

גליון הלכתי - בשולחן הפוסקים

תשפ"ג Parshas Emor
Gilyon 9

מאת הרה"ג ר' משה ראזענבוים
רב ומו"ץ לשכת הפוסקים
טורנטו קנדה - ארה"ב

בית דין צדק הגדול לשכת הפוסקים
היכלי בתי הוראה המרכזי לשכת הפוסקים
ארץ ישראל



לשכת הפוסקים

לזכרו המהור של פוסק הדור מורנא הגר"ש אלישיב זצוק"ל
מיסודו של רשכבה"ג שר התורה הגר"ח קניבסקי זיע"א
ביתר עילית

Halachos That Apply Between Pesach and Shavuos

❧ The Essence of the Days of Sefiras Haomer ❧

1. The days between Pesach and Shavuos are of a special nature. On the one hand, we find the students of Rav Akiva were niftar during this time, therefore it is a period of mourning. On the other hand, as preparation for kabalas HaTorah, we count Sefiras HaOmer, which is the unique expression of excitement toward receiving the Hatorah.
2. Chazal teach us that Rav Akiva had twenty-four thousand students who were all niftar throughout the days of sefira due to the lack of respect of one to the other. The world was then darkened until Rav Akiva taught five new students, who from them enabled the Torah to spread once again in the world.
3. The Ramban writes, "The days of Sefiras HaOmer between the Yom-Tov of Pesach and Shavuos are compared to Chol HaMoed".
4. The Chinuch expands on the holiness of this period, "The whole existence of Klal Yisroel and the purpose of their redemption from Mitzrayim was in order to receive the Torah. Therefore, it is incumbent upon us to count the days leading up to Shavuos, so that we can express our anticipation of receiving the Torah".

❧ Differing Opinions on the Time the Students Were Niftar ❧

5. During Sefira, we mourn the loss of the students of Rav Akiva who were niftar during this period. However, there are many opinions on when they were niftar, and consequently when these laws of mourning would therefore apply.
 - 1- The students were niftar the first 34 days after [the first day of] Pesach. Accordingly, one would adhere to the laws of mourning until the morning of 34 La'Omer (מקצת היום ככולו), and not be lenient on Rosh Chodesh.
 - 2- The students were niftar during the first 33 days. Accordingly, one would adhere to the laws of mourning until the morning of 33 La'Omer.
 - 3- The students were niftar on all days between Pesach and Shavuos when Tachnun is recited, which is every day of Sefira besides: Shabbos, Yom-Tov, Chol HaMoed and Rosh Chodesh (which would add up to a total of 33 days). Therefore, one may be lenient on the day of Lag Ba'Omer itself, but must also be strict from day 34 up until Shavuos (פ"מ ומ"א). However, the ט"ז is of the opinion that one must adhere to the laws of mourning on Rosh Chodesh but may be lenient on Shloshes Yemei Hagbalah (the three days preceding Shavuos). Another opinion

is to be strict on Rosh Chodesh but be lenient from Rosh Chodesh Sivan (ד"ר החיים).

- 4- To adhere to the laws of mourning from after Pesach until Shavuos, besides for Rosh Chodesh).
- 5- The students were niftar for 32 days. Accordingly, one may also be lenient at the onset of Lag Ba'omer.
6. Since there are many opinions on the matter and we seemingly find no community customs, one may choose an opinion and may change from year to year (there is no need to perform Hataras Hedarim if one acted according to a specific opinion in previous years and wishes to change to a different time).
7. There is no concern of לא תגודדו unless one would be going against an accepted practice of the entire community.
8. There are those who follow the customs of the Arizal, and therefore refrain from getting a haircut from Pesach until Erev Shavuos. However, the source for this custom is not based on mourning, merely a separate Kabbalistic matter on. However, some are of the opinion that the custom of the Arizal is only to be strict until 48 La'omer. One who was accustomed to follow the Arizal and wishes to change, must ask a Rabbi if they must make Hataras Nedorim.

❧ The Laws of Mourning (Weddings, Dancing and Haircuts) ❧

Weddings

9. One may not get married during the days that the laws of mourning apply. However, one may participate in a friend's wedding even if that friend follows a different period of mourning then his own. [Some say, one should just go in to wish Mazal Tov, but not participate in the Seudah or dancing].
10. One is permitted to make Vort a during Sefira.
11. It is permitted to make a Bar Mitzvah seudah during this time. However, the custom is to refrain from having musical instruments at the seudah.

Dancing

12. The custom is that dancing is forbidden during these days, even for the purpose of a Mitzvah (and even more so for any other purpose). Even on the days mourning does not apply [follows a custom of particular 33 days etc.], one should refrain from dancing, except if it would be for the sake of a Mitzvah.

Music

13. It is our custom to refrain from the listening of music during

the days of mourning, since it brings happiness and may lead to dancing.

14. One who is not well (depressed etc.) is permitted to listen to music if it will lift his spirits.
15. One may do necessary exercise while listening to music when needed, or during a long drive to keep themselves awake.
16. One who is traveling with young children may put on music, only if due to the lack of would cause difficulties for the children. Preferably, one should put on stories for the kids even if they are accompanied by music.
17. It is forbidden to listen to slow and dveikus music, even though it will not lead to dancing.
18. If one has a musical ringtone on their phone, there is no need to change it during the days of mourning.
19. It is permitted to take or teach music lessons during the days of mourning.

Haircuts

20. It is forbidden to get a haircut during the days of mourning. One who follows the custom of the Arizal may not be lenient, even for a Bris Milah.
21. One who must get a haircut or shave for work or a bachur for a date, should consult with their Rabbi.
22. A woman is also forbidden to get a haircut during the days of mourning. However, for the sake of Tevilah, shidduchim or just to be appealing to her husband, it is permitted.
23. In the event that Lag Ba'Omer comes out on a Sunday, according to the Ram"a one may get an haircut on Erev Shabbos. However according to the Mechaber (which is the custom of the sepharadim) one may not be lenient until Sunday morning.
24. When Rosh Chodesh Iyar falls on Shabbos, even those who adhere the laws of mourning from Pesach until Lag Ba'omer, may get a haircut on erev Shabbos.
25. There are those of the opinion that when Shloshes Ymei Hagbalah starts on a Sunday, it would be permissible to get a haircut on erev Shabbos as well (even according to the custom to refrain from taking a haircut on a regular Rosh Chodesh, it would be permitted in such a situation).
26. A barber (that keeps a particular mourning period, as discussed in Part #2) is permitted to give haircuts to people whose custom follow a different mourning period than his own.
27. Cutting nails, laundry and showering are not customs of mourning during the days of sefira and therefore permitted.
28. One should not be overjoyed during the days of sefira. However, it is permitted to recite the brachah of Shehecheyanu during sefira. Likewise, it is permitted to purchase new clothing and new utensils during sefira. It is also permitted to go on trips during the days of sefira (unlike during the three weeks).

✧ Pesach Sheini ✧

29. The fourteenth of Iyar is Pesach Sheini. Hashem instructed those who were not able to bring the Korban Pesach (in Mitzrayim) due to ritual impurity to bring their korban Pesach on this day instead.
30. In essence of the law, Tachnun is recited on this day. However, there is a widespread custom not to recite Tachnun

on Pesach Sheini. There are those who do not recite tachnun on the fifteenth on Iyar as well due to ספיקא דיומא. Therefore the custom to not recite on the fifteenth will perhaps not apply for those residing in Eretz Yisrael, but since the korban was eaten during the night of the fifteenth, this will apply to those residing in Eretz Yisrael as well.

31. When Pesach Sheini comes out on Shabbos, we recite both אב הרחמים and צדקתך.
32. Some have a custom to eat Matzah on Pesach Sheini to commemorate the korban Pesach, while some specifically refrain from eating Matzah on this day.

✧ Lag Ba'omer ✧

33. On Lag Ba'Omer we increase our happiness for many reasons. 1-In order to commemorate the pause in the passing of the students of Rav Akiva. 2- It is the day that Rebbe Shimon Bar Yochai was niftar and the day he taught many hidden secrets of the Torah. 3- to commemorate the beginning of the falling of the Mon in the Midbar. 4- It was on this day that Rav Akiva gave Semichah to his five new students that from whom the Torah spread throughout in the world.
34. Tachanun is not recited on Lag Ba'Omer
35. If Erev lag Ba'Omer comes out on Shabbos, צדקתך is not recited during Mincha.
36. We recite למנצח יענך ה' ביום צרה on Lag Ba'omer. The custom of Sephardim is not to recite it.
37. One who follows the opinion which would permit making a wedding on Lag Ba'Omer does not need to end the music at the onset of the night, and the music may continue until the wedding finishes.
38. There are differing opinions as to when one may get a haircut on Lag Ba'ome as discussed before.
39. Those who go to Miron to make a Chalakeh for their three-year-old may do so from at night.
40. One may listen to music on Lag Ba'omer according to the time they may get a haircut (each person must follow their custom). However, there are those who are lenient in the listening of music L'Koved a Hadloka L'Koved Rebbe Shimon Bar Yochai.
41. Starting at the time of Plag Hamincha on the day preceding Lag Baomer, one must be careful not to say today is "Lag Ba'Omer." However, if one mistakenly said so, they may still count the Sefiaras HaOmer with a Brachah.

✧ Pirkei Avos ✧

42. It is our custom to learn Pirkei Avos on Shabbos between Pesach and Rosh Hashanah. The primary time of the custom is to learn it on Shabosim between Pesach and Shavuos.
43. There are a few reasons attributed for this custom, 1- To prepare ourselves for Kabbolas HaTorah by working on our middos. 2- The days of sefira are days of judgement, and through the brokenness of one's heart the words of mussar can be more easily accepted. 3- As the afternoons are long in these months, it is important to allocate some time for learning.
44. The custom to learn Perkei Avos is after Mincha on Shabbos.
45. When Shavuos that comes out on Shabbos, we do not learn pirkei avos.