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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקנ"ח סעיף א'

Halacha Highlight

Bathing and laundering the night of the 10th of Av

Shulchan Aruch Siman 558 Seif 1
מנהג כשר שלא לאכל בשר ושלא לשתות יין
It is a proper custom to refrain from eating meat and drinking wine

Shulchan Aruch relates that towards the end of the afternoon the *bais hamikdash* was lit on fire and it burned until sunset on the 10th. Consequently, it is considered proper conduct for one to refrain from eating meat and drinking wine the night and day of the 10th. Rema adds that some authorities are stringent only through midday but not beyond that. Mishnah Berurah (סק"ג) adds to these restrictions bathing, haircutting and laundering until midday. Biur Halacha (ד"ה עד חצות) explains that his ruling in Mishnah Berurah is based on Maharshal's position. However, Ma'amar Mordechai writes that the simple reading of Shulchan Aruch and Rema is that the restriction is limited to eating meat and drinking wine and does not include bathing and haircutting. The rationale to be more stringent regarding these matters is that they are not expressions of mourning since mourners may eat meat and wine; rather they mark the fact that we no longer have *korbanos* and wine libations that are poured on the altar (אור לציון ח"ג פכ"ט תשובה כ"ו). Biur Halacha concludes that it is difficult to be lenient about these matters since many authorities cite Maharshal's position authoritatively.

Poskim note that although Mishnah Berurah adopts the stringent positionת since there are authorities who limit the scope of these restrictions to the consumption of meat and wine, in a pressing circumstance when there is a great need one may be lenient. Therefore, if, for example, one will leave for an extended trip on the morning of the 10th without access to a laundry machine, he may launder his garments the night after Tisha B'Av. Similarly, one who is sweaty and suffers from body odor may bathe or change his clothing (פסקי תשובות אות ב'). This position was echoed by Rav Shmuel Wosner (קובץ מבית לוי בין המצרים עמ' ל"ח) where he notes that even those who are stringent agree that the night after Tisha B'Av is treated more leniently than the nine days and thus it is easier to be lenient.

Overview

Siman 558 Seif 1:

On Tisha B'Av towards evening the *heichal* was lit on fire and burned until sunset on the 10th and thus it is a proper custom to avoid eating meat or drinking wine the night and the day of the 10th. Some are stringent until midday but not beyond. When Tisha B'Av falls on Shabbos and is pushed off until Sunday it is permitted to consume meat and wine on Monday but Sunday night it is prohibited due to the mourning observed that day.

- All who are invited to a *seudas mitzvah* may eat meat, even non-relatives since this night is more lenient than the 9 days since there is some mourning during the nine days as opposed to this night where technically it is all permitted. Regarding the meal that some have the night before a wedding, unless gifts are exchanged it is not a *seudas mitzvah* and meat may not be consumed and music may not be played until midday of the 10th. Elya Rabba claims that the groom, bride and their parents may eat meat. Knesses HaGedolah writes that a couple should not have relations unless it is the night she immerses or if he is going out of town the next day. (M.B. 2)
- One should also not bathe in a bathhouse or launder clothing until midday. When Tisha B'Av falls on Thursday these activities are permitted for *kavod* Shabbos. (M.B. 3)
- The restriction is limited to eating meat and drinking wine but all opinions agree that it is permitted to cut hair. (M.B. 4)
- There is no reason to be stringent about this matter following other fasts. (M.B. 5)