



Overview

Halacha Highlight

Using deodorant on Tisha B'Av

Shulchan Aruch Siman 554 Seif 15

סיכה אינה אסורה אלא של תענוג

Only anointing for pleasure is prohibited

Shulchan Aruch (סעי' ט"ו) addresses the prohibition against anointing and rules that anointing is prohibited only when it is for pleasure. If the anointing is done for another purpose it is permitted. As an example of a permitted circumstance of anointing, Shulchan Aruch writes that one who has sores on his head may pour oil on those sores to treat them. Biur Halacha (ד"ה סיכה וכו') presents a debate how to understand Shulchan Aruch's ruling and example. Mateh Yehudah maintains that one may not anoint himself merely because there is a motive other than pleasure. Thus, for example, he maintains that one may not anoint himself in order to remove a foul odor. He bases his position on the Gemara in Pesachim (54b) that states that there is no difference concerning the restrictions of Yom Kippur and Tisha B'Av other than when there is a doubt on Yom Kippur one must be stringent whereas when there is a doubt on Tisha B'Av one may be lenient. This implies that just like on Yom Kippur one may not anoint even to remove one's foul odor (שו"ע סי' תרי"ד סעי' א') so too on Tisha B'Av one may not anoint to cover one's foul odor. It is only when the anointing is not for pleasure and provides a therapeutic benefit is it permitted like the example presented by Shulchan Aruch.

Biur Halacha disagrees and references many authorities who point to the Yerushalmi which explicitly states that on Yom Kippur anointing is prohibited regardless of one's intent whereas on Tisha B'Av as long as the anointing is not for pleasure it is permitted. Furthermore, the intent of the Gemara in Pesachim is to teach that the activities that are prohibited on Yom Kippur are prohibited on Tisha B'Av but did not intend to draw a direct parallel between all the halachos of Yom Kippur and Tisha B'Av. His final conclusion is that anointing that is not intended for pleasure is permitted and thus Poskim rule that one who is generating a foul odor may apply deodorant to cover that odor (פסקי תשובות אות י"ד).

or reeds may be worn. A shoe made from wood covered by leather is prohibited.

- ❖ Only a shoe made from leather is considered a מנעל (M.B. 30)
- ❖ Even if only the upper is made from leather it is prohibited. Even though it is prohibited to wear shoes on Tisha B'Av and Yom Kippur, most authorities maintain that one may recite שעשה לי כל צרכי (M.B. 31)

Siman 554 Seif 11:

After drying one's hands and they are still moist one may rub them over his eyes. If one has mucus on his eyes and usually washes it off with water, he may wash to remove it without concern since it is similar to clay and dirt that one may wash off in the normal manner.

- ❖ One may also rub his moist hands on his face, hands and feet. Someone who is an אסטניס whose mind is unsettled if he does not wash his face in water may do so but others may not. (M.B. 22)

Siman 554 Seif 12:

One who goes to greet his rebbi, father or someone greater or is travelling to perform a mitzvah may go through water up until his neck and may return home through water as well.

- ❖ Although there is no obligation there is a mitzvah since one may hear from him a dvar Torah. A rebbi may not travel through water to visit his student and when two people have the same stature they also may not travel through water to greet one another. (M.B. 23)

Siman 554 Seif 13:

One who must travel to guard produce may travel through water until his neck to reach his destination but may not go through water to return home.

Siman 554 Seif 14:

Someone who returned from a journey and his feet are weak may wash them in water. It is permitted to soak a cloth in water on erev Tisha B'Av and then remove it for it to dry and then wipe his face, hands and feet, even if his intent is for pleasure since it dried.

- ❖ This is considered therapeutic rather than for pleasure. (M.B. 26)
- ❖ It must not be טופח על מנת להטפוח; if it is, one may not rub it on his face, hands or feet. (M.B. 27)

Siman 554 Seif 15:

Anointing is prohibited only if it is done for pleasure but one who has sores on his scalp may pour on them oil as he normally would.

- ❖ It is prohibited to anoint even one limb. A bride, for thirty days after her wedding, may wash her face and anoint herself so that she should not be repulsive on to her husband. (M.B. 29)

Siman 554 Seif 16:

The prohibition against wearing shoes is limited to ones made from leather but ones made from cloth, wood, bark