

*The  
Special  
Halachos of  
Tishah B'Av Nidcheh*



**THE MIDWEST REGION OF  
AGUDATH ISRAEL OF AMERICA**

By: *Rabbi Doniel Neustadt*

Yoshev Rosh, Vaad Harabbonim of Detroit

A project of the Midwest Agudas Yisroel Council of Synagogue Rabbonim

Minhag Ashkenaz

## On Shabbos:

- ◆ One should refrain from taking pleasure walks during the entire Shabbos.<sup>1</sup>
- ◆ If one can occupy himself on Shabbos afternoon after *chatzos* studying topics which pertain to *Tishah b'Av* or to mourning, he should do so.<sup>2</sup> If he cannot, he may study what he does ordinarily.<sup>3</sup> It is customary that *Pirkei Avos* is not studied on this Shabbos.<sup>4</sup>
- ◆ The usual *seudah ha-mafsekes* restrictions do not apply on Shabbos. At the last meal before the fast—which is *seudah shelishis*—one may eat meat and drink wine and consume whatever food he desires.<sup>5</sup> One should not, however, state explicitly that he is eating in order to have strength for the fast.<sup>6</sup> Some *poskim* hold that it is forbidden to swallow a time-release pill that makes it easier to fast since that constitutes preparing on Shabbos for a weekday.<sup>7</sup> Others, however, permit doing so.<sup>8</sup>
- ◆ Eating *seudah shelishis* with family members is permissible. Company, however, should be avoided—unless one usually has company for *seudah shelishis*.<sup>9</sup> *Birkas ha-Mazon* may be said with a *zimun*. *Zemiros* may be sung, even by one who does not always sing them.<sup>10</sup>
- ◆ Eating, drinking, or washing any part of the body is permitted until sunset only.<sup>11</sup> If one recited *Birkas ha-Mazon* before sunset, he may eat or drink until sunset.<sup>12</sup>
- ◆ One may sit on a chair until nightfall (*tzeis ha-kochavim*).<sup>13</sup>
- ◆ Since it is not proper to wear Shabbos clothes on *Tishah b'Av*, it is recommended that one change clothes after nightfall, but before *Ma'ariv*.<sup>14</sup> *Baruch ha-mavdil* should be recited before changing into weekday clothes.<sup>15</sup>
- ◆ No preparations for *Tishah b'Av* may be made until Shabbos is over. *Tishah b'Av* shoes or *Kinos* (unless studied on Shabbos) may not be brought to shul until nightfall, even in an area with an *eiruv*.<sup>16</sup>

1 *Sha'arei Teshuvah* 553:2, quoting *Birkei Yosef*.

2 Chazon Ish, quoted in *Orchos Rabbeinu* 2:136.

3 *Mishnah Berurah* 553:10. One may fulfill his obligation of *Shenayim Mikra v'Echad Targum*.

4 Rama 553:2.

5 *O.C.* 552:10.

6 *Shemiras Shabbos K'hilchasah* 28:85.

7 *Piskei Teshuvos* 553, note 13, quoting Rav S. Davlitsky. It is also questionable whether or not these pills are considered medicine which may not be taken on Shabbos.

8 See *Kol ha-Torah*, vol. 61, pg. 59 and vol. 64, pg. 298.

9 *Mishnah Berurah* 552:23.

10 *Igros Moshe*, *O.C.* 4:112-1.

11 *Mishnah Berurah* 552:24 and *Sha'ar ha-Tziyun* 22. See *Chayei Adam* 136:1 and *Kitzur Shulchan Aruch* 125:1 concerning washing.

12 *Sha'ar ha-Tziyun* 553:7.

13 *Salmas Chayim* 4:4-29, quoted in *Shemiras Shabbos K'hilchasah* 62, note 88.

14 Chazon Ish (quoted in *Shemiras Shabbos K'hilchasah* 28, note 188); *Moadim u'Zemanim* 7:256; *Shevet ha-Levi* 7:77. At the very least, Shabbos clothes should not be worn during the reading of *Eichah*.

15 *Mishnah Berurah* 553:7.

16 *Shemiras Shabbos K'hilchasah* 28:85.

## Motza'ei Shabbos:

- ◆ Shabbos shoes may not be removed until nightfall. The custom in many places<sup>17</sup> is to remove them after saying *Barechu* at *Ma'ariv*. Others remove their shoes after reciting *Baruch ha-mavdil* but before *Barechu*, provided that it is already nightfall.<sup>18</sup> This option is advisable for large groups of people (such as a camp) in order to avoid a long break between *Barechu* and *Ma'ariv*.<sup>19</sup>
- ◆ *Atah chonantanu* is said in *Shemoneh Esrei*. Women who do not recite *Ma'ariv* must remember to recite *Baruch ha-mavdil* at the conclusion of Shabbos.<sup>20</sup>
- ◆ After *Ma'ariv* but before the reading of *Eichah*, a candle<sup>21</sup> is lit and *Borei me'orei ha-eish* is recited. If one forgot or failed to do so, *Borei me'orei ha-eish* may be recited anytime throughout the night.<sup>22</sup>
- ◆ Customarily, *Borei me'orei ha-eish* is recited by one person for the entire congregation. It is proper, though, that all the listeners sit down while the blessing is recited.<sup>23</sup>
- ◆ Preferably, women should listen to *Borei me'orei ha-eish* recited by a man. If they cannot do so, it is recommended that they recite their own blessing over a candle, but they are not obligated to do so.<sup>24</sup>
- ◆ Some permit folding the *tallis* as on every *motza'ei Shabbos*,<sup>25</sup> while others are stringent.<sup>26</sup>
- ◆ Dirty dishes from Shabbos should not be washed until Sunday after *chatzos*,<sup>27</sup> unless they will attract insects, etc.

## On Sunday:

- ◆ The rules of fasting for pregnant or nursing women or elderly or weak people are more lenient when *Tishah b'Av* falls on Shabbos and the fast is deferred until Sunday.<sup>28</sup> One should consult a rav concerning his/her specific situation.

17 Based on Rama 553:2 as explained in *Salmas Chayim* 1:86.

18 Rav S.Z. Auerbach (quoted in *Shemiras Shabbos K'hilchasah* 28, note 189); *Yechaveh Da'as* 5:38; *Moadim u'Zemanim* 7:256.

19 Rav M. Feinstein (oral ruling, quoted in *Halachos of the Three Weeks*, pg. 16).

20 *Mishnah Berurah* 556:2.

21 Some light a single candle while others hold two candles together.

22 *Mishnah Berurah* 556:1.

23 *Halichos Shelomo* 3:15, *Devar Halachah* 21, based on *Beur Halachah* 213:1, s.v. *al*.

24 See *Beur Halachah* 296:8, s.v. *lo*, *Igros Moshe*, C.M. 2:47-2, and *Shemiras Shabbos K'hilchasah* 61, note 69, and 62, note 98, who debate whether or not women are obligated to recite a blessing over a candle on *Motzaei Shabbos*.

25 *Nitei Gavriel*, pg. 115.

26 *Luach Devar Yom b'Yomo*, quoting the Belzer Rav.

27 Several *poskim* quoted in *Piskei Teshuvos* 554:21.

28 *Beur Halachah* 559:9, s.v. *v'eino*. See also *Halichos Shelomo* 3:16-2 and *Yechaveh Da'as* 3:40.

- ◆ If a *bris milah* falls on Sunday the tenth of *Av*, most *poskim*<sup>29</sup> allow the father, *mohel*, and *sandek* to eat a *seudas mitzvah* after *Minchah Gedolah*.<sup>30</sup> A minority opinion rules that they should finish their fast.<sup>31</sup>
- ◆ Before breaking a fast because of illness<sup>32</sup> or to celebrate a *bris milah*,<sup>33</sup> *Havdalah* should be recited. Many *poskim* hold that wine or grape juice may not be drunk and *Havdalah* should be recited on a *Shehakol* beverage such as beer, coffee, or tea (with or without milk<sup>34</sup>).<sup>35</sup> Another option is to use wine or grape juice, but have a minor (preferably between the ages of 6-9) drink the wine. Other *poskim* allow even an adult to drink the minimum amount<sup>36</sup> of wine or grape juice.<sup>37</sup>
- ◆ There are various views among the *poskim* concerning the recitation of *Havdalah* for women who are not fasting (due to illness, pregnancy, or nursing).<sup>38</sup> The preferred option is that the woman's husband (or another man) recites *Havdalah*<sup>39</sup> and that she or a minor drink the beverage.<sup>40</sup> If that cannot be arranged, most *poskim* allow her to recite her own *Havdalah*.<sup>41</sup> If she cannot or will not, there are *poskim* who permit her to eat without reciting *Havdalah*.<sup>42</sup>
- ◆ Most *poskim* hold that minors do not need to hear or recite *Havdalah* before eating.<sup>43</sup> A minority opinion requires them to do so.<sup>44</sup>

29 *Chayei Adam* 136:7; *Kitzur Shulchan Aruch* 125:8; *Mishnah Berurah* 559:37 and *Sha'ar ha-Tziyun* 39; *Igros Moshe, O.C.* 4:69-4; *Halichos Shelomo* 3:15, *Orchos Halachah*, note 60; *Yabia Omer* 1:34; *Shemiras Shabbos K'hilchasah* 62:47.

30 These people, then, should not receive an *aliyah* at *Minchah* (*Mishnah Berurah* 566:20, 21).

31 *Aruch ha-Shulchan* 559:9, based on *Magen Avraham*; *Kaf ha-Chayim* 559:74; Chazon Ish (quoted by Rav C. Kanievsky in *Tishah b'Av she'Chal b'Shabbos* 8, note 48).

32 *Sha'arei Teshuvah* 556:1. If the ill person only needs a drink of water, *Havdalah* is not recited (*Shevet ha-Levi* 8:129).

33 *Mishnah Berurah* 559:37.

34 *Tzitz Eliezer* 14:42. Some *poskim* allow pure orange or apple juice as well.

35 *Kaf ha-Chayim* 556:9; Rav M. Feinstein (oral ruling, quoted in *Halachos of the Three Weeks*, pg. 19); *Minchas Yitzchak* 8:30; *Halichos Shelomo* 3:16-8; *Shevet ha-Levi* 7:77.

36 A cheekful, approximately 1.6 fl. oz. Since, however, *Al ha-gefen* cannot be recited over this amount, this should be followed by eating cake, etc. and the words *al ha-gefen v'al peri ha-gefen* can be inserted in the *Al ha-michyah*.

37 Chazon Ish (quoted by Rav C. Kanievsky, *Mevakshai Torah, Sivan* 5753); Rav Y.Z. Soloveitchik (quoted in *Peninei Rabbeinu ha-Griz*, pg. 521 and *Mevakshai Torah, Sivan* 5753); Rav Y.Y. Kanievsky (*Orchos Rabbeinu* 2:145); *Az Nidberu* 11:48.

38 The issue: 1) Women, generally, do not recite their own *Havdalah*, since some *Rishonim* exempt them from *Havdalah* altogether; 2) Even men are not required by all *poskim* to recite *Havdalah* before eating on a Sunday *Tishah b'Av*.

39 The husband, then, does not repeat the *Havdalah* for himself once the fast is over (*Shemiras Shabbos K'hilchasah* 62:48).

40 *Halichos Shelomo* 3:16, *Orchos Halachah*, note 39.

41 *Shevet ha-Levi* 8:129; *Shemiras Shabbos K'hilchasah* 62:48; *Az Nidberu* 11:48; *Moadim u'Zemanim* 7:255.

42 *Kinyan Torah* 5:51; *Shraga ha-Meir* 1:59; *Nitei Gavriel*, pg. 164.

43 Rav Y.Y. Kanievsky (*Orchos Rabbeinu* 2:145); *Halichos Shelomo* 3:16, *Devar Halachah* 13; Rav Y.S. Elyashiv (quoted in *Rivevos Efrayim* 3:371); *Shemiras Shabbos K'hilchasah* 62:45; *Moadim u'Zemanim* 7:255; *Chanoch l'Na'ar* 28:10.

44 *Maharil Diskin* 2:5-72; *Divrei Yatziv* 2:243; *Shevet ha-Levi* 7:77. There are conflicting reports as to the opinion of Rav M. Feinstein; see *Children in Halachah*, pg. 190.

## On Sunday night:

- ◆ After the fast is over, one may not eat until *Havdalah* is recited. Women should hear *Havdalah* from their husbands or a neighbor.<sup>45</sup> If it is difficult for a woman to wait for *Havdalah*, she may drink before *Havdalah*. If drinking is not sufficient, some *poskim* allow her to eat without hearing *Havdalah* while others hold that she should make *Havdalah* herself.<sup>46</sup>
- ◆ *Havdalah* may be recited over wine or grape juice, and it need not be given to a minor to drink.<sup>47</sup>
- ◆ Only the blessings of *Borei peri ha-gafen* and *ha-Mavdil* are recited. *Borei me'orei ha-esh* is not recited, even if one forgot to recite that blessing the previous night.<sup>48</sup>
- ◆ It is permitted to take a haircut, shave, do laundry, sew, bathe and recite *Shehecheyanu* immediately after the fast. Meat and wine (other than the wine from *Havdalah*) should not be consumed until the next morning.<sup>49</sup> Listening to music should be avoided until the next morning.<sup>50</sup>



<sup>45</sup> *Minchas Yitzchak* 8:51.

<sup>46</sup> See *Piskei Teshuvos* 556:2 for the various views.

<sup>47</sup> *Mishnah Berurah* 556:3.

<sup>48</sup> *Mishnah Berurah* 556:4.

<sup>49</sup> Rama 558:1.

<sup>50</sup> See *Sha'ar ha-Tziyun* 558:4, who is lenient about music for a *seudas mitzvah*.



**THE MIDWEST REGION OF  
AGUDATH ISRAEL OF AMERICA**