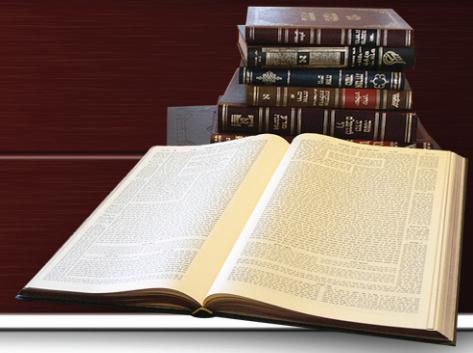


HALACHICALLY SPEAKING



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Customs During Sefira (2)

The last article dealt with many of the customs regarding certain activities during *sefira*. In this article we will continue to deal with other customs regarding *sefira*. For example: Are *vorts* permitted to be made during *sefira* with dancing? Is listening to music permitted while driving or exercising? Is listening to acapela music permitted? Can one buy clothing etc during *sefira*? Is moving into a house permitted? When can weddings be made? These and other questions will be dealt with in this issue.

Engagements and Weddings

Weddings are not permitted during *sefira*¹ (unless it is not one's time of holding *sefira*)

1. Tur, Shulchan Aruch 493:1, Shaarei Teshuva 1, Kitzur Shulchan Aruch 120:9, Mishnah Berurah 1, Aruch Hashulchan 2. One is not permitted to be a *mesader kiddushin* at a wedding which is made during *sefira* if it was not allowed to be done (Shalmei Moed pages 454-455). Refer to Yabea Omer O.C. 5:38 if getting married between *Pesach*



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but engagements are permitted during *sefira*.² One is also permitted to make a *vort*³ but dancing is not allowed.⁴

The custom is that one is permitted to get married and have music⁵ on *Lag B'omer*.⁶ Some say that the only time that one may get married on *Lag B'omer* is by day.⁷ The *Sefardim* have the custom to marry on the thirty-fourth day of the *omer*.⁸ When *Lag B'omer* falls out on Friday then even the *Sefardim* may make weddings on Thursday night.⁹ The overwhelming custom is that one may get married the night of *Lag B'omer*.¹⁰ However others have the custom not to get married on *Lag B'omer* as well.¹¹ A wedding that started on *Lag B'omer* by day may continue into the night.¹² Dancing and music are permitted at a wedding on *Lag B'omer*.¹³

It is interesting to point out that one who goes to a *chasana* during the time he is observing the restrictions of *sefira* may only dance after the *chosson* and *kallah* come out from taking pictures. This is because before they come out the dancing is not considered

and *Shavuos* is permitted if one has not fulfilled the *mitzvah* of having children yet i.e. first marriage.

2. Avudraham ibid, Rabbein Yeruchum ibid, Maharil ibid, Tur, Bais Yosef, Shulchan Aruch 493:1, Levush 1, Magen Avraham 1, Kitzur Shulchan Aruch 120:9, Mishnah Berurah 3, Aruch Hashulchan 2, Kaf Hachaim 7. Refer to Shevet Hakehusi 6:201 who says the custom is to be stringent.

3. Magen Avraham 1, Be'er Heitiv 2, Chok Yaakov 4, Shulchan Aruch Harav 1, Kitzur Shulchan Aruch 120:9, Mishnah Berurah 3, Aruch Hashulchan 2, Kaf Hachaim 9, Chazon Ovadia Yom Tov page 258:32.

4. Harav Yisroel Belsky Shlita, see Chok Yaakov 4, Shulchan Aruch Harav 1, Kitzur Shulchan Aruch 9, Mishnah Berurah 3, Aruch Hashulchan 2, V'yan Yosef O.C. 312. The difference between a *rikud* and *mechol* is that a *rikud* is with two people and a *mechol* is a circle with many people (Ben Pesach L'Shavuot 15:4:footnote 1, Halichos Shlomo Moadim 2:11:footnote 21).

5. Kaf Hachaim 9.

6. Rama 493:1, Magen Avraham 5, Levush 2, Minchas Elazar 4:60, Darchei Chaim Vesholom 636, Yechaveh Daas 3:31. If the *chosson* has one *minhag* and the *kallah* has a different one, the custom of the *chosson* is followed (Refer to Yechaveh Daas 3:31, Igros Moshe O.C. 1:158, Yismach Lev 1:page 100). Some say the dancing should be done by day and the *seuda* may be done at night of *Lag B'omer* (Halichos Shlomo Moadim 2:page 365:footnote 81).

7. Elya Rabbah 7, Pri Megadim Eishel Avraham 1, Kitzur Shulchan Aruch 120:6, Mishnah Berurah 11, Kaf Hachaim 26, Sharei Halacha U'minhag 222:page 165, Yismach Lev 1:page 101 quoting the opinion of Harav Chaim Kanievesky Shlita. Refer to Shulchan Aruch Harav 5.

8. Shulchan Aruch 493:1, Pri Chadash 1, Biur Halacha "yeish," Kaf Hachaim 25, Minchas Yitzchok 4:84, Yechaveh Daas 3:31, Yabea Omer O.C. 3:26, Ben Pesach L'Shavuot page 227.

9. Yechaveh Daas 4:32, see Elya Rabbah 7.

10. Machzik Beracha 5, Aruch Hashulchan 4, Kaf Hachaim 28, Mahari Asad (Yehuda Yaleh) 2:39, Chelkes Yaakov 1:97 (or O.C. 207), Igros Moshe O.C. 1:159, Shevet Halevi 8:168:5, Shearim Metzuyananim Behalacha 120:13. Refer to Hilchos Yemey Ha'omer pages 40-43 in depth.

11. Divrei Yoel 1:26:1, Natei Gavriel Pesach 3:page 214:footnote 17 (*minhag* in Skver), see *Lag B'omer* page 178:footnote 31.

12. Daas Torah 493:1, Igros Moshe E.H. 1:97:page 247, Natei Gavriel Pesach 3:page 217:19, Mikadesh Yisroel 103, Chut Shani Shabbos 4:page 380.

13. Igros Moshe E.H. 1:97, 2:95, Avnei Yushfei 1:113.



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being *mes'ameach* the *chosson* and *kallah*.¹⁴

Even those who hold like the *Arizal* and are *noheg* the *issur* of taking haircuts on all days of *sefira* may make a wedding on *Lag B'omer*.¹⁵

Some say one should try to make sure not to make weddings during *sefira* since some people may be holding *sefira*. Instead they should be made on *Lag B'omer*, or from *Rosh Chodesh Sivan* and on.¹⁶

Attending a Wedding during one's *Sefira*

One who is during his *sefira* may still attend a wedding of someone who is making a wedding when the *bal simcha* is not holding *sefira*. This is even if he wants to dance and listen to music there.¹⁷

Sheva Berochos

Some say no dancing or music is allowed during *sheva berochos* if the one attending is during his *sefira*.¹⁸ However, the custom is to be lenient and permit it.¹⁹

Dancing on *Chol Hamoed*

Some say dancing which is not a *mitzvah* may not be permitted on *chol hamoed*.²⁰ According to this, one would not be able to go to a party if they have dancing (even without music). If one is going to be uplifted, such as going to a *Rebbe's tisch*, it is permitted to dance.²¹ The custom seems to be that we are lenient with dancing and listening to music on *chol hamoed*.²²

Weddings after *Lag B'omer*

According to those who hold *sefira* until *Lag B'omer*, one is permitted to make weddings after *Lag B'omer* and on.²³ However, the custom is that weddings (haircuts

14. Harav Yisroel Belsky Shlita.

15. Harav Yisroel Belsky Shlita, see *Minchas Elazar* 4:60.

16. *Eretz Yisroel* 18:2.

17. *Igros Moshe* O.C. 1:159, 2:95. E.H. 1:97, *Emes L'Yaakov* 493:footnote 465, *Mikadesh Yisroel* 70, *Shiurei Halcha* (Harav Felder Shlita) page 18, *Chut Shani Shabbos* 4:page 380.

18. Refer to *Shevet Halevi* 3:157.

19. Harav Yisroel Belsky Shlita, see *Igros Moshe* E.H. 1:97, *Aveni Yushfei* 1:113. Refer to *Ohr Yisroel* 4:pages 55-69 if doing so is permitted during the three weeks when the wedding was before the three weeks.

20. *Pri Megadim* M.Z. 493:2, *Kaf Hachaim* 9, see *Birchei Yosef* 2.

21. *Natei Gavriel* *Pesach* page 301:3:footnote 6.

22. Opinion of Harav Elyashiv Shlita quoted in *Piskei Shmuos* page 49, *Oz Nidberu* 10:23:2, *Piskei Teshuvos* 493:6, *Doleh U'mashka* page 193, *Shiurei Halcha* (Harav Felder Shlita) pages 14-15, *Mikadesh Yisroel* 67, *Shulchan Aruch Hamekutzar* 3:page 69:footnote 17. Refer to *Kaf Hachaim* 493:9.

23. Refer to *Tur* 493, *Bais Yosef*, *Rama* 1, *Pri Chadash* 3, *Chazzon Ovadia Yom Tov* page 253, see *Ben Pesach*



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are different because since there is less joy²⁴ are not made from after *Lag B'omer* until the day of *Sivan*,²⁵ while others say the custom is to be lenient even after *Rosh Chodesh Sivan*.²⁶

Dancing after *Rosh Chodesh Sivan*

Some say from *Lag B'omer* until *Shavuos* no non-*mitzvah* dancing should take place, even if one is not holding *sefira*.²⁷ However, the custom of many is to be lenient with this.²⁸ There is an uncertainty if non-*mitzvah* dancing is permitted from *Rosh Chodesh Sivan* until *Shavuos*.²⁹

Seudas Reshus

One is permitted to make a *seuda* during these days which is not a *mitzvah* but one may not have dancing.³⁰ This is true for a fundraising dinner as well.³¹

Seudas Mitzvah

One is permitted to make other *seudas mitzvahs* during *sefira* such as a *siyum mesechta*.³² Dancing is permitted by this meal if one normally dances by such a meal.³³ Those who dance on *Shabbos* would be permitted to do so on *Shabbos* during *sefira* since there is no *aveilus* on *Shabbos*.³⁴

Bar Mitzvah / Bas Mitzvah

One is permitted to make a *bar mitzvah* or *bas mitzvah* during *sefira* without music or

L'Shavuos page 271:footnote 1.

24. Refer to Ben Pesach L'Shavuos page 271:footnote 1 (bottom) who explains from Harav Shmuel Shapiro zt"l a novel approach on why haircuts are different than weddings after *Lag B'omer*.

25. Refer to Bach, Taz 493:2, Lekutei Maharich 3:page 569 (new), Chut Shuni Shabbos 4:page 380, see Minchas Yitzchok 4:84:7-9, Doleh U'mashka page 194. Some are stringent until after *Shavuos* (Taz 493:2).

26. Igros Moshe O.C. 1:159, Mikadesh Yisroel 75.

27. Opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Ben Pesach L'Shavuos page 285:footnote 4, Avnei Yushfei 1:98, Shiurei Halacha (Harav Felder) page 29 quoting the opinion of Harav Elyashiv Shlita, see Shaar Hatzion 493:4. Refer to the opinion of Harav Vosner Shlita quoted in Piskei Shmuos page 51 who is lenient.

28. Shiurei Halacha (Harav Felder Shlita) page 29:footnote 49.

29. Pri Megadim Eishel Avraham 1, Shaar Hatzion 493:4, Kaf Hachaim 9.

30. Chok Yaakov 4, Shulchan Aruch Harav 493:1, Aruch Hashulchan 2.

31. Emes L'Yaakov 493:footnote 466, Minchas Yitzchok 1:111.

32. Natei Gavriel Pesach page 296:1.

33. Opinion of Harav Elyashiv Shlita quoted in Piskei Shmuos page 49, see Yechaveh Daas 6:34. Refer to Magen Avraham 1, Machtzis Ha'shekel, Chok Yaakov 4. The opinion of Harav Vosner Shlita quoted in Natei Gavriel page 297:footnote 7 and in Piskei Shmuos *ibid* is that the custom is to be stringent.

34. Natei Gavriel Pesach *ibid*:page 302:6. One is permitted to dance after *kiddush levana* even during *sefira* (Piskei Shmuos quoting the opinion of Harav D'bilitzky Shlita).

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dancing.³⁵

Chanukas Habayis

Some say one should not have a *chanukas habayis* during *sefira*. Nonetheless, the custom is to be lenient.³⁶

Music

The early *poskim* do not mention a custom to refrain from music during *sefira*. However, later *poskim* mention that listening to music is not allowed during *sefira*.³⁷ Therefore, the custom is that music in any form may not be listened to during *sefira*, even in one's home³⁸ (see below). However, when it is permitted to have dancing, listening to music or having a band play music is also permitted.³⁹

A cappella

Many say singing without music is not permitted.⁴⁰ Therefore, the newest of a listening to a cappella CDs cannot be a viable loophole during *sefira*. It defeats the whole purpose of the *issur* because the musical experience is what is really *ossur*, which the a cappella singing provides in full.⁴¹

Radio, Tapes and CDs

The custom is that one is not permitted to listen to music from the radio, tapes or CDs during *sefira* (even if one is lenient and listens to music all year).⁴² If the tape only has slow music and one is listening in order to lift his spirit, then doing so is permitted.⁴³

35. Harav Yisroel Belsky Shlita. Refer to Halichos Shlomo Moadim 2:11:17:footnotes 26, 57, and 65, Shiurei Halacha (Harav Felder Shlita) page 28, see Yechaveh Daas 6:34, Chazzon Ovadia Yom Tov pages 258-259 and Ohr Letzion 3:17:1 who are lenient.

36. Refer to Sefer Habayis 22:13:page 288, Ben Pesach L'Shavuos page 295, Chazzon Ovadia Yom Tov pages 270-271. In regard to a *hachnosas sefer Torah* during *sefira* see Halichos Shlomo Moadim 2:11:footnote 57, and Chazzon Ovadia Yom Tov page 259. The Piskei Shmuos page 53 brings a lenient opinion. Harav Dovid Feinstein Shlita is also lenient (This question was posed in regard to the *hachnosas Sefer Torah* at the Agudah Dinner '08, as related by Harav Shimshon Sherer Shlita).

37. Aruch Hashulchan 493:2, Igros Moshe O.C. 1:167, 3:897, 4:21:4, E.H. 1:98, Oz Nidberu 10:23:2, Kinyan Torah 2:99, Minchas Yitzchok 1:111, Vayivorech Dovid 1:69, Ben Pesach L'Shavuos page 285, Shiurei Halacha (Harav Felder Shlita) page 24, Minhag Yisroel Torah 2:493:8.

38. Igros Moshe O.C. 2:137.

39. Yechaveh Daas 6:34.

40. Opinions of Harav Elyashiv Shlita and Harav Korelitz Shlita quoted in Piskei Shmuos page 54.

41. Harav Yisroel Belsky Shlita, opinion of the author of the Rivevos Ephraim (personal telephone conversation).

42. Yechaveh Daas 3:30, Rivevos Ephraim 4:page 416, 7:50:1, 340:2, Halichos Shlomo Moadim 2:11:14:footnote 20, Mikadesh Yisroel 64, Shalmei Moed page 453.

43. Harav Yisroel Belsky Shlita, see Halichos Shlomo Moadim 2:11:14, Shalmei Moed page 452, opinion of Harav Chaim Kanievesky Shlita quoted in Piskei Shmuos page 56, Chut Shuni Shabbos 4:page 379.



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However, others say if one sings into a tape without beats it is considered music and forbidden.⁴⁴ Included in this discussion is classical music or tapes from a *chazzon*.⁴⁵ For example, one who is sick *r"l* in bed and needs music to lift his spirit is permitted to listen to such music according to the first opinion.⁴⁶

Children's CDs

One is permitted to listen to a children's music CD etc since he is not doing so for enjoyment, but rather that his child should enjoy the music.⁴⁷ Children who have reached the age of *chinuch* should refrain from listening to music during *sefira*.⁴⁸

Driving

One who wishes to listen to music while driving in order to keep him awake may do so even during his *sefira* period.⁴⁹ One who does not listen to music and is in a car where others are listening to music (not during their *sefira* period) does not have to ask for the music to be shut off.⁵⁰

Parnasa

One who depends on playing musical instruments for his *parnasa* is permitted to practice a musical instrument or play one at a wedding or other *seudas mitzvah* (even if he is holding *sefira*).⁵¹ One who is having lessons can continue during *sefira*.⁵²

Singing

Some had the custom not to sing during *sefira*.⁵³ However, *l'maseh*, one is permitted to

44. Refer to Mishnas Sicher 149, Shevet Halevi Y.D. 57, 8:127, Oz Nidberu 8:58:3:page 135, Pe'as Sudcha 76, Chut Shani Shabbos 4:page 379, see Tzitz Eliezer 15:33:2 if a tape is included in the *gezeira* of no music all year round because of *zecher l'churban*.

45. Halichos Shlomo Moadim 2:11:footnote 22, Vayivorech Dovid 1:69, Piskei Shmuos page 56 quoting the opinion of Harav Sheinberg Shlita. See Piskei Shmuos ibid quoting the opinion of Harav Chaim Kanievesky Shlita who is stringent.

46. Divrei Shalom 4 piskei halachos 80:page 259.

47. Harav Yisroel Belsky Shlita, see Halichos Shlomo Moadim 2:11:footnote 53, Natei Gavriel Pesach 3:page 305:5, Opinion of Harav Korelitz Shlita quoted in Piskei Shmuos page 53, Shiurei Halacha (Harav Felder Shlita) page 26, Mikadesh Yisroel 65. See Piskei Shmuos page 52 who quotes the opinion of Harav Elyashiv Shlita as forbidding children's music if the parents are involved.

48. Igros Moshe O.C. 4:21:4.

49. Mikadash Yisroel 65, Shiurei Halacha (Harav Felder Shlita) page 26.

50. Shiurei Halacha (Harav Felder Shlita) page 19.

51. Igros Moshe O.C. 3:87, Kinyan Torah 2:99, Piskei Shmuos pages 55 quoting the opinion of Harav Korelitz Shlita.

52. Refer to opinions of Harav Elyashiv Shlita and Harav Korelitz Shlita quoted in Piskei Shmuos page 53, see Chut Shani Shabbos 4:page 379 who permits it if one is just starting lessons since it is not music.

53. Leket Yosher page 97, Orchos Rabbeinu 2:page 95:7, Shiurei Halacha (Harav Felder Shlita) page 25.

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sing a song during *sefira* without the accompaniment of music.⁵⁴ This is common when signing while learning, while *davening*, or during *zemiros*.⁵⁵

Background Music

One who walks into a store and hears background music may listen to the music and is not obligated to close his ears. The same is true if one wants to have a meeting in his house and put on a little background music.⁵⁶ Similarly, listening to music when being placed on hold,⁵⁷ or when waiting in a waiting room at a doctor, etc is permitted.⁵⁸

Without Intent

Many cases of listening to music are not because one wishes to enjoy the music. For example, one who is exercising and wishes to listen to music to make the exercising better is permitted to do so since his intent is not to enjoy the music.⁵⁹ In a playgroup or nursery a teacher may play music even during her *sefira*.⁶⁰

Dancing and Music on *Lag B'omer*

Many have the custom to make bonfires (and dancing) on the night of *Lag B'omer*. Others say that the *simcha* should start by day.⁶¹ However, because of *Rav Shimon Bar Yochai* the *minhag* is to do the bonfire and dancing etc at night all over the world and not only in *Meron*.⁶² However, music not accompanied by a bonfire should not be listened to until the next day after *neitz hachama*.⁶³

54. Shevet Hakehusi 2:176, Orchos Rabbeinu 2:page 95:7, Piskei Shmuos page 52 quoting the opinions of Harav Korelitz Shlita and Harav Wosner Shlita. See Orchos Rabbeinu ibid where he quotes the custom of the Steipler zt"l who only sang on *Shabbos*. Shevet Halevi 8:127, Oz Nidberu 8:58, Tzitz Eliezer 15:33:2. Some say not to sing together with many people (opinion of Harav Korelitz Shlita quoted in Piskei Shmuos page 52).

55. Yechaveh Daas 6:34, see Mikadesh Yisroel 66.

56. Refer to Emes L'Yaakov 493:footnote 466.

57. Mikadesh Yisroel 69:4.

58. Shiurei Halacha (Harav Felder Shlita) page 25.

59. Harav Yisroel Belsky Shlita, see Shiurei Halacha (Harav Felder Shlita) page 26.

60. Chut Shani Shabbos 4:page 379.

61. Harav Yisroel Belsky Shlita, opinion of Harav Korelitz Shlita quoted in Doleh U'mashka page 194:footnote 520, opinion of the Be'er Moshe, Harav Elyashiv Shlita and Harav Sheinberg Shlita quoted in Shiurei Halacha (Harav Felder) page 16.

62. Harav Yisroel Belsky Shlita, see Mekadesh Yisroel 103, Chut Shani Shabbos 4:page 380, Doleh U'mashka pages 194-195 footnote 521, Shiurei Halacha (Harav Felder Shlita) page 16:footnote 27. The Halichos Shlomo Moadim 2:page 362:footnote 23 says dancing is permitted on *Lag B'omer* even if it is not for a *devar mitzvah* (refer to Ben Pesach L'Shavuot 15:4:footnote 4). The Avnei Yushfei 1:98 is not convinced that dancing is permitted at all after *Lag B'omer*.

63. Refer to Doleh U'mashka page 194:footnote 520, Mikadesh Yisroel 103.



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Cutting Nails

One is permitted to cut finger or toe nails during *sefira*.⁶⁴

Shehechyanu

Some have the opinion that no *shehechyanu* is recited during *sefira*.⁶⁵ However, according to many *poskim* one is permitted to recite a *shehechyanu* during these days,⁶⁶ one who has a custom otherwise should adhere to it.⁶⁷ According to all opinions, doing so is permitted after *Lag B'omer* (if one holds *sefira* until *Lag B'omer*).⁶⁸

Wearing and buying new Clothes

According to many *poskim*, one is permitted to buy⁶⁹ new clothing and wear them during *sefira* even if it is clothing that one recites a *shehechyanu* on.⁷⁰ There is another opinion that is stringent and maintains doing so is not allowed.⁷¹ One may fix garments during *sefira*.⁷² Others say the custom is to be stringent and avoid doing so during one's

64. Bais Yosef 493, Shaarei Teshuva 551:12, Moed Lechal Chai 6:1, Daas Torah 493:2, Kaf Hachaim 493:16, Piskei Shmuos page 61, Rivevos Ephraim 4:126:5, Chazzon Ovadia Yom Tov page 262.

65. Refer to Leket Yosher pages 97-98, Moed Lechal Chai 6:12, Mikadesh Yisroel 86, Natei Gavriel Pesach 3:pages 309-310. This is even if one does not normally recite a *shehechyanu* on the purchase of new clothing (Mikadesh Yisroel 87).

66. Leket Yosher pages 97-98, Yosef Ometz 845:page 186, Yufei Lelevi 2:493:7:page 42, 3:493:3, Pnei Meivin 133:2, Mamer Mordechai 493:2, Lekutei Maharich 3:page 569 (new), Mishnah Berurah 493:2 (if it happened on you), Kaf Hachaim 493:4, Shearim Metzuyanim B'halacha 120:16, Shalemi Moed pages 451-452, Ve'aleihu Lo Yeibol 1:page 181:286, Halichos Shlomo Moadim 2:11:footnote 53, Miyum Ha'halacha 1:75-76, Tzitz Eliezer 18:41:1, Piskei Shmuos page 65 quoting the opinions of Harav Korelitz Shlita and Harav Chaim Kanievesky Shlita, Yabea Omer O.C. 3:26, Yechaveh Daas 1:24, Mahari Shteiff 249:7, Chut Shani Shabbos 4:page 379, Emes L'Yaakov 493:footnote 466, Sefer Habayis page 384, Shulchan Aruch Hamekutzar 3:page 69:footnote 17, Rivevos Ephraim 8:227, Ohr Letzion 3:17:2:footnote 2, Chazzon Ovadia Yom Tov page 259, Ben Pesach L'Shavuos pages 289-291 in great depth, Minhag Yisroel Torah 493:9Refer to Mikadesh Yisroel 86.

67. Pnei Meivin 133:2, Be'er Sarim 3:56, Shiurei Halacha (Harav Felder Shlita) page 31, see Yufei Lelevi 2:493:7:page 42. Refer to Rabbeinu Yeruchim toldos Odom V'Chavah Nesiv 5:4:page 44:4 who says no *shehechyanu* is recited during the *sefira* because they are days of judgment. See Chaim Shel Beracha (Friedman) pages 243-247. Refer to Sharei Halacha U'minhag 2:page 162 and Sharei Hamodaim page 149 who says they have a custom not to recite a *shehechyanu* during *sefira* and only do so on *Shabbos* and *Lag B'omer*.

68. Sefer Habayis page 287:footnote 5.

69. Even if one will only wear it after *sefira* is over (see Mikadesh Yisroel 93). Some had the custom not to buy even flowers during *sefira* except for *Shabbos* (Mikadesh Yisroel 100).

70. Refer to Levushei Mordechai and Pnei Meivin *ibid*, Shiurei Halacha (Harav Felder Shlita) page 32, Rivevos Ephraim 8:227, Yabea Omer O.C. 3:26, Piskei Shmuos page 67 quoting the opinion of Harav D'blitsky Shlita, Ben Pesach L'Shavuos page 290, Halichos Shlomo Moadim *ibid*, see Leket Yosher page 97, Moed Lechal Chai 6:12. Some say this should only be done for young children who have not reached the age of *chinuch* (Mikadesh Yisroel 92).

71. Refer to Leket Yosher pages 97-98, Lehoros Nosson 2:34, Vayivorech Dovid 1:59, Natei Gavriel 3:page 310.

72. Refer to Yabea Omer O.C. 3:26:4.

כל השונה
הלכות
בכל יום
מובטח
לו שהוא
בן עולם
הבא...
(נדה עג.)

sefira.⁷³ In any case, one who is getting married or has a different need that may come up is permitted to buy and wear new garments during *sefira* even according to the stringent opinion.⁷⁴ Even according to the stringent opinion one may buy furniture etc since the opinion was referring to buying clothes.⁷⁵

Moving into a Home

One is permitted to buy⁷⁶ or move into a new home during the *sefira* period.⁷⁷ Although painting one's home is forbidden during the nine days,⁷⁸ doing so during *sefira* is permitted.⁷⁹ The same is true for doing construction on a home during *sefira*,⁸⁰ or putting up wallpaper.⁸¹

“No Work”

Some have the custom⁸² that a woman (many say men as well)⁸³ may not do work from *shekia* until the next morning,⁸⁴ during the entire *sefira* period.⁸⁵ One of the reasons is since the students of *Rabbi Akiva* died before *shekia* and were buried after *shekia*.⁸⁶ Some say the custom is only until a half hour after *shekia*.⁸⁷ According to this reason

73. Refer to Betzel Hachachmah 4:48, Piskei Teshuvos 493:3.

74. Yabea Omer O.C. 3:26, Yechaveh Daas 1:24, Chazzon Ovadia Yom Tov pages 259-261.

75. Vayivorech Dovid 1:59 (page 237).

76. Opinions of Harav Elyashiv Shlita and Harav Vosner Shlita quoted in Piskei Shmuos page 66.

77. Miyum Ha'halacha 1:75-76, Yechaveh Da'as 3:30, Chazzon Ovadia Yom Tov page 269, Rivevos Ephraim 7:141, 8:463:3, Be'er Sarim 3:56, Shulchan Aruch Hamekutzar 3:page 69:footnote 17, Shiurei Halacha (Harav Felder Shlita) page 33:footnote 56 quoting the opinion of the author of the Be'er Moshe, Piskei Shmuos page 66 quoting the opinion of Harav Elyashiv Shlita, see Mikadesh Yisroel 97.

78. Shulchan Aruch 551:2.

79. Yechaveh Daas 3:30, Piskei Shmuos page 66 quoting the opinion of Harav Elyashiv Shlita, Natei Gavriel Pesach 3:page 317. Refer to Mikadesh Yisroel 98 who says *shelaking* a floor should be avoided during *sefira* (Mikadesh Yisroel 98).

80. Tzitz Eliezer 18:41:3, Mikadesh Yisroel 99.

81. Refer to Igros Moshe O.C. 3:82, Chazzon Ovadia Yom Tov page 270.

82. This is only a custom not an obligation (Kaf Hachaim 53, Chazzon Ovadia Yom Tov page 271).

83. Elya Rabbah 11, Pri Chadash 493:4, Birchei Yosef 8-9, Shulchan Aruch Harav 9, Kitzur Shulchan Aruch 120:10, Mishnah Berurah 18, Kaf Hachaim 53, Ben Pesach L'Shavuos page 61:footnote 13, Opinion of Harav Elyashiv Shlita quoted in Piskei Shmuos page 46, see Tur and Aruch Hashulchan 9.

84. Tur 493, Bais Yosef, Shulchan Aruch 493:4, Elya Rabbah 12, see Lekutei Maharich 3:page 569 (new). Others say until after *shekia* (see Levush 4).

85. Shulchan Aruch 493:4, Levush 4, Birchei Yosef 493:9, Chayai Adom 131:11.

86. Avudraham ibid:page 272, Tur 493, Bais Yosef, Chayai Adom 131:11, Yufei Lelevi 2:493:9, Mishnah Berurah 19.

87. Ohr Letzion 3:17:7. Others say only the time it takes for burial (Shar Ha'tzyion 16). Some say this is twenty minutes and other say it is an hour (see Piskei Shmuos page 46).



אין לו
להקב"ה
בעולמו
אלא ד'
אמות
של הלכה
בלבד...
(ברכות ה')



after *Lag B'omer* one can be lenient.⁸⁸ Another reason for refraining from work is because when the *Torah* says we should count seven weeks it uses the word “*Shabbosos*” which means rest. According to this reason, one only needs to refrain from work until after counting *sefira* for that day.⁸⁹ Some say women who do not count *sefira* should avoid working a whole night.⁹⁰ Some say even according to the stringent opinion, any work which is permitted during *chol hamoed* is permitted here too.⁹¹ In addition, only work which takes time,⁹² such as sewing garments, and washing dishes and folding laundry are permitted.⁹³ In addition, house work such as cooking, cleaning etc is permitted.⁹⁴

The custom of many is not to be concerned with this whole practice,⁹⁵ and one should follow his family's custom.⁹⁶

88. Shar Ha'tzyion 16. According to the stringent opinion, the custom is until *Shavuos* (Kaf Hachaim 55).

89. Tur 493, Taz 3, Shulchan Aruch Harav 9, Kitzur Shulchan Aruch 10, Mishnah Berurah 19, Aruch Hashulchan 9. For other reasons refer to Ben Pesach L'Shavuos pages 62-64.

90. Shulchan Aruch Harav 9, Kaf Hachaim 52. See Mikadesh Yisroel 114 who uses this as reason why the custom is to be lenient altogether with this.

91. Eishel Avraham Butchatch 493, opinion of Harav Elyashiv Shlita quoted in Piskei Shmuos page 45. One who is a tailor may work even during this time (Chazzon Ovadia Yom Tov pages 271-272).

92. Kaf Hachaim 54, Mikadesh Yisroel 115.

93. Halichos Shlomo Moadim 2:11:13. See Chut Shani Shabbos 4:page 376 who says doing laundry is not permitted. Refer to Mikadesh Yisroel 116 who is lenient.

94. The opinion of Harav Wosner Shlita quoted in Natei Gavriel Pesach 3:page 163:footnote 20, and in Piskei Shmuos page 45.

95. Chok Yaakov 493:11, Divrei Yatziv 216-217, Minhag Yisroel Torah 493:17, Rivevos Ephraim 1:326, Halichos Shlomo Moadim 2:11:footnote 50 quoting the custom in Harav Shlomo Zalman's home, Natei Gavriel Pesach 3:page 163, Shiurei Halacha (Harav Felder Shlita) page 33, Mikadesh Yisroel 114, Shulchan Aruch Hamekutzar 3:pages 69-70:9:footnote 21.

96. Kaf Hachaim 53.

כל השונה
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מובטח
לו שהוא
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הבא...
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