קיג. הנוהגים איסור בכיבוס בגדים החל מראש חודש אב, אינם רשאים לתת בגדיהם לנוהגים היתר [עד שבוע שחל בו תשעה באב] לכבס הבגדים, אפילו כדי להניחם עד לאחר תשעה באב, כיון שיש להם קורת רוח לראות בגדיהם מכובסים. ומטעם זה אסור לתת לנכרית בגדים לכבסם, ולהניחם עד לאחר תשעה באב. [חזו"ע עמ' רלז]

איסור לבישת בגדים מכובסים

קיד. אסור ללבוש בגדים מכובסים בשבוע שחל בו תשעה באב. ואף הבגדים המכובסים קודם לכן אסור ללובשן בשבוע שחל בו תשעה באב. [ש"ע סימן תקנא ס"ג, חזו"ע עמ' רכט. הליכו"ע עמ' קמ]

וכן אסור להציע המיטה בסדינים מכובסים בשבוע שחל בו ט' באב. וכן אסור להשתמש במטפחות יד ומפות שלחן מכובסות. [ש"ע סימן תקנא ס"ג]. ובכלל זה מגבות מכובסות. [אור לציון ח"ג עמ' רמח]

קטו. כבר נתבאר לעיל [הלכה ק"י] שכשחל ט' באב בשבת ונדחה התענית ליום ראשון, שמותר ללבוש בגדים מכובסים בכל השבוע שלפניו.

Having others launder one's clothes

113) Those people who have the custom of refraining from laundering their clothes throughout the Nine Days may not request someone else who does not have that custom to launder their clothes for them before *Shabbat Hazon*. This is so even if no one intends to wear the clothes being laundered until after Tish'a Be'Av. Since their custom is not to launder their clothes during these days, it is also forbidden for them to have the satisfaction of seeing that their clothes have been laundered during these days. For the same reason, it is forbidden to send one's clothes to a Laundromat service even if one plans to pick up the garments only after Tish'a Be'Av.[128]

Day 26

Wearing Laundered Clothes

Freshly laundered clothes and towels

114) It is forbidden to wear freshly laundered garments during the week of Tish'a Be'Av even if they were laundered beforehand. It is likewise forbidden to use freshly laundered bed linens or hand towels.

When the fast of Tish'a Be'Av is Sunday

115) As explained above in halakha 110, when 9 Av is Shabbat and the fast is postponed until after Shabbat, one may wear freshly laundered clothes throughout the previous week.

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needed for Shabbat or if it is embarrassing to wear the garment with the stain untreated, as is the ruling in the *Or Letziyon* (ibid.). **(Rabbi Y.B.)**

128. The responsa *Shevet Halevi* (Vol. X, #81) discussed whether it is permissible for an Ashkenazic Jew who runs a laundry service to launder the garments of Sefardic Jews after *Rosh Hodesh* Av, since it is permissible for them. **(Rabbi Y.B.)**

קטז. במקומות ששורר חום רב בתקופה זו של השנה, ויש הכרח להחליף הבגדים בימים אלו, מפני הזיעה, יש להקל על ידי שילבש הבגד המכובס במשך כשעה בימים שלפני שבוע שחל בו תשעה באב, ומכיון שלבשו קודם שבוע שחל בו תשעה באב, אין עליו יותר דין בגד מכובס. ובדרך זו יש להקל להכין אפילו הרבה בגדים לצורך שבוע שחל בו תשעה באב.

ואם רוצה להכין בגדים בשבת שלפני תשעה באב, רשאי לעשות כן באופן שילבש בגדים מכובסים מערב שבת, ולמחרת בבוקר יום השבת לא יחזור ללובשם, אלא ילבש בגדים אחרים מכובסים, והבגדים שלבש בליל שבת יניחם למשמרת לצורך שבוע שחל בו תשעה באב. ואם יש צורך בעוד בגדים, יפשוט הבגדים שלבש בבוקר, וילך לישון מעט שינת צהרים, וכשיקום ילבש בגדים אחרים מכובסים [וילך להתפלל בהם מנחה של שבת, וישאר עמהם עד צאת השבת]. ובאופן כזה אין לחוש לאיסור הכנה משבת לחול, כיון שנהנה מן הבגדים ביום השבת. [הליכות עולם ח"ב עמ' קמ. יחו"ד ח"א סי' לט]

Preparing clothes for the week of Tish'a Be'Av

116) In places where the weather is very hot in midsummer and people perspire profusely, making it necessary to change clothes often, the people should prepare several sets of clothes before *Shabbat Hazon* to be worn during the following week. That is, a person can wear a freshly laundered garment for an hour so that it is no longer considered freshly laundered, and then he can put it aside and wear it during the week of Tish'a Be'Av.[129] In this manner, one can prepare several sets of clothing for use during this week.

Preparing clothes on Shabbat itself

If someone did not prepare sets of clothing before *Shabbat Hazon*, it is possible to prepare them on Shabbat itself. He can wear one set of clothing on Friday evening, and at night when he takes it off to go to sleep he should put it away for the next week. In the morning he can wear a second set, and thus have two sets of clothing to wear during the week. If he will need a third set, he can undress to take a nap on Shabbat afternoon and put on another set of clothing after his nap to go out for the *minha* prayer and for the rest of the day.[130] This process does not infringe upon the prohibition of making preparations on Shabbat for the weekdays, since he used each set of clothing for Shabbat itself.

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129. The *Or Letziyon* ruled that one must wear the garments long enough for them to begin to absorb one's body's perspiration. This may take only a few minutes, and might happen immediately upon putting on the garments. Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 232) cited the *sefer Darkhe Hayim Veshalom* where it is written that it is sufficient to wear each garment only one minute. Despite this, it is reasonable to assume that one should wear the garments for a while so that their freshness is compromised, as all the *Aharonim* implied. **We asked Maran the Rishon Letziyon about this and he replied that the garments must be worn at least an hour.**

Regarding towels, the *Or Letziyon* ruled that if they have been used even one time they are no longer considered freshly laundered. **(Rabbi Y.B.)**

130. Maran the Rishon Letziyon, in *Halikhot Olam* (Vol. II, page 140) did not mention this detail that the person dresses now in order to go out to pray *minha*. In responsa *Yehave Da'at* (Vol. I, #39), however, he did mention this. Apparently, it is necessary for him to go out to pray *minha* now so that it should be apparent that he is wearing the clothes for the sake of Shabbat and not only to prepare for the weekdays. See responsa *Rav Pe'alim* (Vol. IV, #29) and *Yehave Da'at* (ibid.). See also *Or Letziyon* (Vol. III, page 248). By dressing and then going out to pray *minha*, no one will suspect him of dressing only for the sake of the weekdays. **(Rabbi Y.B.)**

קיז. הלבנים שעל הגוף כגון הגופיה, התחתונים [והגרבים], שהם בגדי זיעה, מן הדין מותר להחליפם בשבוע שחל בו תשעה באב, ובפרט מי שדרכו להחליף בגדי הלבנים בכל יום מפני הזיעה. והנכון [גם בזה], שלפני כן יכין הבגדים שעליו להחליפם, [וכמבואר לעיל]. [ראה חזו"ע עמ' רכט]

Freshly laundered undergarments

117) Technically, it should be permissible to wear freshly laundered undergarments, [including socks[131]] during the week of Tish'a Be'Av. The restriction against wearing freshly laundered clothes was not imposed for those garments worn to absorb the body's perspiration. This is especially so for people who are accustomed to change these garments daily. Nevertheless, it is proper to prepare sets of undergarments as well before *Shabbat Hazon* for use during the week of Tish'a Be'Av, in the manner described in the previous halakha.[132]

131. Harav Shelomo Zalman Auerbach (cited in *Halikhot Shelomo*, page 420; *Hazon Ovadya* page 229) ruled that if it causes someone discomfort not to change his socks daily, he may wear fresh ones even during the week of Tish'a Be'Av.

132. Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 229) cited the decision of Harav Shelomo Zalman Auerbach that the restriction against wearing freshly laundered garments during the week of Tish'a Be'Av does not apply to garments worn to absorb the body's perspiration. This is likewise the ruling of responsa *Vayvarekh David*, responsa *Emek Yehoshua* and others. However, the *Ben Ish Hai* (*parashat Devarim* halakha 6) wrote that in places where it is very hot and people perspire profusely, they should prepare a number of undershirts before *Shabbat Hazon* by wearing each one for an hour. Apparently, the *Ben Ish Hai* did not subscribe to this leniency regarding undergarments.

In researching this subject, Maran began with the issue of a mourner wearing freshly laundered clothes during the week of *shiv'a*. The responsa *Mishpete Tzedek* Garmizan (#46) and responsa *Bet David* (*Y.D.* #186) both ruled that even if the garment had been worn for an hour by someone else, the mourner may not wear it during *shiv'a*. Harav Yaakov Castro (*Y.D. Siman* 389), the responsa *Lahme Toda* (#30) and the *sefer Tahorat Hamayim* (*Shiyure Tahora*, *ma'arekhet Aleph* #96 and #124) all ruled that he may wear that garment. There is support for this lenient ruling from Tosafot (*Mo'ed Katan* 24b) and from the responsa of Rabbenu Meir of Rothenburg (#549).

Furthermore, Rashi, cited in Tosafot (ibid.) ruled that there is no restriction at all against a mourner wearing freshly laundered clothing during *shiv'a*. This is likewise the opinion of Rabbenu Yitzhak Gi'at (*Hilkhot Tish'a Be'Av* page 20) and the Rambam (*Hilkhot Ta'aniyot* 5:6). Although the *Shulhan Arukh* (551:3) ruled like the majority of *Poskim* (Ramban, Rashba, Rabbenu Asher, Ritba, Rabbenu Nissim) who wrote that it is forbidden to wear freshly laundered clothing during the week of Tish'a Be'Av, there is a *safek sefeka* to permit wearing clothes that had already been worn for an hour before *Shabbat Hazon*. First of all, the halakha might be like the opinion of Rashi and Rambam that there is no restriction against a mourner wearing freshly laundered clothes, depite the fact that the *Shulhan Arukh* ruled otherwise. Even if the halakha is that there is such a restriction, maybe the halakha is like the opinion of Harav Yaakov Castro and those who ruled that as long as the garment had already been worn for an hour it is permitted. Regarding undergarments, there is even a stronger basis for leniency since some *Aharonim* ruled that the entire restriction does not apply to these garments. Therefore, Maran concluded, one may definitely rely upon the leniency of the *Ben Ish Hai* to prepare sets of clothing before *Shabbat Hazon* and wear them during the week of Tish'a Be'Av.

It is clear from this discussion that Maran ruled that even undergarments should be prepared for use by wearing them for an hour before *Shabbat Hazon* as the *Ben Ish Hai* wrote. This is what Maran ruled in responsa *Yehave Da'at* (Vol. I, #39) and it is likewise the opinion of the *Or Letziyon* (Vol. III, page 248). Although it might seem that Maran retracted this ruling in *Hazon Ovadya*, a careful reading of his discussion there reveals that he did not at all change his stance. When he wrote, "The proper course of action is to prepare the garments by changing ...," this sentence applies to all the garments mentioned previously, including the undergarments. **We asked Maran the Rishon Letziyon concerning this, and he replied that one should prepare underclothing to change into during the week of Tish'a Be'Av, although there are *Poskim* who ruled that it is not necessary.**

The *Or Letziyon* (ibid.) ruled that if someone wears several undershirts one on top of the other or several socks one on top of the other, all the garments can be prepared simultaneously. He explained that once someone has worn the garments in this manner, if he would offer another person even the outermost one, the other person would be

קיח. אם שכח להכין הבגדים קודם שבוע שחל בו ט' באב, יש לסמוך על סברת הפוסקים להתיר לבישת הבגד על ידי שיניחנו על קרקע עולם שעה אחת. [חזו"ע עמ' רלב בהערה]

קיט. מי שמתאכסן בשבוע שחל בו תשעה באב בבית מלון, ומנהגם להחליף בכל יום הסדינים וכלי המטה, בסדינים וכלי מטה מכובסים, ולהציעם במטות האורחים, ואפילו בשבוע שחל בו תשעה באב, מותר לאורח להשתמש בסדינים ובמצעים המכובסים, ולכתחלה אם אפשר יניחם ע"ג קרקע, [ראה בסעיף הקודם], ויבקש מבעל בית המלון, שלא יחליפו הסדינים והמצעים בשאר הימים שישהה שם. ומכל מקום אם החליפו אותם בסדינים ומצעים מכובסים מותר לו להשתמש בהם בדיעבד. [שו"ת מנחת יצחק ח"י סי' מד].

ובעל המלון רשאי להחליף הסדינים לקראת האורחים החדשים, כי רוב בני אדם נמאסים לשכב על סדינים וציפות ששכב עליהם אדם אחר, ונחשבים כאיסטניסים לדבר זה. וכן הדין לגבי אורח שבא לחבירו, שנוהגים להחליף עבורו הסדין משום נקיות, כי לא נעים לאורח לישן בסדין שישן עליו

Garments left lying on the ground

118) If someone forgot to prepare any clothing for the week of Tish'a Be'Av, it is possible to rely on those *Poskim* who ruled that if one leaves the garments lying on the ground for an hour they may then be worn.[133]

Fresh hotel linens

119) If someone checks into a hotel during the week of Tish'a Be'Av, he may sleep on the fresh linens on the bed. If possible, he should put them down on the ground for a short time, as suggested in the above halakha, and then put them back onto the bed. The guest should inform the hotel management that he does not want room service to change his linens until after Tish'a Be'Av. If the room service did change the linens despite his requesting that it not be done, he may use the fresh linens.

A Jewish hotel owner may change the linens on the beds when guests leave the hotel and new guests come to rent the room. The nature of most people is to consider it not hygienic to sleep on the same sheet and pillowcase on which somebody else slept, and therefore people are exempt from having to suffer such an inconvenience. Likewise, if someone comes to be a guest at a friend's house, it is permissible to make his bed with fresh linens during the week of Tish'a Be'Av since it is unpleasant to sleep on linens used previously by someone else.[134]

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loathe to wear it. If so, then this is no longer considered a freshly laundered garment. **(Rabbi Y.B.)**

133. The *sefer Lehem Hapanim* (#376) cited Maharash of Lublin who ruled that a mourner may wear laundered clothes after they have been left laying on the ground. The responsa *Bet David* Bistritz (#389:1) wrote that this same leniency may be applied to the week of Tish'a Be'Av. On the other hand, Harav Moshe Brandsdorfer (responsa *Kene Bosem* Vol. III, #37) ruled that one should not rely upon the leniency of the *Lehem Hapanim* regarding the week of Tish'a Be'Av.

Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 232, ruled that since Rashi and the Rambam wrote that there is no restriction against wearing freshly laundered clothes at all, we can certainly rely upon the leniency of the *Lehem Hapanim* when it is needed. Indeed, in *Halikhot Olam* (Vol. II, footnote on page 140) Maran wrote that if someone failed to prepare clothing before *Shabbat Hazon* and he is a heavy perspirer who must change clothes daily, it is possible to rely on the opinion of Rashi and Rambam that there is no restriction against wearing freshly laundered clothes. In the *Hazon Ovadya*, however, Maran offers this alternative based on the *Lehem Hapanim*.

134. Maran the Rishon Letziyon (*Hazon Ovadya* page 232) ruled according to the lenient opinion regarding this since Rashi and the Rambam held that there is no restriction at all against wearing freshly laundered clothes or using freshly laundered linens during these days.