קג. חתן בר מצוה ששלמו לו י"ג שנה ויום אחד אחר ראש חודש אב, מותר לו להסתפר ביום הבר מצוה שהוא יום שמחת לבו. [אף לנוהגים להחמיר שלא להסתפר החל מראש חדש אב]. אבל בשבוע שחל בו תשעה באב, אין להתיר. אולם מותר לו ללבוש בגדי שבת ביום הבר מצוה, אבל לא בגדים חדשים ממש. [חזו"ע עמ' רכד]

קד. חתן בתוך שבעת ימי המשתה שחלו בשבוע שחל בו תשעה באב, יש לו על מה שיסמוך להסתפר ולהתגלח, כל שבעת ימי המשתה. [ראה יביע"א ח"ה חיו"ד סימן לא אות ג]

קה. מי שיש לו פגישה בימים אלו עם שר מאומות העולם [בשבוע שחל בו תשעה באב], ואי אפשר לו להשאר עם זקן בלתי מגולח, ישתדל ויהיה סנדק [אפילו עם תשלומי כסף להורי הנימול], שאז יהיה מותר לו לגלח, מפני שיום טוב שלו הוא. [חזו"ע עמ' רכה, ובהערה שם]

Day 24

Bar mitzvah boy

103) If a boy's thirteenth birthday is after *Rosh Hodesh* Av but before *Shabbat Hazon*, he may have his hair cut on that day in honor of the occasion of his becoming bar mitzvah even in places where the custom is to refrain from cutting hair throughout the Nine Days. If his birthday is after *Shabbat Hazon*, however, it is forbidden. The boy may wear his Shabbat suit on the day of his thirteenth birthday, but not if it is brand-new.

Newlywed groom

104) A newlywed groom has a strong halakhic basis upon which to rely to cut his hair and shave even after *Shabbat Hazon* if it is within the first seven days after his wedding.[121]

Meeting with non-Jewish government official

105) If someone is scheduled to meet an important non-Jewish government official during the week of Tish'a Be'Av and he cannot appear at the meeting with an unshaven face, he should search for a family that is having a circumcision that morning and he should ask them to give him the honor of being *sandak* so that he can shave in honor of the occasion[122] and then he will be presentable for the meeting. If necessary, he should pay the family for the honor of being *sandak*.

121. Although in the case of a circumcision the *ba'ale haberit* should not cut their hair if it is after *Shabbat Hazon* as explained above in halakha 101, it is permissible for a newlywed groom since our Sages compared him to a king. For the same reason, Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. V, *Y.D.* #31:3) ruled that if a newlywed groom is in mourning over one of his parents, he may nevertheless cut his hair any time after the *shiv'a* is over or during the week of Tish'a Be'Av. He explained there (page 264) specifically that in this regard the halakha is more lenient for a newlywed groom than it is for *ba'ale haberit*. In the original edition of *Yalkut Yosef* (page 563) it appears that the halakha is identical for *ba'ale haberit* and for a newlywed groom.

122. Although the halakha is technically that a *sandak* may not cut his hair if the circumcision takes place after *Shabbat Hazon*, as explained in halakha 101, there is some basis to permit it as explained in the footnote to that halakha. In this case, since it is very important to be presentable in honor of the government official this person is meeting, he may rely on that lenient opinion.

Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 226) wrote that many years ago he was approached by the Minister of the Interior Moshe Shapira, who explained that in his capacity he had to host many government officials who come to visit from other countries. At this time, unfortunately, he was in mourning for a relative and it was still during the first thirty days. Maran ruled that whenever such a meeting would be scheduled, he should arrange to be *sandak* at a circumcision so that he could shave before meeting those officials.

קו. אסור לגדולים לספר לקטנים בשבוע שחל בו תשעה באב. [ש"ע סימן תקנ"א סעיף יד. חזו"ע עמ' רכו]

קז. מותר לסרוק במסרק שערות הראש [או הזקן], בשבוע שחל בו תשעה באב, בין איש בין אשה. וכן המנהג, ואין להחמיר בזה כלל. [חזו"ע עמ' רטז. יחו"ד ח"ו סי' לה. הליכו"ע ח"ב עמ' קמד]

קח. מותר ליטול הצפרנים אפילו במספרים גם בשבוע שחל בו תשעה באב. ויש להזהר תמיד ליטול הצפרנים העודפים על הבשר, והמזהיר והנזהר ירבה שלומם כנהר. [חזו"ע עמ' רכז]

Cutting children's hair

106) It is forbidden to cut a child's hair after *Shabbat Hazon*.[123]

Combing hair

107) It is permissible to comb one's hair or beard even after *Shabbat Hazon*. This applies to both men and women. This is the common custom and there is no reason to refrain from doing this.

Trimming fingernails

108) It is permissible to cut one's fingernails or toenails even after *Shabbat Hazon*.[124] This may be done either by hand or with clippers or scissors. One should take care all year long to cut one's nails short so that they do not protrude beyond the ends of the fingers or the toes.[125] It is very important and highly praiseworthy to be careful about this and also to teach others of the importance of this.

123. We have a mitzvah to train our children to keep the mitzvot and the halakhot of *ben hametzarim*. Some *Poskim* suggested that adults must refrain from cutting their children's hair to add to their sense of mourning. The *Sha'ar Hatziyun* (551:91) explained that according to the second reason, this rule applies even to children who are younger than the age of *hinukh*. **(Rabbi Y.B.)**

124. The *Ture Zahav* (551:13) ruled that it is forbidden to cut one's nails during the week of Tish'a Be'Av since these are days of mourning and the *Shulhan Arukh* (*Y.D.* 390:7) ruled that it is forbidden to cut one's nails during the seven days of *shiv'a*. Several other *Aharonim* ruled likewise. The *Magen Avraham* (551:11), on the other hand, explained that "although a mourner may not cut his nails with a scissors or clipper during his *shiv'a*, the week of Tish'a Be'Av has a lesser degree of mourning than that of *shiv'a*. We may not invent new prohibitions on our own. Rabbenu Asher (*Ta'anit* chapter 4, #17) stated that we cannot assume that the halakhot of Tish'a Be'Av are identical to those of mourning."

Maran the Rishon Letziyon (*Hazon Ovadya* page 227) cited a number of *Poskim* who ruled stringently in this matter and a number of *Poskim* who ruled leniently. For example, he cited the responsa of Maharam Hallawa (#10) who ruled explicitly that it is permissible to cut one's nails during the week of Tish'a Be'Av. Maran concluded that, in light of this ruling by such an early authority, there is no doubt that it is permissible.

125. Maran the Rishon Letziyon (*Halikhot Olam* Vol. II, page 144) explained even if someone has a definite tradition to refrain from cutting his nails during the week of Tish'a Be'Av, he should nevertheless cut them if they have grown long and protrude beyond the ends of the fingers. As proof, he cited the *Ben Ish Hai* (*parashat Devarim* halakha 13) who ruled that one may not cut the fingernails during the week of Tish'a Be'Av, but he himself ruled that if one's nails protrude beyond the ends of the fingers he may cut them even on the day of Tish'a Be'Av itself, but to do it out of the view of others. "When one has long fingernails," he explained, "the evil spiritual forces attach themselves to that person. Someone who allows his nails to grow long will receive a harsh punishment." See also responsa *Rav Pe'alim* (Vol. IV, #29:3).