דיני תפירת בגדים חדשים ב"תשעת הימים"

צג. אסור לתפור בגדים חדשים בימים אלו. [ויש להחמיר בזה מראש חדש. ש"ע סי' תקנא ס"ז]. וכן לתפור נעלים חדשות. ואסור לנשים לרקום רקמה. [כף החיים אות קטז]. וכן לסרוג. [חזו"ע עמ' רז]

ומיהו בגד ישן שנקרע מותר לתופרו ולתקנו [מועד לכל חי סי' י אות יח. חזו"ע בהערה עמ' רח]. וכן מותר לתפור טלאי על בגד ישן שנקרע. וכן מותר לתפור כפתורים שנפלו מן הבגד. [חזו"ע עמ' רז].

צד. יש להחמיר מראש חדש אב, שלא לקנות בגדים חדשים או מנעלים חדשים, אפילו אם אין בדעתו ללבשם אלא עד לאחר תשעה באב. [רמ"א סימן תקנ"א ס"ז. חזו"ע עמ' רח בהערה]. ואם נזכר בערב ט' באב שאין לו נעלי בד או גומי ליום ט' באב, רשאי לקנותן, ואף רשאי לחנכן בתשעה באב, כיון שהוא זכר לאבלות. [שו"ת הלק"ט ח"ב סי' קלט. כה"ח ס"ק צו-צז]

Sewing Brand-new Garments During the "Nine Days"

Sewing or knitting garments

93) It is forbidden to sew brand-new garments or new shoes during the Nine Days. Furthermore, it is forbidden to make embroideries or to knit garments. It is permissible, however, to mend torn garments or to sew a patch on a torn garment. One may also sew on buttons that have fallen off a garment.

Purchasing new shoes

94) Beginning from *Rosh Ḥodesh* Av, one should refrain from purchasing new clothes or shoes, even if one does not plan to wear them until after Tish'a Be'Av.[115]

Shoes specifically for Tish'a Be'Av use

If someone realized on the day before Tish'a Be'Av that he has no shoes made of materials other than leather to wear on Tish'a Be'Av, it is permissible to purchase such shoes. He may even wear them for the very first time on Tish'a Be'Av, since the act of wearing these shoes itself is an expression of his mourning.[116]

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115. This halakha was composed by Rabbi Yisrael Bitan. The *Ben Ish Ḥai* (*parashat Devarim* halakha 2) added that if an item becomes available at a bargain price during the Nine Days and the price will rise after Tish'a Be'Av, it is permissible to purchase it during the Nine Days. The *Or Letziyon* (Vol. III, page 241) wrote that if someone's shoes become torn and he has no others, he may purchase new shoes during the Nine Days. Furthermore, he wrote that it is permissible in any case to purchase garments that are not valued by their owners such as women's hose.

116. The source for this halakha is the responsa *Halakhot Ketanot* (Vol. II, #139). He concluded his discussion by commenting that if one does not rely on this leniency he will receive a special blessing from Heaven. Harav Ḥayim Palachi pointed this out in *Ru'aḥ Ḥayim* (551:3) and commented that it is commendable to refrain from purchasing the shoes only if one has some substitute shoes or slippers to wear on Tish'a Be'Av. If he has nothing else, it is better that he purchase new shoes and wear them rather than wear leather shoes on Tish'a Be'Av or to go barefoot.

The *Kaf Haḥayim* Sofer (551:96) commented that one should plan ahead and ascertain before *Rosh Ḥodesh* Av whether or not he has shoes to wear on Tish'a Be'Av. If he does not, he should try to purchase them and wear them for a while before *Rosh Ḥodesh*.

צה. אומן שפרנסתו בתפירת בגדים יש להתיר לו עד שבוע שחל בו ט' באב. [חזו"ע עמ' רז]. ומי שהוא חייט אומן, והוא עני, ואם לא ימשיך בעבודתו לא יהיה לו מה לאכול [דהיינו פת ולפתן], מותר לו לתפור בגדים חדשים בימים שאחר ראש חודש אב לצורך פרנסתו. ונראה שאפילו ביום תשעה באב עצמו יש להתיר. [הליכות עולם ח"ב עמ' קמ]

צו. בעל בית חרושת לנעלים או לבגדים שיש לו פועלים שמקבלים שכרם מדי חודש בחודשו, ואם ישבית אותם ממלאכתם בימים אלו יצטרך לשלם להם משכורתם בשלמות מכיסו, נראה שדינו כמלאכת דבר האבד שהתירו חז"ל אף בתשעה באב, ורשאי בעל המפעל לתת לפועליו לעסוק במלאכתם, וטוב לעשות הכל בצינעא עד כמה שאפשר. [חזו"ע עמ' רח]

צז. נערות הלומדות תפירה בבית ספר חרדי לבנות, מותר ללמדם במסגרת תכנית הלימודים תפירה או סריגה או רקמה בימים אלו, כדי שלא לשנות סדר הלימודים, דהוי צורך מצוה שמותר. [חזו"ע עמ' רט]

Professional tailor

95) A professional tailor may continue sewing together new garments for his clients during the Nine Days until *Shabbat Hazon*. If he is so poor that he will have nothing to eat, not even bread with margarine, unless he works every day, he may continue to sew new garments to earn his living throughout the Nine Days and even on Tish'a Be'Av itself.

Mass manufacturing

96) If someone owns a factory in which he and his employees manufacture shoes or other garments and if he would shut down the factory during the Nine Days he would have to give all his employees a paid vacation, he may keep the factory open and operating throughout the Nine Days. Our Sages ruled that one may engage in one's work as usual if one stands to incur a loss otherwise. This rule applies even on Tish'a Be'Av itself. Nevertheless, it is best that the factory owner keep the operations as discreet as possible during these days.

Teaching sewing and knitting

97) It is permissible to teach courses in tailoring, knitting or embroidery to observant girls and women during the Nine Days in order to keep the course on schedule. Teaching women these skills is considered to be a mitzvah and it is therefore permissible.[117]

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117. Maran the Rishon Letziyon (*Hazon Ovadya* page 209) explained that it is a mitzvah to teach the girls useful skills that will assist them in supporting their families. Our Sages taught (*Berakhot* 63a): "One must teach his children a profession that is not difficult and that is clean. Which profession is this? Sewing in straight, even lines." The extra advantage of this is that a woman can do this work in her own home, which is much preferred because of the need for women to remain modest and avoid contact with men. Therefore, it is definitely a mitzvah to teach these skills to girls and there is no basis to refrain from doing so during the Nine Days. This is the ruling of the *Mishne Halakhot* (Vol. VII, #79) as well.

Harav Shelomo Zalman Auerbach, cited in *sefer Shalme Mo'ed* (page 489) and *Halikhot Shelomo* (page 426) was asked about American summer camps that offer embroidery as a regular part of their activities. May they continue these activities during the Nine Days, or is that a flagrant violation of the halakhot governing these days? He replied that this is not any violation at all, and that here in the Land of Yisrael the rabbis search high and low for a basis to permit summer camps and their various activities. If we would force the girls to skip even one session of their

ואשה הצריכה להתעסק ברקמה להרגעת עצביה, יש להתיר לה לעשות כן אף בימים אלו. [שו"ת להורות נתן ח"ב סי' לה. הובא בחזו"ע עמ' רט בהערה]

צח. נשים הטוות חוטין כדי לתפור בהם בגדים ומחייתם ממלאכה זו, שרי להם לטוות אפילו בשבוע שחל בו ט' באב, לפי שאין במלאכה זו של טוויית חוטי התפירה שמחה. [תרוה"ד סי' קנב. רב פעלים ח"ד סי' כט שאלה א. חזו"ע עמ' רט בהערה]. ובודאי דשרי להן לטוות צמר לציצית, שכל לצורך מצוה לא גזרו חכמים. [יבי"א ח"י עמ' קפג]

Knitting for therapeutic purpose

If a woman needs to embroider in order to soothe her nerves, she may do so even during the Nine Days.

Spinning thread

98) Women who spin thread for their livelihood may continue to do so even after *Shabbat Hazon*, since spinning thread is not an activity that brings joy to the spinner [whereas a tailor gains a sense of satisfaction from completing a garment]. It is certainly permissible for them to spin *tzitzit* threads to be used for the mitzvah of *tzitzit*. Our Sages did not prohibit any activity needed for a mitzvah.

embroidery classes, they might go out and use their free time for activities far worse.

Maran the Rishon Letziyon cited the responsa *Zivhe Tzedek* (Vol. II, #33) who ruled that it is permissible to sew together a pillow during the Nine Days to be used for a circumcision that will take place on Tish'a Be'Av. Harav Eliyahu Yehoshua Ovadya concurred with this ruling.