וכן הסובל מטחורים שרפואתו לישב באמבטיה עם מים חמים, כשעה או שעתיים, מותר לעשות כן בשבוע שחל בו ט' באב, כיון שאינו עושה כן אלא לרפואה. [חזו"ע עמ' רמז בהערה] [שם]

קלה. בזמנינו שאין מקפידים לרחוץ הקטנים בכל יום, נראה שיש להמנע מרחיצתם בימים אלו, אלא אם כן יש צורך בדבר להעביר מהם לכלוך וכיו"ב. מיהו יש מי שכתב שמכיון שכמה רופאים בזמן הזה מקפידים שיש לרחוץ התינוקות בכל יום, ואם כי אין דרכנו לרחוץ אותם בכל יום, מ"מ כמה פעמים בשבוע נוהגים לרוחצם כי הוא נחוץ לבריאות התינוקות, הילכך אם התינוק לא הגיע לחינוך להתאבל על ירושלים יש להתיר לו רחיצה בחמין. [חזו"ע עמ' רמה בהערה].

קלו. דין שטיפת והדחת הרצפה בימים אלו, נתבאר לעיל הלכה קכ"ז.

himself may do so. Likewise, someone who suffers from hemorrhoids may sit in a warm bath to treat his condition, even for an hour or two, during the week of Tish'a Be'Av.

Day 30

Bathing children

135) Since many people do not bathe their children daily in modern times, it would seem that one should refrain from bathing them during the week of Tish'a Be'Av unless they have become dirty and must be bathed. There are halakhic authorities who wrote that in view of the fact that there are contemporary pediatricians who insist that a child be bathed daily, we certainly must bathe them at least several times a week for their own health. Therefore, as long as the child has not yet matured enough to appreciate the meaning of mourning over the destruction of Yerushalayim, it is permissible to bathe him in hot water even during the week of Tish'a Be'Av.[145]

Washing floors

136) See above, halakha 127, for the rule about washing the floors during the week of Tish'a Be'Av.

145. Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 245) argued that it must be permissible to bathe children during these days since it cannot be any more strict than the rules of Yom Kippur, and the Talmud permitted bathing children on Yom Kippur. The Talmud teaches (*Yoma* 78b): Abaye said that a child's development depends on bathing in hot water and therefore it is permitted. Nevertheless, the *Magen Avraham* (615:1) wrote that since we do not bathe our children daily, we should not bathe them on Yom Kippur. The *Hemed Moshe* (551:3) disagreed, claiming that there is no difference between the era of the Talmud and our times. If one's habit is to bathe the child every day, that is how he develops and he may be bathed during these days as well, but if one's habit is not to bathe him daily, he should refrain from bathing him during these days.

Maran concluded that since in our culture we do not bathe the children daily, we should refrain from bathing them during these days unless they have become dirty. He cited the *Levush* (551:16) and the *Mishna Berura* (551:93) who permitted bathing only very small children who are liable to get their heads infested without it. He cited also the *sefer Leket Yosher* (page 109) who permitted bathing the children in honor of Shabbat only, but not in other circumstances.

Afterward, Maran cited the responsa *Vayashov Yosef* (#15) who wrote that in our times the pediatricians insist that a child be bathed daily. Even though many people do not follow these instructions, it is definitely necessary to bathe them at least several times a week to maintain the child's health. Therefore, as long as the child has not matured enough to mourn over the destruction of Yerushalayim he may be bathed in hot water.

The *Or Letziyon* (Vol. III, page 252) wrote that it is permissible to bathe children under bar mitzvah age during this week, but if they are capable of bathing themselves the adults should not bathe them. If the child is too small to bathe himself, though, an adult may bathe him. **(Rabbi Y.B.)**

סימן תקנב

דיני ערב תשעה באב

א. מותר ללמוד תורה בערב תשעה באב אף אחר חצות היום, שלא אסרו תלמוד תורה אלא בתשעה באב עצמו, ומשום שנאמר פקודי ה' ישרים משמחי לב, ותשעה באב אסור בשמחה, אבל בערב תשעה באב, בין כשחל בשבת בין כשחל בחול, כל היום מותר עד בין השמשות. [חזו"ע עמ' רמח]

Siman 552

The Day Before Tish'a Be'Av

Studying Torah on 8 Av

1) It is permissible to study Torah on the day before Tish'a Be'Av even in the afternoon. Our Sages forbade Torah study during Tish'a Be'Av only, since the verse says (*Tehillim* 19:9), "God's laws are just; they gladden the heart," and on Tish'a Be'Av we may not engage in activities that gladden our hearts. On the day before Tish'a Be'Av, however, there is no such restriction and one may study Torah until sunset.[146]

146. Rama wrote (553:2) that "the custom is to refrain from studying Torah from midday of the day before Tish'a Be'Av, but that one may continue to study those subjects that may be studied on Tish'a Be'Av itself. When the day before Tish'a Be'Av is Shabbat, we do not recite *Pirke Avot*." Maran the Rishon Letziyon (*Hazon Ovadya* page 248) cited a great number of *Aharonim* who disagreed with the Rama and they permitted Torah study through the day before Tish'a Be'Av in the subject of one's choice. Regarding Torah study, our Sages taught (*Avoda Zara* 19a) that one is capable of studying well only the subject of his choice. This ruling is particularly important when the day before Tish'a Be'Av is Shabbat, since refraining from studying one's regular subjects is a visible expression of mourning. Therefore, one may continue to study one's regular subjects.

In *Halikhot Olam* (Vol. II), Maran concluded his discussion of this subject as follows: "In practice, when Tish'a Be'Av is a weekday, a man may study whatever he wishes if it would disturb him to be limited to study Tish'a Be'Av subjects. When the day before the fast of Tish'a Be'Av is Shabbat, it is technically permissible to learn whatever one wishes. If someone studies only those subjects that are permissible on Tish'a Be'Av itself, he will receive a special blessing from Heaven. Whatever he does, he must make sure not to waste any time from his Torah studies." Likewise, in the original *Yalkut Yosef* (page 581), it is written that "on Shabbat afternoon before Tish'a Be'Av, it is preferable to study only those subjects that are permitted on Tish'a Be'Av itself, such as the halakhot of Tish'a Be'Av." The more lenient version written here in halakha 1 is taken from *Hazon Ovadya*, which was written after the *Halikhot Olam*. **(Rabbi Y.B.)**

ולא יטייל בערב תשעה באב. [רמ״א סו״ס תקנ״ג]. **והיינו בשוק במקום שהולכים רבים.** [ספר פלאים שם. וראה ש״ע תקנ״ד סכ״א]. **ואף בשבת שחל בו ט׳ באב לא יטייל בשוק במשך כל היום.** [ברכ״י סימן תקנ״ג אות ה׳. הובא בחזו״ע עמ׳ שלג בהערה]. **וראה להלן סימן תקנ״ד הלכה פ׳.**

ב. בערב תשעה באב במנחה אין אומרים וידוי ונפילת אפים. ואם הוא שבת אין אומרים ״צדקתך״ במנחה. [חזו״ע עמ׳ רנב]

ג. כבר נתבאר לעיל [סימן תקנ״א סעיף י], **שבערב תשעה באב אחר חצות היום, נתפשט יותר המנהג שלא לומר תיקון חצות.**

Strolling on 8 Av

It is forbidden to stroll on this day in a place where many people congregate, such as a shopping mall.[147] Likewise, if 9 Av is Shabbat, it is forbidden to visit such places throughout the day.

***Minḥa* on 8 Av**

2) During the *minḥa* prayers on 8 Av, we do not recite the confession or the *taḥanun* prayers. If it is Shabbat, we do not recite the verses of *tzidkatekha*.

***Tikun ḥatzot* on 8 Av**

3) As explained above, *Siman* 551:10, the common custom is not to recite *tikun ḥatzot* at midday of 8 Av.[148]

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147. The *sefer Yosef Ometz* Yuzpa (#872) cited the Rama that one may not take such a stroll on the day before Tish'a Be'Av and he explained that this applies to the entire day of 8 Av. He exclaimed, "How is it that any Jewish man or woman could think of strolling for pleasure on the anniversary of the terrible misfortunes that befell our ancestors? Besides, we continue to suffer the effects of this bitter exile to this day, due to our many sins, and the *Shekhina* is in exile along with us.

148. See below, *Siman* 559:13, where it is explained that one should recite *tikun ḥatzot* during the night of Tish'a Be'Av.