

# גליון הלכתי - מושולתן הפוסקים

מיסודו של רשכבה"ג מרן שר התורה הגר"ח קניבסקי זצ"ל

מרכז גבוה להוראה ודיינות לשכת הפוסקים

## כל המתאבל על ירושלים זוכה ורואה בשמחתה



### Halachos of Tisha B'Av on Sunday

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

#### Friday:

##### Preparing for the Fast

1. On Erev Shabbos, one should ensure they prepare everything they will need for Motzei Shabbos (such as slippers, kinos, candles, chairs, etc.), as one may not bring these items on Shabbos itself due to the prohibition of preparation for Motzei Shabbos.
2. One may eat and drink as usual on Shabbos, including meat and wine, even during Seuda Shlishis until sunset. Additionally, one may consume any food or drink that they typically eat or drink before a fast to make the fast easier (such as watermelon, Gatorade, etc.). However, one should not explicitly state that their intention is for the sake of the fast.
3. One may take a slow-release pill or a sleeping pill (if necessary for sleep during the fast) on Shabbos, but they should not state their intention for the sake of the fast.

#### Shabbos:

##### Erev Tisha B'Av (Shabbos)

4. Chazal call the day of Tisha B'Av a מועד. The general understanding of a מועד is like a Yom Tov, a joyful day. However, on Tisha B'Av, a discrepancy arises that we need to understand. On one hand, we act in a way that might suggest that Tisha B'Av is a day of happiness to some extent, as we do not recite סליחות and don't recite תחנון by Mincha on Erev Tisha B'Av. On the other hand, Tisha B'Av is the saddest day on the calendar, as it marks the day we lost our greatest treasure, the Beis Hamikdash. To gain insight into this discrepancy, we must understand the deeper meaning of the word מועד. The word's literal translation is a 'set aside time', as in the context that one sets aside a time to meet a friend. Tisha B'Av is a time set aside for a person to get close to Hashem. Through mourning the Beis Hamikdash and yearning for our redemption, we draw ourselves closer to Hashem. Although this time is not a time of happiness, nevertheless, it is a time of closeness to Hashem, and therefore, there is a sense of comfort. Therefore, we do not recite סליחות and תחנון on Tisha B'Av.
5. Another explanation given is that all troubles that befall us throughout the generations are directly linked to the destruction of the Beis Hamikdash. The troubles serve as a reminder of the essence of all trouble, the lack of the Beis Hamikdash. This is a source of comfort, as these reminders demonstrate that we are not a forgotten people and offer hope for ultimate redemption.
6. Erev Tisha B'Av is divided into two segments, until חצות, and after חצות. Until חצות, the level of mourning is at the same level as the nine days. Yet from חצות, the halachos are more stringent since it is closer to Tisha B'Av,

and since it is forbidden to learn Torah from חצות more halachos were added. Even when Tisha B'Av falls on Shabbos, when we don't display outright signs and acts of mourning on Shabbos, the afternoon post חצות still retains a certain severity.

##### Shabbos Davening

7. We recite "אב הרחמים" before Musaf.
8. We recite the Haftarah of Shabbos Chazon, which is the third of the "תלתא דפרענותא"
9. If one has a bris on Shabbos, they should eat the meal of the bris before Mincha.
10. Some customarily refrain from learning Torah that is forbidden to learn on Tisha B'Av itself from chatzos on Erev Tisha B'Av. If so, one should not recite "Pirkei Avos" on this Shabbos. However, (even according to this custom) one may still learn "שנים מקרא ואחד תרגום" after chatzos. Yet, many follow the custom that allows learning on Shabbos, as it is permitted to consume meat and wine. One who follows this, doesn't lose out from doing so.
11. If one has a regular shiur, and it will not lead to bitul Torah (Daf Yomi, Oraysa, Avos Ubanim etc, would cause a bitul), it is preferable to learn subjects that are permissible to learn on Tisha B'Av.
12. One should not take a stroll after chatzos; however, one may take their children to the park or similar activities.

##### Seuda Shlishis

13. One should daven Mincha early enough to have time for a regular Shalos Seudos meal and to finish bentching before sunset. It is important to inform those around them not to eat anything after sunset.
14. Although one is permitted to eat Shalos Seudos in a gathering as is customary, many people follow the practice of having the meal privately with their family and refraining from expressions of joy and happiness.
15. One may bentch with זימון.

##### Motzei Shabbos:

16. One should stop eating, washing, and learning at sunset, but not prior. However, one should not remove their shoes, Shabbos clothing, or sit on the floor before nightfall. Some may remove their shoes at sunset but wait until later to put on slippers.
17. At nightfall, which is the time a person normally davens Maariv (when they are stringent regarding any melacha), they should say "ברוך המבדיל בין" then remove their Shabbos clothing and shoes. If one davens Maariv at nightfall, they should take off their shoes after reciting "ברכו."

18. If one is at home at nightfall and isn't davening right away, they may make Havdalah for their family by reciting "בורא מאורי האש." However, it is best to do Havdalah in shul before reciting "איכה."
19. One may perform melacha after saying "ברוך המבדיל," even if they typically refrain from doing melacha until after Havdalah or after mariv.
20. After Havdalah, one should remove the Shabbos tablecloth but should not clean the house until chatzos the next day. However, one may have a non-Jew clean for them, and if one's dishes are in the dishwasher, they may turn it on.
21. One may fold their tallis on Motzei Shabbos, as this is a preparation for the coming Shabbos.
22. We daven a regular weekday davening while wearing weekday clothes. One should be sure to recite "אתה חוננתנו" in the Shmoneh Esrei. Some hold that women who are fasting should also do so this week.
23. We do not make Havdalah on a cup of wine, even if a child can drink it. Following the fast, one should make Havdalah on a cup of wine without the brachos of "בשמים" and "מאורי האש."
24. A person who is sick and will not be fasting, even at night, should make Havdalah on Motzei Shabbos. They should recite "בורא פרי הגפן" and then "בורא מאורי האש."
25. A woman who isn't fasting at night (for whatever reason, after consulting with a rabbinic authority) may make Havdalah and have her husband in mind. If she will only break her fast in the morning, she does not need to hear Havdalah until that night with her husband.
26. A child who isn't fasting may eat even before hearing or making Havdalah.

### Tefillos of Tisha B'Av

27. After the seudas hamafsek, we head to shul and remove the paroches from the Aron (to mourn the removal of the paroches in the Beis Hamikdash). The lights in the shul are dimmed, so there should only be enough light to read megillas eicha and the kinnos (to remember and mourn the fact that Hashem placed us in darkness). Some communities have the custom that each individual lights a candle by their seat (by night only). From חצות, the lights are turned on regularly.
28. One should daven quietly.
29. We do not recite נחם or עננו at night.
30. After תפילת שמונה עשרה the chazzan recites קדיש.
31. Following kaddish, we lain megillas Eicha in a quiet and solemn voice and should raise their voice a bit at the end of each perek. Each perek should be lain a little louder than the one preceding it.

### Sunday:

32. We do not wear our tallis and tefillin by Shachris.
33. One who davens shachris early should be sure not to finish reciting the kinnos too much earlier than חצות, so as to keep oneself occupied with mourning the Churban until חצות.
34. We recite איזהו מקומן as we do every day. Those who say 'פרשת התמיד וכדו' every day may say it by shachris.
35. The chazzan recites ברכת כהנים נחם and does not recite tachnun.
36. After שמונה עשרה the chazzan says חצי קדיש, we do not recite tachnun, אבינו מלכנו or והוא רחום.
37. We then lain בי תוליד בנים, and for מאתן אסיפם. The brachos for the haftora are read until Magen David. We say יהללו, return the Sefer Torah and recite kinnos, followed by Ashrei. We do not say למנצח and skip the pasuk of "ואני זאת בריתי" from וברא לציון. After וברא לציון the chazzan says קדיש שלם. We do not recite the שיר של יום (and only say

it by mincha). Some have the custom of reading Megillas Eicha again by day after davening.

38. One should sit while saying kinnos and not get preoccupied with other things during kinnos.
39. Some have the custom of going to a beis hachaim after kinnos.

### After Chatzos

40. One may sit on a regular chair from חצות. One may also occupy oneself with their duties and prepare food for at night.
41. We return the paroches to the Aron.
42. We don our tallis and tefillin and recite the parsha of Shema. Those who wear rabeinu tam tefillin, don them as well.
43. We recite the שיר של יום and באלוקינו after mincha.
44. By mincha we add "נחם" during the bracha of וירושלים עירך. One who forgot to recite נחם may recite it during the bracha of רצה.
45. One who is not fasting, should only recite נחם and not עננו. Some poskim are of the opinion that one who is exempt from fasting and must bentch on bread, should recite נחם before the bracha of וירושלים.

### Tisha B'Av

46. Tisha B'Av is a solemn day filled with sadness and sorrow, as it marks several unfortunate events in Jewish history. This day saw the decree that the Yidden in the midbar would not enter Eretz Yisrael. It also witnessed the destruction of both Batei Mikdash and the city of Beitar, along with the loss of thousands of lives. Additionally, Turnosrupus plowed through the Heichal, eradicating all holiness from the site.
47. On this day, as a result of the events that took place, Chazal were stricter about this fast and established the observance of the five afflictions of Yom Kippur. All prohibitions are prohibited all day until nightfall (besides sitting on a chair, tidying up one's home and preparing food for at night).

### Eating & Drinking

48. It is forbidden to drink from the onset of the fast until nightfall the following day.
49. Essentially, a pregnant woman is required to fast, but many poskim allow women in the early stages (after 40 days) and later stages (even up to the ninth month) of pregnancy, who are in a hot location and physically weak, to drink in the morning (if they are able to wait until then). However, it is important to seek guidance from a rabbinic authority before following this practice.
50. According to the Shulchan Aruch, women who have given birth within thirty days of the fast are exempt from fasting. However, the Rama specifies that only those who have given birth within seven days of the fast are not obligated to fast unless fasting poses a significant risk of discomfort or danger. In today's era where we are physically weaker, those who have given birth within thirty days of the fast should avoid fasting.
51. A feeding mother is obligated to fast as they do on Yom Kippur, even if it causes great discomfort. However, if fasting causes a significant risk to the health of the child (the child does not accept subsidiaries to the mother's milk), the mother may eat accordingly. Similarly, a feeding mother who feels weakness, dizziness, or feels that the amount of milk is not enough for the child, may break their fast.
52. Individuals who are ill and weakened, especially those with conditions such as diabetes, high blood pressure, strep, or fever, should consume food even if their illness does not pose a significant health threat.
53. If one takes pills every day, they may take their pills with bitter water (e.g., strong tea without sugar) and can still recite עננו and get an aliya. However, pills to regulate one's cycle should preferably be swallowed by gathering one's saliva in their mouth.

54. One who is not obligated to fast, is prohibited from fasting. There are no measurements of **אכילה ושתיה** if one must eat or drink (as found on yom kippur). However, one should refrain from eating and drinking more than they must for their health and may not eat meat and drink wine.
55. A sick person who was exempted from fasting but was healed during the day, must fast the rest of the day.
56. One who ate to eliminate a health risk (as mentioned above regarding a feeding woman), should still recite **ענו** by davening. However, an individual who is ill should not recite it by davening.
57. Children under the age of Bar Mitzva are exempted from fasting. Yet some have the custom of fasting for a few hours (to accustom the children to fast). The minhag Yisroel is for children in the age of chinuch' to refrain from eating or drinking from the onset of the fast till the morning when they awake.
58. If it is difficult for one to fast, yet it will be easier to fast while hiring help (e.g., babysitting service), one must hire the help necessary in order to fast. A husband must stay home to help with the children, if doing so would make it possible for his wife to fast.

### Bathing & Washing

59. It is forbidden to wash any part of one's body, including a small finger, for pleasure using either hot or cold water. However, one is allowed to wash off dirt, but only for the specific dirty area.
60. Even if one customarily goes to the mikva every day, it is forbidden to go on Tisha B'Av even Tevilas Mitzva.
61. When washing one's hands, when waking up, after using the facilities, or for davening, one should only wash up to the joints of their fingers. If one's hands are only mildly wet in the morning, they may rub their hands on their eyes to remove the sweat.
62. A woman can do her duties in the kitchen (and does not need to wear gloves), even if by doing so she will certainly need to wash her hands. Similarly, one may clean the parts of the body needed to start the process of purity.
63. One who is permitted to eat, and intends to eat bread, would be allowed to wash their hands as done regularly before a meal of bread.

### Smearing

64. Smearing any substance on any part of the body for pleasure purposes is forbidden.
65. Smearing for health purposes is permitted. However, it is forbidden to smear to soften one's skin.
66. One may use stick or spray deodorant to prevent unpleasant odors.
67. A woman should not put on makeup or lipstick.

### Footwear

68. It is forbidden to wear even partly leather shoes.
69. It is permitted to wear a non-leather shoe that has a leather design on it.
70. One who must hike or walk on stones or hot sand, and cannot wear non-leather shoes, may don leather shoes (preferably, should put sand in the shoes to lessen its comfort).
71. Special leather shoes for one who needs them medically, may be worn.
72. One who purchased new slippers for Tisha B'Av may wear them for the first time on Tisha B'Av. However, one who is stringent is worthy of blessing.

### Studying Torah

73. Studying Torah brings happiness and a sense of fulfillment to one's heart ('פיקודי ה' ישרים משמחי לב'), therefore, Chazal prohibited one from studying Torah (besides for studying subjects affiliated to the churban and sad subjects) on this day.

74. Included in the prohibition to study Torah, it is forbidden to write Torah or think in learning. However, it is permitted to mark down small notes to remember a chidush.
75. It is forbidden for a rebbi to teach students, even though the children do not derive pleasure from their learning, since he himself derives pleasure.
76. The sugyos that one may learn on Tisha B'Av is as follows: 1- מגילת איכה, its **מדרשים** and explanations, as such one may learn through the **קניות**. 2- ספר ירמיה that describes the Churban with its **מפרשים**. 3- The part of **ספר ירמיה** that describes the Churban with its **מפרשים**. 4- the sugya in maseches gittin that discusses the events leading up to the Churban (נו-נו). 5- the sugyos of **אבילות** in moed kattan (פרק ג'). 6- The sugya describing the Churban in Sanhedrin (קד). 7- The story of the churban in Yosifun and other seforim on the Churban. 8- The sugya of the Churban in Yerushalmi end of maseches taanis. 9- The halachos of Tisha B'Av. 10- The halachos of **אבילות**. 11- A **בעל קורא** may practice the laining for mincha.
77. One who has a steady daily portion of Tehillim, Perek Shira, Shir Hashirim etc. may say it after **חצות**.

### Greetings

78. On Tisha B'Av, greeting someone is not allowed. However, it is acceptable to nod your head as a way of acknowledging someone.
79. It is forbidden to wish someone 'good morning', but words of farewell (e.g., 'good night' before going to sleep) are not included in this prohibition.
80. It is permitted to wish someone 'mazel tov' or 'refuah sheleima' as they are blessings, not greetings.
81. It is not appropriate to exchange gifts on this day, except for making a donation to help those in need.
82. One should avoid chatting or discussing topics that have no relevance. Hence, if a group of individuals needs to travel somewhere, they should try not to do it as a group.
83. Many permit answering a phone call saying 'hello', since it is not considered a significant greeting. However, one should not say **שלום**.

### Other Prohibitions

84. One should not take their mind off remembering and mourning the destruction of the Beis Hamikdash all day. Therefore, one should not stroll or take a trip or be busy with anything that distracts them from his obligation to mourn the Beis Hamikdash.
85. One should refrain from playing games, looking through family photos, following the news, or reading magazines or books that distract from the bitterness of the day. However, books on the holocaust, etc. are permitted.
86. It is permitted to smell tabak or other besomim, since it does not bring significant enjoyment.
87. To remember the Churban, it is recommended to limit usual pleasures. This can be achieved by removing a pillow or reducing any enjoyment that is not too challenging.
88. Marital relations are prohibited. Although one does not need to be careful with other harchokos even by day, **touching** is forbidden by night yet permitted by day.
89. Smoking or vaping is prohibited. The poskim say that one who is lenient in the matter is worthy of nidui (in a place of great need, one may be lenient privately).

### Working Prohibition

90. It is forbidden to be occupied with any time-consuming work. However, simple tasks (e.g., lighting a candle, or tying a knot) are permitted.
91. It is preferable to avoid tiding up one's home, beds etc. (some are lenient from **חצות**).



92. A non-Jew may do work on behalf of a Jew, even in one's home. However, one should try having the non-Jew work privately. More so, any work that must get done on this day, preferably should be done through a non-Jew.
93. Although only actual work is forbidden, customarily we refrain from getting involved in business at all on Tisha B'Av. However, for a great need, one may be lenient from חצות.
94. Working to avoid a monetary loss, is permitted (preferably after חצות and through a non-Jew).
95. **One who works on Tisha B'Av will not see blessing from his toil and from the money earned on this day.**

### **Sitting On the Floor**

96. From the night of Tisha B'Av בין השמשות until חצות one must sit on the floor. Therefore, from sunset erev Tisha B'Av, one may not sit on a regular chair.
97. The custom is to sit on anything within 12 inches of the ground (e.g., small chair, stool, etc.).
98. One may sit on a chair in a car or bus if they must travel since sitting in such a manner is not considered pleasurable.
99. When sitting on the ground, one does not need to stand up for an elderly person or a talmid chochom.
100. One who is ill, elderly, or a woman who is pregnant, nursing mother while nursing, may sit on a regular chair. More so, one who does hagbah or is a sandek should sit on a regular seat.
101. Is it questionable if sitting on the step to the Aron Hakodesh, bimah, or step to one's home is considered sitting on the ground. One who can, should be stringent.

### **Bris & Pidyon Haben**

102. A bris should be performed after reciting kinos, even if it is before chatzos. One may light candles, wear a talis and tefillin as is customary.
103. If it is customary for one to recite the bracha of shehechyanu at a bris, they may do so even before chatzos.
104. Similarly, if one performs a Pidyon Haben, they should recite the bracha of shehechyanu.
105. If the mother of the child is present at the bris, it is preferable for her to drink the cup of wine, as she is not fasting. Otherwise, the wine should be drunk by a child.
106. The parents of the child, the sandek, and the mohel may wear Shabbos clothes to the bris but should remove them afterward. However, they may not wear leather shoes. The meal for the bris should be prepared for the evening, and they may serve meat and wine while inviting others to join.
107. If Tisha B'Av was pushed off from Shabbos, the bris should be postponed until after mincha. The parents of the child, the mohel, and the sandek may

- make Havdalah, wash themselves, and eat after the bris. Some allow them to learn Torah, yet they may still recite Nacheim during davening. However, another meal should be prepared for the other guests at night.
108. If a Pidyon Haben falls on Tisha B'Av, which is on the 31st day after birth, and some say this applies if the 31st day is on Shabbos before Tisha B'Av, it is preferable to perform the Pidyon just before sunset in Shabbos clothes. If the meal for the Pidyon Haben will be held shortly after Ma'ariv, the father may remain in his Shabbos clothing throughout.
109. When a Pidyon Haben takes place on a Tisha B'Av that was pushed off from Shabbos, some hold that the kohen and the father of the child should break their fast. However, if the Pidyon Haben was postponed from Shabbos, even if Tisha B'Av was pushed off, they may not break their fast.
110. The general custom is to hold a seudah for a Pidyon Haben to celebrate the performance of the mitzvah. However, the custom is not to invite others but rather to inform them of the seudah.
111. One may offer a "mazal tov" greeting on Tisha B'Av, but one should not give presents.

### **Motzei Tisha B'Av**

112. The wicked Romans entered the Beis Hamikdash on the seventh of Av. They ate and drank and disgraced it on that day and the following day as well. On Tisha B'Av they lit the Beis Hamikdash on fire. The fire continued to burn until the tenth of Av by חצות. Therefore, all customs that we have for the nine days (eating meat and drinking wine, laundry, bathing, haircut, and music) only end by חצות of the tenth of Av.
113. One who must travel right after Tisha B'Av and is pressed for time may do laundry right after Tisha B'Av.
114. Havdala is recited beginning with borei pri hagafen, continuing to hamavdil bein Kodesh l'chol (borei minei besamim and me'oreh ha'esh are omitted).
115. Although it is not permitted to do laundry until חצות, some permit wearing freshly laundered clothing already from after the fast.
116. It is permitted to cut nails right after the fast.
117. One may celebrate a seudas mitzva and invite whom they wish to invite.
118. Preferably one should not have marital relations unless leil tevilah, or before and after traveling.
119. Customarily, we say kiddush levanah on motzei Tisha B'Av after washing our hands and donning regular shoes and after breaking the fast and Havdala. Preferably, one should say it in along with a crowd of people.

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lishkashaposkim@gmail.com**