The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקמ"ח סעיף ח'-י'

Overview

Siman 548 Seif 8:

If one observed *shiva* and then a Yom Tov begins, it cancels the remainder of *shloshim*. Even if the 7th day of *shiva* is *erev* Yom Tov, it is permitted to cut hair and launder on *erev* Yom Tov. The same is true for us who have the custom to refrain from bathing during *shloshim* it is permitted to bathe close to nightfall and one need not wait until night. **And certainly if the 8th day falls on Shabbos which is *erev* Yom Tov it is permitted for the mourner to cut his hair *erev* Shabbos. If he did not cut his hair before Yom Tov he is permitted to cut his hair after Yom Tov since the restrictions of *shloshim* were cancelled. However, he may not cut his hair during the *moed* since he could have cut his hair before the *moed*. If the 7th day falls on Shabbos which is *erev* Yom Tov, it is permitted for him to cut his hair during *chol hamoed* since he could not have cut his hair beforehand.**

- Since part of the day is counted as a whole day, the 7th day is credited for *shiva* and *shloshim*. Therefore, since he began to observe a day of *shloshim* he does not have to observe *shloshim* after the *moed* since the *moed* cancelled it. Moreover, even on that day it is permitted to shave and launder his clothing and even press them, to honor the *moed*. (M.B. 29)
- So that it should be discernable that it is done to honor the *moed*. On *erev* Pesach everything is permitted after midday since it is already a *yom tov* and he may bathe and launder clothing after *midday* but he should cut his hair before midday since it is prohibited to cut one's hair after midday. (M.B. 31)

Siman 548 Seif 9:

Yom Tov cancels *shloshim* for other relatives but for a parent since it is prohibited to cut one's hair until one is rebuked by a friend, even if Yom Tov occurs after *shloshim* he may not yet cut his hair.

- If one's friend rebukes him, even on day 30 he may cut his hair. (M.B. 34)

Siman 548 Seif 10:

If one of the days of *shiva* coincides with *erev* Yom Tov, other than day 7, it is permitted to launder but he may not wear the clothing until nighttime and preferably he should wait until after *chatzos* to launder so that it should be understood that he is laundering for the *moed*. Bathing is prohibited until nightfall but some authorities permit it after *mincha*, when it is close to dark. According to our custom that bathing is prohibited during *shloshim*, it is prohibited to bathe since the *moed* only cancels *shiva*. The same applies for laundry in those places that prohibit laundry during *shloshim*.

- This is true even concerning the 1st day. (M.B. 35)
- Since one may not launder at night it is permitted during the day but haircutting is prohibited for all of *shloshim*. (M.B. 36)
- According to Rema one should not launder until close to nighttime. (M.B. 37)
- The restriction applies even for cold water. (M.B. 38)
- The allowance is bathing but one must continue to sit on the floor and may not wear leather shoes until nightfall. (M.B. 39)
- The implication is that one must *daven mincha* first. During *bein hashemashos* and possibly from the time one could add to the *yom tov* the restrictions do not apply. (M.B. 40)
- Meaning, even close to nightfall. During *chol hamoed* it is also prohibited to bathe until *shloshim* is completed. (M.B. 41)
- The custom is to be lenient. Some authorities maintain that one may only use cold water. Even those who permit bathing in warm water, it is permitted only on *erev yom tov* or during *chol hamoed* to honor the *moed* but after the *moed*, it is prohibited to bathe and launder until the end of *shloshim* since the *moed* did not cancel *shloshim*. (M.B. 42)

Halacha Highlight

Laundering and bathing when Yom Tov cancels *shloshim*

Shulchan Aruch Siman 548 Seif 8
מתר לספר ולכבס בערב הרגל

It is permitted to cut hair and launder on *erev* Yom Tov

Shulchan Aruch (סע' ח') writes that once one observed *shiva*, if a Yom Tov arrives, it cancels whatever remains from *shloshim* and thus it is permitted to take a haircut and launder clothing on *erev* Yom Tov. This is true even if the 7th day of *shiva* falls on *erev* Yom Tov. Mishnah Berurah (ס"ק כ"ט) explains that due to the principle מקצת היום ככולו—part of the day is considered like the entire day, the 7th day of *shiva* counts towards a day of *shiva* as well as a day of *shloshim*. Therefore, since he observed at least part of a day of *shloshim* the arrival of Yom Tov cancels the remainder. Rema adds that according to our custom to restrict bathing during *shloshim,* it is permitted to bathe on *erev* Yom Tov late in the afternoon and it is not necessary to wait until nightfall. The reason to wait until late in the afternoon is so that it should be evident that he is bathing in honor of Yom Tov.

Mishnah Berurah (ס"ק ל"א) notes that the above guidelines are true for a regular Yom Tov. On *erev* Pesach, however, since the afternoon of *erev* Pesach is itself a quasi-Yom Tov, it is permitted to bathe and launder immediately after midday and it is not necessary to wait until close to nightfall. Haircutting, however, must be done earlier than midday since it is prohibited to take a haircut after midday on *erev* Pesach. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פס"ה עמ' רמ"ה) questions the allowance to do laundry after midday on *erev* Pesach when it should be prohibited just as haircutting is prohibited on the afternoon of *erev* Pesach. He answers that when Mishnah Berurah discusses laundry he refers to wearing freshly laundered clothing, rather than the action of laundering. In other words, after midday on *erev* Pesach the mourner is permitted to wear freshly laundered clothing and is not required to wait until nightfall to do so. Actual laundry, however, is forbidden since *melacha* is forbidden on the afternoon of *erev* Pesach.