

משולחן הפוסקים

מרכז גבוה להוראה ודיינות לשכת הפוסקים מוסדו של רשכבה"ג מן שר התורה הגר"ח קניבסקי זיע"א

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Erev Tisha B'Av

Introduction

- Chazal call the day of Tisha B'Av a מועד. The general understanding of a מועד is like a Yom Tov, a happy day. However, on Tisha B'Av there seems to be a discrepancy which we must understand. On the one hand, we act in a way that would presumably indicate that Tisha B'Av is a day of joy to a certain 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 is 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.
- Another explanation given is, since all troubles that befall us throughout the generations are a direct effect of 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 cause of comfort since these reminders demonstrate that we are not a forgotten people and offers hope to the ultimate redemption.
- Erev Tisha B'Av is divided into two segments, until חצות, and after חצות. Until חצות, the level of mourning is 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.

After Chatzos

- We do not recite תחנון by mincha.
- One should refrain from taking a leisurely stroll, but one can go for a walk for health purposes.
- Some are stringent to only learn subjects that are permitted to be learned on Tisha B'Av (1- since one can learn permitted subjects there is no concern that he will reduce his learning. 2- since the happiness of learning by day will remain at night). However, many poskim are lenient on the matter. Therefore, one should not rebuke one who follows the lenient opinion.

Seudas Hamafsekas

- The final meal prior to the fast is called "seudas hamafsekas". Customarily, even one who will not fast, eats this meal. The meal was not enacted as a form of mourning, just that one must eat an impoverished meal before the fast. Therefore, there are unique requirements for this meal, to make it an impoverished meal.
- Customarily, one should eat food to fill themselves prior to this meal before mincha, and only sit to eat the seudas hamafsekas after mincha.
- One should eat the seudas hamafsekas on the floor. However, it is not obligatory yet to remove one's shoes during the meal.
- One should not eat meat or wine during this meal. One should not drink any alcoholic beverages or soda, and one should refrain from drinking coffee and tea

as well. It is our custom to only consume one food for the meal as it should not extend to a meal of pleasure.

- We eat bread, an egg, and water. Preferably one should dip the bread in ash and should say that "this meal is for Tisha B'Av".
- One should not eat in a group that would require יימון. Yet even if people ate in a group, they should not do יימון.
- Even after the meal, it is permitted to sit regularly on a chair until the fast begins.
- If one wishes to continue eating or drinking after the meal, it is preferable for one to say explicitly that they do not wish to take upon the fast with their bentching. However, one who did not do so may be lenient if they did not have the intention to accept upon them the fast through bentching.

Tisha B'Av

- 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.
- 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 from Shkiyah and all day until nightfall (besides sitting on a chair, tidying up one's home and preparing food for at night).

Eating & Drinking

- It is forbidden to drink from the onset of the fast until nightfall the following day.
- 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.
- 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.
- 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.
- 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.
- If one takes pills every day, they may take their pills with bitter water (e.g., strong tea without sugar) and can still recite עליה and get an aliya. However, pills to regulate one's cycle should preferably be swallowed by gathering one's saliva in their mouth.

23. One who is not obligated to fast, is prohibited from fasting. There are no measurements of **אִשְׁמֵרִים** 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.
24. A sick person who was exempted from fasting but was healed during the day, must fast the rest of the day.
25. One who ate to eliminate a health risk (as mentioned above regarding a feeding woman), should still recite **עֲנֵי** by davening. However, an individual who is ill should not recite it by davening.
26. 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.
27. If it is difficult for one to fast, yet it will be easier to fast while hiring help (e.g., babysitting service, camp etc.), 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

28. 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.
29. Even if one customarily goes to the mikva every day, it is forbidden to go on Tisha B'av even Tevilas Mitzva.
30. 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.
31. 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.
32. 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

33. Smearing any substance on any part of the body for pleasure purposes is forbidden.
34. Smearing for health purposes is permitted. However, it is forbidden to smear to soften one's skin.
35. One may use stick or spray deodorant to prevent unpleasant odors.
36. A woman should not put on makeup or lipstick (even when it doesn't involve smearing).

Footwear

37. It is forbidden to wear even partly leather shoes.
38. It is permitted to wear a non-leather shoe that has a leather design on it.
39. 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).
40. Special leather shoes for one who needs them medically, may be worn.
41. One who purchased new slippers designated 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

42. Studying Torah brings happiness and a sense of fulfillment to one's heart (**בְּיָמֵינוּ הֵי יָשָׁרִים מִשְׁמָחִי לָב**), therefore, Chazal prohibited one from studying Torah (besides for studying subjects affiliated to the churban and sad subjects) on this day.
43. 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.
44. 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.
45. The sugyas that one may learn on Tisha B'av is as follows: 1- **מַגִּילַת אֵיכָה** - its **מִדְרָשִׁים** and explanations, as such one may learn through the **קִיּוּט**. 2- **סֵפֶר יִרְמְיָה** that describes the Churban with its **מִדְרָשִׁים**. 3- The sugya in maseches gittin that discusses the events leading up to the Churban (**נִזְכָּר**). 4- The sugya in maseches taanis. 5- The sugya describing the Churban in Sanhedrin (**קִדְשִׁי**). 6- The sugya describing the Churban in Sanhedrin (**קִדְשִׁי**). 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 **אֵיכָה**. 11- A **בֵּעַל קוֹרָא** may practice the laining for mincha.

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46. One who has a steady daily portion of Tehillim, Perek Shira, Shir Hashirim etc. may say it after **חֲצוֹת**.

Greetings

47. On Tisha B'av, greeting someone is not allowed. However, it is acceptable to nod your head as a way of acknowledging someone.
48. 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.
49. It is permitted to wish someone 'mazel tov' or 'refuah sheleima' as they are blessings, not greetings.
50. It is not appropriate to exchange gifts on this day, except for making a donation to help those in need.
51. 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.
52. Many permit answering a phone call saying 'hello', since it is not considered a significant greeting. However, one should not say **שָׁלוֹם**.

Other Prohibitions

53. 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.
54. 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.
55. It is permitted to smell tabak or other besomim, since it does not bring significant enjoyment.
56. 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.
57. 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.
58. 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

59. 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.
60. It is preferable to avoid tiding up one's home, beds etc. (some are lenient from **חֲצוֹת**).
61. 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.
62. 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 **חֲצוֹת**.
63. Working to avoid a monetary loss, is permitted (preferably after **חֲצוֹת** and through a non-Jew).
64. **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

65. From the night of Tisha B'av **בֵּין הַשְּׁמִשָּׁת** until **חֲצוֹת** one must sit on the floor. Therefore, from sunset erev Tisha B'av, one may not sit on a regular chair.
66. The custom is to sit on anything within 12 inches of the ground (e.g., small chair, stool, etc.).

67. 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.
68. When sitting on the ground, one does not need to stand up for an elderly person or a talmid chochom.
69. 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.
70. 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.

Tefilos, After Chatzos and Motzai Tisha B'av/ Order of Tefillos of the Day

71. After the seudas hamafsekkes, 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 by day, the lights are turned on regularly.
72. One should daven quietly.
73. We do not recite נחם or עננו at night.
74. After תתקבל שמונה עשרה the chazzan recites לעשרה.
75. 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 lained a little louder than the one preceding it.
76. We do not wear our tallis and tefillin by Shachris.
77. 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.
78. We recite ברכות השחר as we do every day. Those who say רבי איהוה מקומן, רבי every day may say it by shachris.
79. The chazzan recites עננו yet not נחם and does not recite כהנים.
80. After חצות קדיש the chazzan says קדיש, we do not recite tachnun, והוא אבינו מלכנו or רחום.
81. We then lain בנין, כי תוליד, and for maftir 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 ובה לציון. After ובה לציון the chazzan says קדיש שלם. We do not recite the אין כאלוקינו and שיר של יום (and only say it by mincha). Some have the custom of reading Megillas Eicha again by day after davening.
82. One should sit while saying kinnos (not stand) and not get preoccupied with other things during kinnos.
83. Some have the custom of going to a beis hachaim after kinnos.

After Chatzos

84. One may sit on a regular chair from חצות. One may also occupy oneself with their duties and prepare food for at night.
85. We return the paroches to the Aron.
86. We don our tallis and tefillin and recite the parsha of Shema. Those who wear rabeinu tam tefillin, don them as well.

87. We recite the אין כאלוקינו and שיר של יום after mincha.
88. By mincha we add "נחם" during the bracha of וירושלים עירך and עננו during the bracha שמע קולנו. One who forgot to recite נחם may recite it during the bracha of רצה.
89. 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.

Motzai Tisha B'av

90. 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.
91. One who must travel right after Tisha B'av and is pressed for time may do laundry right after Tisha B'av.
92. Although it is not permitted to do laundry until חצות, some permit wearing freshly laundered clothing already from after the fast.
93. It is permitted to cut nails right after the fast.
94. One may celebrate a seudas mitzva and invite whom they wish to invite.
95. Preferably one should not have marital relations unless leil tevilah, or before and after traveling.
96. Customarily, we say kiddush levanah on motzai Tisha B'av after washing our hands and donning regular shoes and after breaking the fast. Preferably, one should say it in along with a crowd of people.

Motzai Tisha B'av – Thursday Night

97. After חצות, one may begin separating clothing in preparation for doing laundry at night.
98. In a time of need, one may tidy up their home for Shabbos already from חצות. Similarly, one may begin preparing food for Shabbos.
99. One may be lenient and do laundry for Shabbos clothing after the fast, and of course from the morning. Once one is doing a load of laundry for Shabbos clothing, one can add weekday clothes to the load.
100. Meat and wine as well as listening to music, shopping not for one's Shabbos needs, and reciting אשהיני, is prohibited until חצות Friday.
101. One may perform embroidery and sewing at night after the fast.
102. One may cut their nails and wear laundered clothes after the fast as one may on a regular year.
103. One can get a haircut even at night in a time of need. However, preferably one should wait for the morning.
104. One who feels uncomfortable and sweaty after the fast, may take a shower at night. However, swimming is prohibited until חצות the next day.
105. A woman may wash her sheitel at night.
106. Although on a regular year we do kiddush levana on motzai Tisha B'av, when motzai Tisha B'av is Thursday, some are of the opinion to only do it on motzai Shabbos.

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