חבירו, שמותר לעשות כן בשבוע שחל בו ט' באב. [שו"ת צי"א ח"ג סי' סא. שו"ת עמק תשובה סימן צב אות ט].

[חזו"ע עמ' רלב בהערה]

קכ. אשה בשבעה נקיים מותרת ללבוש בגדים לבנים מכובסים, אף בשבוע שחל בו ט' באב [וביום ט' באב], וכן להציע סדין לבן תחתיה, שבמקום מצוה לא גזרו חכמים. ואם אין לה לבנים מכובסים, מותר לה לומר לנכרית לכבס לה, כיון שהוא לצורך מצוה. [חזו"ע עמ' רלב]

קכא. טלית גדול של מצוה, המכובס ומגוהץ, מותר ללובשו אפילו בשבוע שחל בו תשעה באב, שכיון שהוא צורך מצוה שפיר דמי. [חזו"ע עמ' רלב]

קכב. בעלי הברית רשאים ללבוש בגדי שבת בשעת המילה, אף בשבוע שחל בו תשעה באב, אבל לא בבגדים מכובסים ומגוהצים בשבוע שחל בו תשעה באב, אבל קודם השבוע שחל בו תשעה באב מותרים אפילו בבגדים חדשים, ובשעת המילה שמברך שהחיינו, יכוין לפטור גם את הבגדים החדשים.

[חזו"ע עמ' רלד. ועי"ע שם עמ' שצח בהערה]

Day 27

Woman who begins her "seven clean days"

120) When a woman begins her count of the seven "clean days" in advance of immersing in a mikveh, she may change into freshly laundered underclothes even if it is during the week of Tish'a Be'Av, or even on Tish'a Be'Av[135] itself. She may change her bed and spread clean linens on it as well. This is necessary for the mitzvah, and therefore our Sages did not restrict this. If the woman has no clean undergarments to wear, she may instruct a non-Jewish woman to launder them for her since it is for the sake of a mitzvah.

Freshly laundered *tallit*

121) It is permissible to put on a freshly laundered and crisply pressed *tallit gadol* during the week of Tish'a Be'Av since it is worn for the sake of the mitzvah.

Ba'ale haberit

122) The three *ba'ale haberit* may wear their Shabbat clothes for the ceremony of the circumcision even if it takes place during the week of Tish'a Be'Av, but they may not wear freshly laundered and pressed clothing. If the circumcision takes place before *Shabbat Hazon*, they may wear even brand-new clothing for the occasion. When the blessing of *shehecheyanu* is recited at the ceremony, the *ba'ale haberit* should have in mind for this blessing to thank God for the new clothing as well.

135. Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 233) cited the *Bet Yosef* who ruled like the *Or Zaru'a* that a woman may put on clean undergarments even during Tish'a Be'Av. Rama cited the *Sha'are Dura* that although this is permissible during the week of Tish'a Be'Av, it is forbidden on Tish'a Be'Av itself. Nevertheless, the halakha is according to the ruling of the *Bet Yosef*. The *Mas'at Binyamin* expressed his amazement at Rama for ruling strictly in this matter since the general rule is to follow the lenient opinion in all matters pertaining to mourning. Although it appears from the footnote in *Hazon Ovadya* on page 235 that Maran is undecided about this halakha, he ruled clearly to be lenient in this case on page 233, especially since the general rule is to follow the lenient opinion in all matters pertaining to mourning. **(Rabbi Y.B.)**

קכג. האשה המגישה התינוק לברית, כיון שעיקר מצותה בכך רשאית ללבוש בגדי שבת [לא מכובסים]. [חזו"ע עמ' רלה בהערה] **ומותרת גם לענוד תכשיטיה על פי דרכי הצניעות דקדושה.** [חזו"ע עמ' רלו בהערה] **והאיש** המגיש את התינוק לסנדק, יש שהחמירו שלא ילבש בגדי שבת, דסברו שרק באשה שרי משום שאין לה מצוה אחרת וזוהי גמר מצותה, משא"כ באיש המגיש אינו גומר המצוה, שגמר המצוה נעשה ביד הסנדק האוחז את התינוק בין ברכיו. [מג"א סי' תקנא סק"ג. שו"ת חת"ס חיו"ד סי' קסב]. **ויש שכתבו** שאין לחלק בין איש המגיש את התינוק לאשה המגישה. [א"ר, בית מאיר, שו"ת שיח יצחק]. [חזו"ע עמ' רלה]. והמקיל בזה יש לו על מה שיסמוך.

קכד. מותר לגהץ במגהץ חם את בגדיו אפילו בשבוע שחל בו ט' באב, ולכן חולצה מכובסת שכבר לבשה קודם לכן, מותר לגהץ אותה. [ע' בשו"ת בית דוד סי' רצט. וכ"כ המשנ"ב סי' תקמא סק"ט, והכה"ח שם ס"ק יא. ע"ש]. [חזו"ע עמ' רלח]

קכה. אף בשבת חזון יש להחליף הבגדים וללבוש כל בגדי השבת כשאר כל השבתות, כמו שנאמר בדברי קבלה, וכבדתו, ודרשו חז"ל [שבת קיג ע"א] וכבדתו, בכסות נקיה, שלא יהא מלבושך של שבת

Woman who brings infant to circumcision ceremony

123) The woman who at the circumcision ceremony brings the infant to the father may wear her Shabbat finery since she is fulfilling her portion of the mitzvah with this action, but not freshly laundered clothing. She may also wear her jewelry, as long as she maintains the high standards of Jewish modesty and sanctity.

Man who hands infant to *sandak*

Some *Poskim* ruled that the person who hands the infant to the *sandak* may not wear his Shabbat clothes. They reasoned that the woman who brings the infant fulfills her entire mitzvah in doing so, since a woman has no other part in the circumcision ceremony, and therefore it is fitting that she wear Shabbat clothes. The man who hands the infant to the *sandak*, however, is not fulfilling an entire mitzvah since the main mitzvah for a man is to serve as *sandak* and not just to bring the infant. Other *Poskim* ruled that there is no difference between this man and the woman regarding wearing Shabbat clothes; it is permitted to them both. There is a halakhic basis to follow the lenient opinion.[136]

Ironing clothes

124) It is permissible to iron clothing during the week of Tish'a Be'Av, as long as it is not freshly laundered. Therefore, if someone wore a shirt, he may then iron it before wearing it a second time.

Wearing Shabbat finery on *Shabbat Hazon*

125) Everyone should dress in Shabbat finery on *Shabbat Hazon* just as on every other Shabbat. This is the mitzvah of our Prophets – to honor Shabbat with fine, clean clothes distinct from the clothes one wears on weekdays, as our Sages taught in *Shabbat* 113a. This is the universal custom of Sefardic Jews.

136. Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 235) cited both these opinions and did not express his own view. It appears from his words that if the man wishes to be lenient there is a basis in the halakha upon which he may rely. **We asked Maran the Rishon Letziyon about this and he agreed that this is so.**

כמלבושך של חול. [חזו"ע עמ' ריז]. וכן מנהג הספרדים בכל המקומות. [ואפילו בט' באב שחל בשבת לובשים בגדי שבת].

ויש מבני אשכנז הנוהגים כמ"ש הרמ"א [סימן תקנ"א ס"א] שלא ללבוש בגדי שבת בשבת חזון, ומחליפים רק הכתונת בלבד. [חזו"ע עמ' ריב-ריג בהערה. יבי"א ח"ג סי' לא אות ג]. ומכל מקום אם חל מילה בשבת חזון שרי לבעלי הברית ללבוש בגדי שבת אף למנהגם, ואין להם לפשוט בגדיהם לאחר המילה. [יבי"א ח"ג סימן יב אות ג]

קכו. מותר לצחצח הנעלים ולהשחירם במשחה בערב שבת, ולהבריקם לכבוד שבת, כמו בכל השבתות. [חזו"ע עמ' רי. יבי"א ח"ג סי' לא]. ואף האשכנזים יכולים להקל בזה. [חזו"ע עמ' ריב בהערה בשם הגרשז"א זצ"ל ועוד]

Custom of Ashkenazic Jews

Among the Ashkenazic Jews, there are communities who follow the custom cited by Rama (551:1) not to wear Shabbat finery on *Shabbat Hazon* and not to change anything other than their undershirts.[137] Even according to this custom, if a circumcision takes place on *Shabbat Hazon*, the *ba'ale haberit* may wear Shabbat finery for the ceremony and then they should remain wearing the Shabbat finery for the rest of the day.

Polishing shoes

126) It is permissible to shine and polish one's shoes on Friday in honor of *Shabbat Hazon* just as one does on any other Friday.[138] Ashkenazic Jews may do this as well.

137. Rabbenu David ben Zimra wrote in his responsa (Vol. II, #693) that he never heard any report of any Jewish community that has the custom to refrain from wearing regular Shabbat finery on *Shabbat Hazon*. He commented that he was pleased with this since such a custom runs contrary to the halakha. We have a mitzvah instituted by the Prophets to honor Shabbat with fine garments and jewelry, as our Sages taught in *Shabbat* 113a. Someone who wears weekday clothing on Shabbat demonstrates mourning on Shabbat and that is strictly forbidden. He concluded, "Even if the Ashkenazic rabbis practiced in such a manner, we shall continue to ignore their practice since it is an affront to the honor of Shabbat."

Maran Harav Yosef Karo commented as well in the *Bet Yosef* (*Siman* 552) that the common custom is not to follow the instructions of the *Mordekhi* (the source for the custom not to wear Shabbat finery). Indeed, the universal custom of Sefardic Jews has always been to wear Shabbat finery as usual. See Harav Yehuda Ayash (*Matte Yehuda Siman* 552, from Algiers), *Mish'ha Dirvuta* (Vol. II, *Siman* 552, from Tunis), *Ma'amar Mordekhai* (552:1, from southern France), *Shulhan Gavo'ah* (552:4, from Salonika, Greece), *Mo'ed Lekhol Hai* (#10:15, from Smyrna, Turkey), the *sefer Berit Kehuna* (*ma'arekhet shin* #12, also from Tunis), the *Nehar Mitzrayim* (page 36a, from Egypt), the *sefer Shetile Zetim* (*Siman* 551:3, from Yemen) and others.

Among the Ashkenazic Jews as well, Harav Yaakov of Emden (*Siddur*, halakhot of *ben hametzarim* #10) testified that his father, author of *Hakham Tzevi*, wore his Shabbat finery even when *Shabbat Hazon* was 9 Av and that he himself continues that practice. Harav Eliyahu of Vilna (glosses on *Shulhan Arukh* #552:3) disagreed with the Rama on this point, and the *sefer Ma'ase Rav* (#197) testified that he wore Shabbat finery. The *Haye Adam* testified that the Vilna community practiced according to the instructions of Harav Eliyahu and they wear Shabbat finery. The *Tosefet Hayim* (glosses on *Haye Adam*) commented that many other Ashkenazic communities followed suit and treat *Shabbat Hazon* with as much honor as any other Shabbat, even if it is 9 Av.

138. It is likely that Maran the Rishon Letziyon wrote the words "in honor of *Shabbat Hazon*" because this is normally the case but that the act of polishing shoes is permissible even without that reason. In his discussion in *Hazon Ovadya* (page 210), it becomes clear that it is permissible to shine shoes on any day of the week. Likewise, a mourner within the first thirty days of his mourning may polish his shoes. See Maran's conclusion on page 216. It may be that he mentioned "in honor of *Shabbat Hazon*" in deference to the custom of Ashkenazic Jews (and some Sefardic communities) to refrain from laundering clothes for all thirty days of mourning, teaching us that even they may shine their shoes for the honor of Shabbat. **(Rabbi Y.B.)**

קכז. יש נוהגים שלא לשטוף ולהדיח הרצפה של חדרי הבית כל תשעת הימים, ואינו מנהג נכון. וכן אנו נוהגים להקל בזה לשטוף ולהדיח את הרצפה עם חומרי ניקוי בכל תשעת הימים, [ובפרט כשיש תינוקות קטנים הזוחלים ויושבים בבגדיהם ע"ג הרצפה, ועלולים להתלכלך מאד מזוהמת הקרקע. ומה גם שיכול לגרום מחלות ח"ו]. וכל שכן שהדבר מותר בערב שבת חזון שמדיחים ושוטפים הרצפה לכבוד שבת. [חזו"ע עמ' רמח, ועמ' ריד בהערה]

Washing floors of house

127) Some people have a custom to refrain from washing the floors of their homes throughout the Nine Days, but this practice is not halakhically correct. The custom of Sefardic Jews is to permit one to wash the floors even with cleaning solutions throughout the Nine Days. This is particularly important if there are infants in the house who crawl around on the floor; they could, God forbid, become ill if they are exposed to dirt and grime. It certainly is permissible to wash the floor on Friday before *Shabbat Hazon* in honor of Shabbat.