

# HALACHICALLY SPEAKING



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## Customs During Sefira PART 1

The time from *Pesach* to *Shavuot* is a time of minimizing joy. However, many questions arise as to what is included in this, such as what are the reasons for this custom? Are there different customs? What is included in the custom? When are haircuts permitted? These questions and many others will be answered in this article.

### The Reason

During the period between *Pesach* and *Shavuot* 24,000 students of Rabbi Akiva perished, and only seven of Rabbi Akiva's students remained.<sup>1</sup> The reason for their

1. Rashi Mesechtas Pesachim 18a "Rav Ashi," Kesubos 40a "tavina," Rashbam Mesechtas Bava Basra 72a "v'rab shimon." Refer to Orchos Chaim Hilchos Kiddushin 21, Rabbeinu Yeruchim Toldos Adom Vechavah Nesiv



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demise is because they did not show honor to one another.<sup>2</sup> There were other things which occurred during this time as well.<sup>3</sup> For example, the crusaders did their terrible actions towards the Jews during this time of year.<sup>4</sup> Others say the time between *Pesach* and *Shavuot* are days of judgment so we should act in a serious manner.<sup>5</sup>

### When did the Custom Start?

The *Gemora* and the main *Rishonim*<sup>6</sup> who codify *halacha* do not bring down the custom of refraining from any actions during *sefira*.<sup>7</sup> The custom to refrain from certain actions started during the times of the *Geonim*.<sup>8</sup> When some *poskim* discuss this *inyun* they say “some places” do not take haircuts, and by weddings, “some” have the custom to refrain from making them.<sup>9</sup> However, the accepted custom in all of *klal yisroel* is to refrain from these activities during *sefira*.<sup>10</sup>

### Different Customs<sup>11</sup>

When the time of *sefira* arrives, many times one will see people taking haircuts etc after *Pesach* and others will not do so until *Lag B'omer*.<sup>12</sup> Is there any reason to have

5:4:page 44, Tur 493, Bais Yosef, Shulchan Aruch 493:2, Kitzur Shulchan Aruch 120:6.

2. Mesechtas Yevamos 62b, Maharsha “m'pinei,” Tur 493, Shulchan Aruch 493:1, Kitzur Shulchan Aruch 120:6, Aruch Hashulchan 493:1, Kaf Hachaim 5, see Kaf Hachaim 6. On the number of students that Rabbi Akiva had see Mesechtas Kesubos 63a, Nedarim 50a. Refer to Ben Pesach L'Shavuot page 216. Some say it was because of *loshon hara* (Pri Chadash 493:1, Meam Loetz Vayeitzeh page 575). Harav Yisroel Belsky Shlita said the following: the students of Rabbi Akiva grew up together and when they reached their *gadlus* they treated each other the same way they were treated when they were in their youth and not as *Torah* scholars.

3. Refer to Ben Pesach L'Shavuot pages 217-222. During this period some have the custom to learn *Mesechtas Shavuot* since it has 49 *blatt* (Lekutei Maharich 3:page 568 new, Sharei Hamoadim pages 147-148, Natei Gavriel Pesach 3:page 320). Others learn *Mesechtas Sotah* (Sharei Halacha U'minhag 2:pages 162-164, Sharei Hamoadim pages 143-147, Natei Gavriel Pesach 3:page 320).

4. Taz 2. For this reason we say *Av Harachamim* on *Shabbos* even during *sefira* (see Taz 2).

5. Orchos Chaim Hilchos Kiddushin 21, Rabbeinu Yeruchim Toldos Adom Vechavah Nesiv 5:4:page 44, Chok Yaakov 493:3 Mikadesh Yisroel 54. Refer to Shibuley Haleket 235 for an additional reason. Also refer to Minhag Avoseinu Beyudeinu 2:pages 533-535 for other reasons.

6. Such as the Rosh, Rif and Rambam. Many *Rishonim* do in fact quote this as a custom (Refer to Maharil halachos of the days between *Pesach* and *Shavuot* 3 who quotes not to marry, Meiri Mesechtas Yevamos 61b, see Minhag Avoseinu Beyudeinu 2:pages 531-532 who quotes the opinions on this matter).

7. Tashbatz 1:178.

8. Meiri Mesechtas Yevamos 61b. Refer to Minhag Avoseinu Beyudeinu 2:pages 528-529. See Daas Torah 493:1.

9. Shibuley Haleket 235, Avudraham Tefilas Chol Hamoed 1:page 273 (new).

10. Refer to Avudraham Tefilas Chol Hamoed *ibid*, Orchos Chaim Hilchos Kiddushin 21, Tur 493, Shulchan Aruch 493 1-2, Levush 1, Taz 2, Shulchan Aruch Harav 493:1, 5, Kitzur Shulchan Aruch 120:6.

11. Refer to Sefer Hamanig Hilchos Erusin Venesuin page 538, Shulchan Aruch Harav 493:7, Mishnah Berurah 493:17. Refer to Minhag Avoseinu Beyudeinu pages 532-533.

12. Sefer Hamanig Hilchos Erusin Venesuin page 538, Tur 493, Shulchan Aruch 493:2, Shulchan Aruch Harav

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different customs among *Yiddin* or is there one universal custom?

Some say that the students stopped dying on *Lag B'omer* in which case one can rejoice afterwards. According to this, the time to refrain from certain actions is from the second day of *Pesach* until *Lag B'omer*.<sup>13</sup> This is the custom followed by most people.<sup>14</sup>

One opinion is that the students did not stop dying on *Lag B'omer* and they died throughout the forty nine days. However, they did not die on the days which *tachnun* is not said.<sup>15</sup> Those days are seven days of *Pesach* (we start counting *sefira* from the second day of *Pesach*), six *Shabbosim*,<sup>16</sup> two days of *Rosh Chodesh Iyar*, and one day of *Rosh Chodesh Sivan*.<sup>17</sup> All the numbers equal to thirty two days that the students died so the thirty third day is a time to rejoice. According to this view, one has to refrain from certain activities for thirty three days. Some hold those thirty three days starting from after *Rosh Chodesh Iyar* (second day of *Iyar*) until *Erev Shavuos*,<sup>18</sup> others hold from the first day of *Rosh Chodesh Iyar* until the three days before *Shavuos*.<sup>19</sup> (Some say this is the custom of most people).<sup>20</sup> According to this opinion, the thirty three days to refrain from certain activities are not because that is when the students died, but rather it is a remembrance of the death of the students who died during the entire period (except for 16 days).<sup>21</sup> According to all the above opinions it is permitted to take haircuts, shave etc on *Lag B'omer* (whether this is at night or day see later on).<sup>22</sup>

The opinion of the *Shulchan Aruch*<sup>23</sup> and the custom of the *Sefardim*<sup>24</sup> is that the

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493:1, Chayai Adom 131:11.

13. Refer to Meiri *ibid*, *Shulchan Aruch* 493:2, Gr'a, *Kitzur Shulchan Aruch* 120:6.

14. Refer to *Mishnah Berurah* 493:5, *Aruch Ha'shulchan* 4.

15. Chayai Adom 131:11, see *Maharil halachos* of the days between *Pesach* and *Shavuos* 7, *Bach* 493.

16. *Magen Avraham* 493:5, *Elya Rabbah* 8, *Igros Moshe O.C.* 1:159, see *Machatzis Hashekel* 5. Refer to *Ben Pesach L'Shavuos* page 229:footnote 24. Although the original source says seven *Shabbosim*, since it is not possible for seven days of *Pesach* to not have a *Shabbos* it is really six *Shabbosim* (*Bach*). Refer to *Divrei Malkiel* 3:23.

17. *Maharil halachos* of the days between *Pesach* and *Shavuos* 7, *Pri Megadim M.Z.* 1, *Kaf Hachaim* 24, *Igros Moshe O.C.* 1:159. Refer to *Orchos Chaim* *ibid*.

18. Refer to *Rama* 493:3, *Taz* 1, *Chok Yaakov* 9, *Chayai Adom* 131:11, *Shulchan Aruch Harav* 6-7, *Kitzur Shulchan Aruch* 120:7, *Mishnah Berurah* 14, *Aruch Hashulchan* 5-6, *Kaf Hachaim* 12, *Ben Pesach L'Shavuos* page 229:4, *Mikadesh Yisroel* 56.

19. Refer to *Magen Avraham* 5, *Shulchan Aruch Harav* 6, *Mishnah Berurah* 15, *Aruch Hashulchan* 5, *Kaf Hachaim* 44, *Ben Pesach L'Shavuos* page 229:5, *Mikadesh Yisroel* 56. Once the morning comes, haircuts etc are permitted (*poskim* *ibid*, *Aruch Hashulchan* 6).

20. *Mikadesh Yisroel* 56.

21. *Levush* 2, *Taz* 1, *Aruch Hashulchan* 5, *Igros Moshe O.C.* 1:159.

22. *Rama* 493:3, *Magen Avraham* 5, *Shulchan Aruch Harav* 493:6, *Chayai Adom* 131:11, *Kitzur Shulchan Aruch* 120:7, *Mishnah Berurah* 14, *Aruch Hashulchan* 6-7, *Kaf Hachaim* 12, *Igros Moshe O.C.* 1:159.

23. 493:2.

24. *Yufeil Leleiv* page 119, *Kaf Hachaim* 12, 22, *Chazzon Ovadia Yom Tov* page 253, see *Igros Moshe O.C.* 1:159 who says *Sefardim* act with joy on *Lag B'omer*. It would seem that haircuts are still not done (*Ben Pesach L'Shavuos*



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students of Rabbi Akiva did not stop dying until the thirty fourth day of the *sefira*.<sup>25</sup> This is based on the following: Some say the students died from *Pesach* (second day) until “*peros atzeres*” which means fifteen days<sup>26</sup> before *Shavuos*. Forty nine minus fifteen is thirty four. Therefore, the custom became of some to hold *aveilus* until the thirty fourth in the morning (unless *Lag B’omer* is on *Erev Shabbos*, see below).<sup>27</sup> One is not allowed to hold from *Rosh Chodesh Iyar* and then take haircuts etc. after *Lag B’omer*, since it is not like any of the customs mentioned above.<sup>28</sup>

### *Arizal*

According to the opinion of the *Arizal*, haircuts and shaving is not allowed even on *Lag B’omer*.<sup>29</sup> However, shaving on *Erev Shavuos* is permitted even according to the *Arizal*.<sup>30</sup> Some say weddings are permitted according to the *Arizal* on *Lag B’omer*.<sup>31</sup> One who follows the custom of the *Arizal* and wants to change his custom should be *matir neder* beforehand.<sup>32</sup>

### Changing Customs

Generally there is a concept of “*lo sisgodi*,” which means there should not be two different customs in one city.<sup>33</sup> Although this may be applicable in our situation of

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page 227:footnote 23).

25. Some say this means they stopped dying a total of thirty four not the thirty fourth day (*Prisha* 2).

26. Refer to *Ben Pesach L’Shavuos* page 225.

27. *Tashbatz* 1:178, *Orchos Chaim* *ibid*, *Avudraham Tefillas Chol Hamoed* 1:page 272 (new), *Bais Yosef* 493, *Bach*, *Shulchan Aruch* 493:2, *G’ra* 2, *Mishnah Berurah* 6, 14, *Biur Halacha* “*yeish*,” *Kaf Hachaim* 18. Refer to *Pri Megadim* M.Z. 1 who says some students died on the thirty fourth.

28. *Darchei Moshe* 3, *Chok Yaakov* 11, *Mishnah Berurah* 14, *Aruch Hashulchan* 4, *Kaf Hachaim* 51, see *Bais Yosef*, *Shulchan Aruch* 3.

29. *Sharei Teshuva* 493:8, *Birchei Yosef* 3, *Moreh B’etzvah* 8:221, *Moed Lechal Chai* 6:9, *Kaf Hachaim* 12-13, *Lekutei Maharich* *ibid*, *Shulchan Hatohar* 260:8, *Darchei Chaim Vesholom* 628, *Rivevos Ephraim* 3:540:7, 4:134:, *Minhag Yisroel Torah* 493:15, *Ohr Letzion* 3:17:6. Refer to *Elya Rabbah* 1, *Moed Lechal Chai* 6:7, *Minchas Elazar* 3:65. Some say the *Arizal* was only talking about cutting ones hair, but shaving is permitted on the days when one is allowed to do so (*Ben Pesach L’Shavuos* page 243:footnote 28). Refer to *Rivevos Ephraim* 1:336:1 where he discussed if one should accept this custom of the *Arizal*.

30. *Lekutei Maharich* 3:page 569 (new), *Kaf Hachaim* 13, *Ohr Letzion* 3:17:6, *Mikadesh Yisroel* 56, 59, *Chazon Ovadia Yom Tov* page 266.

31. *Minchas Elazar* 4:60, see *Sharei Halacha U’minhag* 2:page 165.

32. Refer to *Kaf Hachaim* 14, *Ben Pesach L’Shavuos* page 243:17:footnote 26, see *Kaf Hachaim* 493:22 who says one may change from holding *sefira* until the thirty fourth day until the thirty third day and makes no mention of being *matir neder*.

33. Refer to *Mesechtas Yevomos* 13b, *Rama* 493:3, *Darchei Moshe* 3, *Bach*, *Magen Avraham* 493:6, *Shulchan Aruch Harav* 7, *Kitzur Shulchan Aruch* 120:7, *Daas Torah* 493:3 in great depth, *Aruch Hashulchan* 8, *Kaf Hachaim* 49-51, *Oles Yitzchok* 2:125.

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different customs during *sefira*,<sup>34</sup> this is not so, as will be explained below. In New York since there are so many people who come from different places there is no issue with some people holding like one custom and others holding like a different custom.<sup>35</sup> This would not apply to a city which has one accepted custom.

According to the opinion mentioned above that the students did not die for thirty three exact days, but died throughout the forty nine days,<sup>36</sup> one is permitted to change which thirty three days he refrains from certain activities from one year to the next. For example, one year he can keep from *Pesach* to *Lag B'omer* and the next year from *Rosh Chodesh Iyar* until *Shavuos*.

According to the *Gr'a*, however, since the students died from *Pesach* to *Lag B'omer*, one may only refrain from certain activities during these days, unless it is a pressing situation.<sup>37</sup> If one does not know his custom then he may switch it every year.<sup>38</sup>

A woman who has a different custom than her husband follows her husband's custom when they get married.<sup>39</sup> This is also true for a *kallah* who has a different custom than her *chosson* and wishes to pick a date for her wedding.<sup>40</sup>

## Haircuts

Some *Rishonim* only bring a custom to refrain from marriage during this time and not from haircuts.<sup>41</sup> However, the accepted custom is that during the period of thirty three days one does not take a haircut,<sup>42</sup> or shave.<sup>43</sup> The custom to take haircuts applies

34. Rama 493:3.

35. Igros Moshe O.C. 1:159, opinion of Harav Chaim Kanievesky Shlita quoted in Piskei Shmuos page 61, see Bonim Chavivim pages 441-445 in great depth on this.

36. Refer to Magen Avraham 493:5.

37. Igros Moshe ibid.

38. Chasam Sofer O.C. 142. Refer to Shulchan Aruch Harav 493:7, Mishnah Berurah 493:17, Shaar Hatzion 14, Kaf Hachaim 51.

39. Yechaveh Daas 3:31, Ben Pesach L'Shavuos page 237:17.

40. Opinion of Harav Elyashiv Shlita quoted in Piskei Shmuos page 59.

41. Meiri Mesechtas Yevamos 61b, Sefer Hamanhig ibid, Maharil halachos of the days between Pesach and Shavuos 3.

42. Orchos Chaim ibid, Shibuley Haleket ibid, Tur 493, Shulchan Aruch 493:2, Bach, Shulchan Aruch Harav 1, Kitzur Shulchan Aruch 120:6, Aruch Hashulchan 493:3. Some say at the time which you hold of *sefira* one may not give haircuts to others who do not refrain from certain activities in that time (Piskei Shmuos page 60, Doleh U'mashka page 193). Others are lenient if the haircutter does not hold of the *sefira* during the time that he giving a haircut to someone who does, but one should initially not do this (Harav Shlomo Zalman Aurbach zt"l quoted in Halichos Shlomo Moadim 2:page 267:footnote 35).

43. Yaskil Avdi O.C. 6:5:1:page 11, Chazzon Ovadia Yom Tov page 262, Mikadesh Yisroel 61, Modanei Shlomo page 19, Ohr Letzion 3:17:4:footnote 4. This applies even to remove the hair with powder (Mishpatei Uziel 3:68). Some say if one takes a haircut or shaves every Friday and without it he has headaches and if he takes a haircut or shaves he will not have a headache, he is permitted to do so during *sefira* as well (Kaf Hachaim 17).



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to women and to men.<sup>44</sup> Children should not take haircuts as well.<sup>45</sup> Although one can be lenient for children who have not yet reached the age of *chinuch*, the custom is to be stringent.<sup>46</sup>

According to the opinion of the *Shulchan Aruch* one may not take haircuts until the thirty fourth day in the morning.<sup>47</sup> The *Rama* holds one may shave on *Lag B'omer* itself<sup>48</sup> Many say this means even at night (because no *tachnun* is said already from *erev Lag B'omer*),<sup>49</sup> while others say it means first thing in the morning because if one waits a little in the morning it is as if one waited a whole day. This is known as *miktzas hayom kekulo*.<sup>50</sup> The custom is that shaving or taking a haircut is permitted after *neitz hachama*.<sup>51</sup> However, when *Lag B'omer* falls out on Friday one may shave on Thursday night in honor of *Shabbos* if there is a need, such as one who is going to a wedding on Thursday night.<sup>52</sup>

When *Lag B'omer* falls out on Sunday, shaving etc is permitted on Friday because of *kovod* for *Shabbos*.<sup>53</sup> It is questionable if this is permitted for a *Sefardi* who holds

44. Rav Poalim 4:kuntres sod yeshurim 15, Igros Moshe Y.D. 2:137, Yugel Yaakov page 253, Mikadesh Yisroel 60, Shiurei Halacha (Harav Felder Shlita) pages 21-23. If a woman needs to take a haircut then it is permitted (Igros Moshe, Yugel Yaakov and Mikadesh Yisroel ibid, Lehoros Nosson 3:32, see Veyan Yosef O.C. 349). Single girls can be lenient with regard to haircuts but the custom is to be stringent (Lehoros Nosson ibid).

45. Piskei Shmuos page 62, Ben Pesach L'Shavuos page 240, Chinuch Yisroel page 227, Mikadesh Yisroel 62. If the child is in pain for whatever reason then one can be lenient (Avnei Yushfei 1:100, Piskei Shmuos ibid).

46. Mikadesh Yisroel 62, Shiurei Halacha (Harav Felder Shlita) page 23.

47. Shulchan Aruch 493:2, Biur Halacha "yeish," Kaf Hachaim 25. Refer to Kaf Hachaim 493:18. If *Lag B'omer* falls out on Friday then even according to the *Sefardim* haircuts etc are permitted on Friday because of *kovod* for *Shabbos* (Shulchan Aruch ibid, Kaf Hachaim 23).

48. Rama 493:2, Levush 2, Chayai Adom 131:11, Kitzur Shulchan Aruch 120:15, Machzik Beracha 2, Aruch Hashulchan 7, Natei Gavriel Pesach 3:page 222, Ben Pesach L'Shavuos page 249:footnote 17). This was the opinion of the Chazon Ish zt"l and the Steipler zt"l (Orchos Rabbeinu 2:page 95:10).

49. Refer to Radvaz 3:559, Ohr Zeruah 2:450 (in pressing situation), Bais Yosef Y.D. 395, Be'er Heitiv 493:5, Chok Yaakov 6, Pri Chadash 2, Elya Rabbah 7, Shulchan Aruch Harav 5, Mishnah Berurah 11, Shaar Hatzion 12, Biur Halacha "yeish," Mikadesh Yisroel 103.

50. Bach, Gr'a, Moed Lechol Chai 6:7, Kitzur Shulchan Aruch 120:6, Mishnah Berurah 6, 10, Kaf Hachaim 18, Natei Gavriel Pesach 3:page 283:footnote 21. Refer to Machtzis Ha'shekel 3, Ben Pesach L'Shavuos page 225:footnote 20. See Tosfas Mesechtas Moed Kotton 21b "afilu," Rosh 3:30, Rashba 5:133, Bais Yosef Y.D. 395 who hold one has to wait until the morning. Some are lenient if it is done for a *mitzvah* (Radvaz ibid).

51. Elya Rabbah 7, Shulchan Aruch Harav 5-6, Chayai Adom 131:11, Kitzur Shulchan Aruch 120:7, Mishnah Berurah 7,10, Shaar Hatzion 12, Kaf Hachaim 18, Lekutei Maharich 3:page 569 (new), Yechaveh Da'as 4:32, Eretz Yisroel 18:2, Doleh U'mashka page 196, Opinion of the Be'er Moshe quoted in Shiurei Halacha (Harav Felder Shlita) page 15, see Shearim Metzuyananim Behalacha 120:13. The Halichos Shlomo Moadim 2:page 364:footnote 80 is lenient, since bonfires etc. are made at night, haircuts etc should not be different. One who did not shave on *Lag B'omer* and holds *aveilus* of *sefira* afterwards as well, can shave until after *tzeis hakochavim* of the night of *Lag B'omer* (Emes L'Yaakov 493:footnote 467).

52. Harav Yisroel Belsky Shlita, see Rivevos Ephraim 1:338, Yechaveh Daas 4:32.

53. Rama ibid, Chok Yaakov 7, Shulchan Aruch Harav 5, Chayai Adom 131:11, Mishnah Berurah 5, Aruch

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sefira until the thirty fourth day.<sup>54</sup> The reason why it is *kovod* for *Shabbos* is because by the *mincha* before *Lag B'omer* one does not say *tachnun*, so technically shaving would be permitted on *Shabbos*, but since one can not do so, the allowance is pushed back to Friday.<sup>55</sup> One may not shave etc. on *Motzei Shabbos* when *Lag B'omer* falls out on Sunday.<sup>56</sup> Furthermore, many say that shaving etc. in the above situation is not permitted on Thursday night if one has time to do it on Friday.<sup>57</sup> One who started shaving etc. on *Lag B'omer* may continue after *shekia* as well (even if he holds no shaving after *Lag B'omer*).<sup>58</sup>

### Shaving on Friday when *Erev Shavuos* etc. is Sunday.

When either *Rosh Chodesh Sivan*, the first day of the three preparation days before *Shavuos*, or *Erev Shavuos* falls out on Sunday, shaving is permitted on *Erev Shabbos* even for those who hold of *aveilus* until either the first days of the three preparation days or *Erev Shavuos*.<sup>59</sup> Others hold that doing so is forbidden and this is the custom of many.<sup>60</sup> If one is in a pressing situation he may be lenient.<sup>61</sup> Some say if *Rosh Chodesh Sivan* falls out on Friday those who do not shave on *Rosh Chodesh* can shave on Thursday.<sup>62</sup>

### When is one permitted to Cut Hair?

One is permitted to cut his hair if it is in the way of his eating.<sup>63</sup> Plucking hair on top

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Hashulchan 6, Kaf Hachaim 32, L'Torah V'horah 2:page 19:2 quoting the opinion of Harav Moshe Feinstein zt"l, Rivevos Ephraim 4:131, 6:page 294:2, Orchos Rabbeinu 2:page 95:11, see Chok Yaakov 7. This is even according to the *Sefardim* (Bais Dovid 208). *Lag B'omer* falls out on Sunday in the following years 5767, 70, 71, 73, 74, 77, 84, 88, 91, 94, 95, 97, 98. Some say to take the haircut on Friday after *chatzos* if possible, although taking it before *chatzos* is also permitted (Halichos Shlomo Moadim 2:page 364:footnote 79, see Doleh U'mashka page 196 where he says it is permitted in the morning). Refer to Divrei Malkiel 3:23 if a wedding is permitted on Friday as well in the above situation.

54. Doleh U'mashka age 196.

55. Harav Yisroel Belsky Shlita. Refer to Nodah Beyehuda 1:28:page 64 (old).

56. Ben Pesach L'Shavuos page 250:footnote 20 quoting the opinion of Harav Elyashiv Shlita, Doleh U'mashka page 196, Halichos Shlomo Moadim 2:page 364:footnote 31, Shiurei Halacha (Harav Felder Shlita pages 16-17).

57. Refer to Mishnah Berurah 260:5, Rivevos Ephraim 1:338:1, 4:131, see Kaf Hachaim 23, Ben Pesach L'Shavuos page 250, Veyan Yosef O.C. 313. One who did not cut his hair in this situation until Sunday was not *mezalzel* in the honor of *Shabbos* (Rivevos Ephraim 1:338).

58. Orchos Rabbeinu 2:page 96, Ben Pesach L'Shavuos page 247:7:footnote 10 quoting the opinion of Harav Chaim Kanievsky Shlita.

59. Refer to Pri Megadim Eishel Avraham 493:5, Natei Gavriel ibid:49:page 287, Halichos Shlomo Moadim 2:11:24:footnote 91.

60. Chasam Sofer's notes on Shulchan Aruch 493 (on side of Shulchan Aruch), Chochmas Shlomo 493, opinion of Harav Moshe Feinstein zt"l quoted in Letorah Vehorah 2:pages 19-20, Natei Gavriel ibid:footnote 36, opinion of Harav Elyashiv Shlita quoted in Ben Pesach L'Shavuos page 252:footnote 22, Shiurei Halacha (Harav Felder Shlita pages 17-18).

61. Natei Gavriel ibid:49:27:footnote 37, Shiurei Halacha (Harav Felder Shlita page 18).

62. Rivevos Ephraim 1:338, 4:131. See Letorah Vehorah 2:page 20 who seems to be lenient.

63. Ben Pesach L'Shavuos page 240:footnote 14.



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of the eyes (women) is not considered cutting hair and is permitted even if it is done for beautification.<sup>64</sup> A married woman who has too much hair and it is coming out of her *sheitel* etc may cut it,<sup>65</sup> or if it is too long and going into her eyes.<sup>66</sup> A woman who has the custom to cut her hair before immersing herself may do so when going to the *mikvah* during *sefira* as well.<sup>67</sup> One whose hair grew long and it may be a problem of *chatzitzah* with his *tefillin shel rosh* is permitted to take a haircut.<sup>68</sup> Combing hair is permitted during *sefira* even if hair may fall out.<sup>69</sup> One who needs to cut his hair because of health reasons is permitted to do so.<sup>70</sup>

Whatever is permitted to be cut during *chol hamoed* is permitted to be cut during *sefira*.<sup>71</sup>

### ***Rosh Chodesh Iyar on Shabbos***

When *Rosh Chodesh Iyar* falls out on *Shabbos* one is permitted to shave even if one holds that he does not shave until *Lag B'omer*.<sup>72</sup> The reason for this is because there is an added joy since *Shabbos* and *Rosh Chodesh* are on the same day, so shaving is permitted for the honor of *Shabbos* on Friday.<sup>73</sup> Those who follow *Rabbi Yehuda Hachassid* would not be able to shave since according to him shaving on *Rosh Chodesh* is forbidden. However, *l'maseh*,<sup>74</sup> since shaving was prohibited the day before because of *sefiras ha'omer*,<sup>75</sup> he

64. Opinions of Harav Shlomo Zalman Aurbach zt"l and Harav Shmuel Vosner Shlita quoted in Ben Pesach L'Shavuos page 241:footnote 18, Halichos Shlomo Moadim 2:11:footnote 36, see Piskei Shmuos page 61 quoting the opinion of Harav Chaim Kanievesky Shlita who argues. One should be careful from pulling out hairs especially from ones beard (Doleh U'mashka page 193).

65. Lehoros Nosson 2:32.

66. Natei Gavriel Pesach 3:page 280:3, Mikadesh Yisroel 60:page 104.

67. Opinions of Harav Shlomo Zalman Aurbach zt"l and Harav Vosner Shlita quoted in Ben Pesach L'Shavuos page 241:footnote 19\*. Refer to Halichos Shlomo Moadim 2:11:footnote 36. The same is true for a electrolysis (Shiurei Halacha Harav Felder Shlita page 23).

68. Natei Gavriel ibid:5.

69. Sharei Teshuva 551:12, opinions of Harav Elyashiv Shlita and Harav Chaim Kanievesky Shlita quoted in Piskei Shmuos page 61.

70. Aruch Hashulchan 493:3.

71. Pri Megadim M.Z. 493:1, Biur Halacha "nohagim." Refer to Igros Moshe O.C. 2:96 who questions this but applies this to one who was in jail before *sefira* started. See Shiurei Halacha Harav Felder Shlita page 21.

72. This occurs also in the years 5780, 5783, 5786, 5790, 5793, 5800 (Ben Pesach L'Shavuos 10:3).

73. Pri Megadim Eishel Avraham 2, Machatzis Hashekel 2, Kitzur Shulchan Aruch 120:6, Shulchan Aruch Harav 493:8, Letorah Vehorah 2:page 19, Mishnah Berurah 5, see Tashbatz 1:178.

74. Harav Yisroel Belsky Shlita, see Yosef Ometz 40:2, Moed Lechal Chai 6:3, Emes L'Yaakov 260:footnote 262, Sefer Rosh Chodesh 16:11:footnote 24 quoting the opinion of Harav Moshe Feinstein zt"l, Letorah Vehorah 2:page 20, Ben Pesach L'Shavuos page 246, Natei Gavriel (Pesach 3) page 222:footnote 19. See Mishnah Berurah 493:5 where he seems to say it is permitted. Some say one can even shave on Thursday after *chatzos* before *shekiah* in this situation (Harav Yisroel Belsky Shlita, see Emes L'Yaakov ibid).

75. Letorah Vehorah 2:page 20.

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would agree that it is permitted.

## Shaving for Work

Some *poskim* are of the opinion that if one who will<sup>76</sup> encounter a loss (i.e. lose clients)<sup>77</sup> if he does not look groomed is permitted to shave or take a haircut during *sefira*.<sup>78</sup> The same would be true for one who is going in front of a judge etc and would not look honorable going with stubble etc.<sup>79</sup>

Others say since there are people in today's society who do not shave, walking around unshaven is not going to be a reason for a loss of *parnasa*.<sup>80</sup>

The opinion of some is that the custom of refraining from haircuts can not be worse than the twelve months during which one is an *avel r"l* over one's parents. The *halacha* there is that if one has so much hair that his friend tells him to take a haircut then doing so is permitted.<sup>81</sup> When one shaves every day the time span of a friend telling you to shave is a short period of time. Therefore, one may shave during *sefira* (even without any loss of money).<sup>82</sup>

## Shaving or Taking a haircut for a *Bris*

One who is making a *bris*, the *sandek*, and the *mohel* may shave and take a haircut during *sefira*.<sup>83</sup> The reason is because it is a *Yom Tov* for them.<sup>84</sup> The *kevater* and guests<sup>85</sup>

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76. If one is not for sure going to have a loss then it is not permitted (Igros Moshe O.C. 5:24).

77. It does not have to be that he will lose a job (see Igros Moshe O.C.102).

78. Zera Emes 69, Kaf Hachaim 493:19, Modanei Shlomo page 19, Yaskil Avdi 6:5:1:page 11, Igros Moshe O.C. 4:102, Shearim Metzuyanim Behalacha 120:11, 2, Natei Gavriel ibid: page 281:8, see Chasam Sofer O.C. 158. Shaving in honor of *Shabbos* is not permitted (Ve'aleihu Lo Yeibol 1:pages 182-183 and page 275:2, Shalmei Moed pages 449-450, Emes L'Yaakov 493:footnote 467).

79. Refer to footnote above.

80. Opinion of Harav Elyashiv Shlita quoted in Piskei Shmuos page 62.

81. Refer to Mesechtas Moed Kotton 22b, Rambam Hilchos Avel 6:3, Shulchan Aruch 390:4, Pischei Teshuva 4, Aruch Hashulchan 5. Some say the *shiur* for one who shaves is thirty days (Pischei Teshuva ibid). Others say it depends on what is viewed as a lot of hair, each to his own (Igros Moshe Y.D. 3:156, see Yabea Omer Y.D. 1:25 in regard to a *Yom Tov* in middle of the *sheloshim* in regard to shaving). In regard to women see Tzitz Eliezer 18:72:3. There is a discussion among the *poskim* if cutting the hair in this situation is permitted (Permitted: Shearim Metzuyanim Behalacha 120:11, see Ben Pesach L'Shavuos pages 260-261. Forbidden: Birchei Yosef 493:3, Kaf Hachaim 493:15, 48). Some say if one has a lot of hair or a headache then it is permitted (Kaf Hachaim 48).

82. Nefesh Harav pages 191-192.

83. Refer to Darchei Moshe 3, Rama 493:2, Drisha 1, Elya Rabbah 10, Magen Avraham 4, Pri Megadim Eishel Avraham 4, Chok Yaakov 8, Shulchan Aruch Harav 4, Kitzur Shulchan Aruch 120:8, Mishnah Berurah 12, Aruch Hashulchan 3. Refer to Leket Yosher page 97 who says the Terumas Hadeshen did not let anyone shave for a *bris*.

84. Moed Lechol Chai 6:4, Aruch Hashulchan 3.

85. Igros Moshe O.C. 2:95.



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may not shave.<sup>86</sup> If the *bris* will be taking place on *Shabbos*, shaving is permitted on Friday even before *chatzos*.<sup>87</sup> However, doing so is not permitted on Thursday.<sup>88</sup> Shaving is permitted close to the night before the *bris* as well.<sup>89</sup> According to some *poskim*, those who are permitted to shave for a *bris* would be permitted to do so on Friday for a *bris* which is on Sunday, if there is no time to shave on Sunday.<sup>90</sup> Others say this is not permitted and shaving is only permitted on the day of the *bris*.<sup>91</sup> According to the opinion of the *Arizal*, one may not take a haircut even for a *simcha*.<sup>92</sup> One who forgot to shave before the *bris* for whatever reason may not shave after the *bris*.<sup>93</sup>

### ***Pidyon Haben***

The custom is that one who is making a *pidyon haben* for his child does not shave etc.<sup>94</sup>

### ***Bar-Mitzvah / Bas-Mitzvah***

Although the *halacha* maintains that shaving is permitted for a *ba'al bris* etc. (see above), however a *bar-mitzvah* boy is not included in this and therefore the haircut should take place while he is still under thirteen.<sup>95</sup> If this is not possible then one can be lenient.<sup>96</sup> However, the father of the *bar-mitzvah* boy should not take a haircut.<sup>97</sup> The same is true for a *bas-mitzvah*.<sup>98</sup>

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86. Pri Megadim Eishel Avraham 4, Mishnah Berurah 551:3, Shaar Hatzion 3, Kaf Hachaim 493:35. Refer to Shaar Hatzion 551:3 who brings a lenient opinion, also see Shearim Metzuyanim Behalacha 122:15.

87. Pri Megadim Eishel Avraham 4.

88. Pri Megadim Eishel Avraham 493:4. See Pri Chadash 493:5 who is lenient (It is not clear if according to the lenient opinion it would be permitted on Thursday before *shekiah*).

89. Darchei Moshe 3, Drisha 1, Elya Rabbah 11, Pri Megadim Eishel Avraham 493:4, Shulchan Aruch Harav ibid, Kitzur Shulchan Aruch 120:8, Mishnah Berurah ibid, Kaf Hachaim 35-36. Others say this may not be done the day before, only the night before (Natei Gavriel Pesach 3:page 289:1:footnote 3).

90. Kaf Hachaim 37.

91. Chasam Sofer on Shulchan Aruch 493.

92. Kaf Hachaim 13, 37, Mikadesh Yisroel 59.

93. Rivevos Ephraim 7:364, opinion of Harav D'blitski Shlita quoted in Piskei Shmuos page 64.

94. Opinion of Harav Dovid Feinstein Shlita quoted in Shiurei Halacha (Harav Felder Shlita) page 20:footnote 33. Refer to Rivevos Ephraim 5:338, Natei Gavriel Pesach 3:pages 291-292 footnotes 14-15.

95. Divrei Shalom 3:6, Halichos Shlomo Moadim 2:11:16, Shearim Metzuyanaim Behalacha 120:8.

96. Opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Hakotton Vehilchosov page 18:3, in Piskei Shmuos page 60 and in Halichos Shlomo Moadim 2:11:16, see Mikadesh Yisroel 62:2. Rivevos Ephraim 2:155:20, 8:228, 467. Refer to Rivevos Ephraim 1:337 who brings opinions on this matter.

97. Hakotton Vehilchosov ibid, see Rivevos Ephraim 1:337 who quotes the author of the Bais Avi as being lenient.

98. Hakotton Vehilchosov ibid.

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## Shaving for a date

One is not permitted to shave during his custom of *sefira* even if he has a date.<sup>99</sup>

## Chosson – Attending a Wedding

One who is getting married during *sefira* (in the permitted times) may shave the *erev Shabbos* before his wedding.<sup>100</sup> A *chosson* who is getting married the night of *Lag B'omer* may shave on the thirty second day even before *shekia*.<sup>101</sup> A *chosson* who holds *aveilus* after *Lag B'omer* can still shave during his *sheva berochos* since it is a *Yom Tov*.<sup>102</sup> The family members (except for the father of the *chosson* and *kallah*) should not shave before *shekiah*.<sup>103</sup> They can bring a shaver to the wedding and can shave there after *shekiah*.<sup>104</sup> Those who follow the opinion of the *Arizal* do not shave even if they are getting married.<sup>105</sup>

## Upsherin

A child who was born on *Chol Hamoed* may have his *upsherin* on *Chol Hamoed*.<sup>106</sup> If a child was born the last days of *Yom Tov* one may cut the child's hair on *Chol Hamoed* if he so desires.<sup>107</sup>

Hundreds, if not thousands of people, cut their children's hair in *Meron* on *Lag B'omer*,<sup>108</sup> as was the custom of the *Arizal*.<sup>109</sup> Some say the reason is so that the holiness of *Rav Shimon Bar Yochai* will be a *zechus* for the child.<sup>110</sup> Others say the reason is because hair is part of the *yetzer hara*, as was taught to us by *Rav Shimon Bar Yochai* when he gave us

99. Harav Yisroel Belsky Shlita, see *Piskei Shmuos* pages 62-63 quoting the opinion of Harav Elyashiv Shlita.

100. *Sharei Teshuva* 493:7, *Dugel Mervuva* 493, *Kaf Hachaim* 38, *Natei Gavriel Pesach* 3:page 293:footnote 21.

101. Opinion of Harav Elyashiv Shlita quoted in *Piskei Shmuos* pages 60 and 63, *Yabea Omer O.C.* 5:38:8.

102. Opinion of Harav Elyashiv Shlita quoted in *Piskei Shmuos* page 63.

103. Refer to *Igros Moshe O.C.* 2:95. See *Sharei Teshuva* 492:5 where he seems to be lenient, but this opinion is not quoted by the *poskim*, therefore it should not be relied upon. See *Be'er He'itiv* 493:5. If one will not come to the wedding without shaving then he may shave (this is not talking when the wedding is on Thursday night and *Lag B'omer* is Friday) (See *Igros Moshe* *ibid*).

104. Harav Yisroel Belsky Shlita.

105. *Kaf Hachaim* 13, 38, 42, *Mikadesh Yisroel* 62:2, see *Shulchan Aruch Hamekutzar* 3:page 69:8.

106. *Sharei Teshuva* 531:2, *Chinuch Yisroel* 8:page 501:2, *Doleh U'mashka* page 196. Some say the *minhag* is not like this (*Halichos Shlomo Moadim* 2:page 365:footnote 83).

107. *Apraksisa Deyana* 161, *Be'er Moshe* 7:20:page 24, *Mekadesh Yisroel* 77.

108. Refer to *Pardes Yosef Tazria* 13:33, *Minhagei Eretz Yisroel* 23:13, *Sharei Halacha U'minhag* page 166, *Chanoch L'nar* 32:footnote 4, *Hakotton Vehilchosov* 1:23:4, *Yalkut Yosef* 5:pages 435-436, *Natei Gavriel Pesach* 3:page 316:8, *Eyunei Halachos* 1:page 457, *Pe'as Harosh* page 29. Some go on other days to *Meron* for this even not on *Lag B'omer* (*Natei Gavriel Pesach* 3:pages 312-315). Others go to the *kever* of *Shmuel* to cut the child's hair (*Radvaz* 2:608).

109. *Ateres Zekanim* 493, *Sefer Hatodah* page 258, see *ibid*:page 259, *Minchas Elazar* 4:10, *Divrei Yoel* 27, *Peros Noshrim* page 328, *Chinuch Yisroel* 8:page 503 (new).

110. *Sdei Chemed Eretz Yisroel* 6:page 7. Refer to *Lag B'omer* pages 313-314.



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the *Zohar*.<sup>111</sup> Many have the custom to go to *Meron* to cut a child's hair even before the child turns three.<sup>112</sup> Others say one should only wait to go to *Meron* if the child was born during *sefira*. If the child was born after *Shavuos* or before *sefira* then one should not go to *Meron* to cut his hair.<sup>113</sup>

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111. Aprakasisa Deyana 1:161. Refer to Kotzosov Taltlaim page 60 for an additional reason.

112. Ben Pesach L'Shavuos 19:13:footnote 20, Pe'as Kehilchoso page 347, Lag B'omer page 27:footnote 29, Chinuch Yisroel 8:page 502:footnote 15 (new). Some say he can even be two and a half (Kotzosov Taltlaim page 39:footnote 16).

113. Refer to Arugas Habosem O.C. 210, Aprakasisa Deyana 1:161, Chinuch Yisroel 8, Hakotton Vehilchosov 1:23:7, Teshuvos Vehanhagos 2:246, Minhag Yisroel Torah 493:pages 351-353, Hilchos Yemei Haomer page 33.



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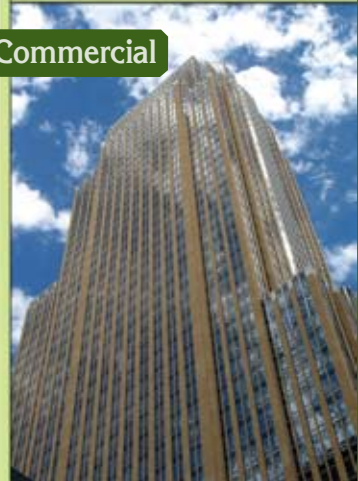


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