain aspects of aveilus apply on the 10th (שׂוֹרֵעַ סִי תְּקִינָה), as will be explained. Although the Beis Hamikdash burned mostly on the 10th, Chazal instituted aveilus primarily on the 9th since that was when the tragedy began (מִבְּמֵימָה בְּשֵׁם הַגְּמִי).
51. The Mechaber writes that it is proper to abstain from meat and wine on the night and day of the 10th (שׂוֹרֵעַ שֵׁם). This implies that the issur to eat meat or drink wine applies all day. However, it is clear that the Mechaber holds that the other aspects of aveilus are muttar. This is the Sephardi minhag (שׂוֹרֵעַ אֹר לִצִּיּוֹן חִיד פְּכִי"ט תְּשִׁיר כִּי).
52. The Rama mentions that some people only practice aveilus until chatzos of the 10th. The minhag is to not wash, cut hair, or do laundry until chatzos (מִבְּמֵימָה סִיג). Other practices of the Nine Days, e.g., not mending clothes, not wearing fresh clothes, and not listening to music, are also followed until chatzos of the 10th (מִבְּמֵימָה סִיג).

10th of Av on Friday

53. This year [5783/2023], Tishah B'Av falls on Thursday and the 10th falls on Erev Shabbos. The poskim discuss at what point on the 10th one may be meikel on several halachos of aveilus in order to prepare for Shabbos. The Mishnah Berurah writes that when Tishah B'Av falls on a Thursday and the 10th is Erev Shabbos, "all of this may be done in honor of Shabbos" (מִבְּמֵימָה תְּקִינָה סִיג). The poskim argue what he meant.
54. **Laundry.** Some poskim say laundry in a year like this may be done on the morning of the 10th but not the night (קִצְרִישֵׁעַ סִי קִבִּיד סִיג). Others say since Ezra decreed that laundry should be done on Thursday to leave Friday available for Shabbos preparations, laundry may be done on the night of the 10th. Most poskim hold this view, and one may rely on them lechatchilah (יַעֲבִיץ) (הַגְרִימָה שֵׁם פְּכִי"ט וְאוֹנֵר קוֹבֵץ מְבִית לוי בֵּין הַמְצִרִים עַמִּי בְּסִידוֹר, הַגְרִימָה שֵׁם פְּכִי"ט וְאוֹנֵר חִיד סִיג, הַגְרִימָה קִרְלִיץ חוּט שְׁנֵי שִׁבְת חִיד עַמִּי שְׁכִיחָה לִיט, הַגְרִימָה קִרְלִיץ חוּט שְׁנֵי שִׁבְת חִיד עַמִּי שְׁכִיחָה).
55. **Washing, haircuts.** Some say washing with hot water and haircuts are only permissible starting the morning of the 10th, not the night (קִצְרִישֵׁעַ, עֵרוּהֵשׁ שֵׁם, הַגְרִימָה קִרְלִיץ חוּט שְׁנֵי שֵׁם, הַגְרִימָה וְאוֹנֵר שֵׁם). Others say washing and haircuts are also permitted on Motzei Tishah B'Av at night (יַעֲבִיץ שֵׁם, שׂוֹרֵעַ אֲבָן יִשְׂרָאֵל חִיד סִי כִי, שׂוֹרֵעַ מַחֲזֵה אֱלִיהוֹ חִיד סִי פִיז אוֹת) (ט). Therefore, if necessary, one may be meikel to wash and get a haircut at night. Washing with cold water is completely fine on Motzei Tishah B'Av (הַגְרִימָה וְאוֹנֵר שֵׁם).
56. **Wearing laundered clothes.** Even when the 10th falls on Erev Shabbos, one may not wear laundered weekday clothes until chatzos on Erev Shabbos since doing so is not necessary for Shabbos. However, if one is already putting on his Shabbos clothes, e.g., after his shower, he may do so even before chatzos (הַגְרִימָה קִרְלִיץ, קִרָא עֵלִי מוֹעֵד פִּיחַ סִקְמִיא).
57. **Meat, wine.** One should refrain from eating meat and drinking wine until chatzos of the 10th day even when it falls on Erev Shabbos (עֵרוֹךְ) (הַשְּׁלַחַן סִיב, הַגְרִימָה וְאוֹנֵר שֵׁם).
58. **Listening to music.** Also, one may not listen to music until chatzos, just like a regular year since listening to music does not contribute to the honor of Shabbos.