

HALACHOS OF TISHA B'AV

1. Erev Tisha B'Av

- 1.1)** Starting from *chatzos* on *Erev Tisha B'Av*, when learning, one should try to learn only topics permitted on *Tisha B'Av*. However, it is better to learn any *Torah* topics rather than to waste time.¹
- 1.2)** From after *chatzos* one should not partake in any pleasure trip, stroll, tour, or the like. Walking for exercise is permitted.²
- 1.3)** *Tachanun* is not said at *Mincha*.³
- 1.4)** The last meal eaten before the fast is called the "*Seudah Hamafsekes*"; there are many *minhagim* surrounding this meal.⁴
- 1.5)** Both men and women should eat this meal. Even one who is not fasting should eat the *Seudah Hamafsekes*.⁵
- 1.6)** Many have the *minhag* to eat a regular meal, *daven mincha*, and afterwards eat the *Seudah Hamafsekes*.⁶
- 1.7)** The *Seudah Hamafsekes* must be eaten after *chatzos*.⁷
- 1.8)** One should sit on the ground while eating the *Seudah Hamafsekes*. If needed, one may sit on a small stool. After one has finished eating, he may sit on a regular chair as long as he has not yet accepted the fast.⁸
- 1.9)** One may wear leather shoes while eating the *Seudah Hamafsekes*.⁹
- 1.10)** One should not eat two cooked foods at this meal. The most prevalent current *minhag* is that the *seudah* should consist only of bread, cold hard-boiled eggs, and water. The bread should be dipped in ashes, and one should say, "This is the *Tisha B'Av* meal."¹⁰
- 1.11)** Three people should avoid eating this meal together in order not to require a *zimun* at *bircas hamazon*.¹¹
- 1.12)** One may eat or drink even after the *Seudah Hamafsekes* (unless he accepted the fast). Before *bentching* it is preferable to say orally, or at least to think, that one is not accepting the fast until sunset.¹²

¹ רמ"א סי' תקנ"ג סע' ב' ומשנ"ב שם ס"ק ח'.

² רמ"א שם. וע' בהגהות הרב ברוך פרנקל על השו"ע שנקט דרך טיול של תענוג אסורה בערב ת"ב הא לבריאות מותר. וע' בערוך השלחן (סי' תקנ"ד סע' י"ח) שהביא טעמי האיסור. ולגבי מתי חל האיסור, ע' פרמ"ג מ"ז ס"ק ב' שנקט בדעת הרמ"א דהאיסור טיול היא כל היום והניח בצ"ע. אבל מלשון הרמ"א משמע דהאיסור טיול נובע מהאיסור ת"ת ולכן אין לאסור אלא אחר חצות.

³ שו"ע סי' תקנ"ב סע' י"ב.

⁴ כמבואר בשו"ע שם סע' ט' שהסעודה המפסקת היא הסעודה האחרונה שאוכל קודם קבלת התענית ורק בה אית ביה כל המנהגים.

⁵ הלכ"ש פט"ז סע' ב'.

⁶ רמ"א שם.

⁷ כמבואר בשו"ע שם סע' א' וסע' ט'.

⁸ שו"ע שם סע' ז' ומשנ"ב ס"ק י"ז וי"ח.

⁹ רמ"א שם.

¹⁰ ע"פ שו"ע שם סע' א' וסע' ו' ורמ"א שם, ורמ"א בסע' ה' ומשנ"ב ס"ק י"ג.

¹¹ שו"ע שם סע' ח'.

¹² שו"ע סי' תקנ"ג סע' א' ומשנ"ב שם ס"ק ב'.

1.13) All of the restrictions of *Tisha B'Av* begin at sunset/*shkiah*.¹³

2. *Tisha B'Av*

2.1) On *Tisha B'Av* we restrict ourselves in five ways. They are:

- 1- We do not eat or drink.¹⁴
- 2- We do not bathe ourselves or wash any part of our body for enjoyment.¹⁵
- 3- Anointing ourselves with oils and cream for pleasure is prohibited.
- 4- We do not wear leather shoes.
- 5- Marital relations are forbidden.

2.2) Besides these five, there are other *minhagim* that we keep in order not to take away from the *aveilus* of *Tisha B'Av*. They are:

- 1- Not to greet people.¹⁶
- 2- Not to do business or housework.¹⁷
- 3- To only learn Torah topics related to *Tisha B'Av*.¹⁸
- 4- To sit on the ground.¹⁹

We will discuss each of these separately.

3. *Eating and Drinking*

3.1) It is forbidden to eat or drink even the smallest amount of food or liquid.²⁰

3.2) There is no need to spit out saliva.²¹

3.3) Chewing gum is not allowed.

3.4) Medications (pills, tablets, capsules, and bitter syrups) may be taken on *Tisha B'Av* if needed. In case of need one may take them with a small amount of water. Consult a *Rav* for specific details.²²

3.5) One who is in great distress may rinse out his mouth with water or mouthwash. However, he should bend forward when rinsing so that the water will not drip down his throat.²³

3.6) Pregnant, postpartum, and nursing women should consult a *Rav* regarding fasting on *Tisha B'Av*. Someone who is sick should also consult a *Rav* with regards to fasting. (One

¹³ שו"ע שם סעי' ב' ומשנ"ב שם ס"ק ג'. וע"ע אגרו"מ או"ח ח"ה סי' ט' ס"ק ד'.

¹⁴ שו"ע סי' תקמ"ט סעי' א' ותק"נ סעי' א'.

¹⁵ כ"ז כדאיתא בשו"ע סי' תקנ"ד סעי' א'.

¹⁶ שם סעי' כ'.

¹⁷ שם סעי' כ"ב.

¹⁸ שם סעי' א'.

¹⁹ שו"ע סי' תקנ"ט סעי' ג'.

²⁰ שו"ע ורמ"א סי' תקס"ז סעי' א'.

²¹ משנ"ב סי' תקס"ז ס"ק י"ג.

²² דלא כדעת השאג"א בס"י ע"ה ובאגרו"מ או"ח ח"ב סי' צ"ב כתב שלא שייך אחשביה בדבר שלוקח לרפואה.

²³ משנ"ב סי' תקס"ז ס"ק י"א.

should not assume that he or she has to fast because it is *Tisha B'Av*; rather, one should take the time to consult with a *Rav* before *Tisha B'Av* for guidance.)

4. *Bathing and Washing*

4.1) Washing any body part for enjoyment, even with cold water, is forbidden on *Tisha B'Av*.²⁴

4.2) Washing dirt off of body parts with cold water is permitted. One must be careful to only wash the dirty part.²⁵

4.3) One who is very uncomfortable due to sweat may wash the affected area with cold water.²⁶

4.4) One is allowed to wash his hands in the morning when arising, after the bathroom, and before *davening*. The *minhag* is to only wash the fingers.²⁷

4.5) After washing one's hands in the morning and drying them, one may wipe his eyes and face with his damp hands (even if this is intended for pleasure).²⁸

4.6) One may wash dishes (when it is permitted — see below) even though one's hands will get wet. Similarly, one who is preparing food for after the fast or for children on the fast may do so as normal, even though one's hands will get wet.²⁹

4.7) Washing parts of the body for a *hefsek taharah* is permitted.³⁰

4.8) It is not permitted to go to the *mikvah* on *Tisha B'Av*.³¹

4.9) A lady who will go to the *mikvah* on *Motzei Tisha B'Av* should ideally only prepare after the fast has ended. One who finds this difficult should consult a *Rav*.³²

5. *Anointing*

5.1) Applying creams and oils on the body for pleasure is prohibited.³³

5.2) For medical reasons (on a wound, sunburn, or chapped skin), one is permitted to smear creams.³⁴

5.3) One cannot use moisturizers to keep skin smooth (however, one may use lotion or lip balm on chapped hands or lips).³⁵

²⁴ שו"ע סי' תקנ"ד סעי' ז' ומשנ"ב ס"ק י"ט.

²⁵ שם סעי' ט'.

²⁶ דלא גרע ממה שמצינו ביוהכ"פ במשנ"ב סי' תרי"ג ס"ק ב'. וכתב שם דמי שאינו צריך לזה נכון להחמיר שלא לרחץ בשביל העברת הזעה.

²⁷ שו"ע סי' תקנ"ד סעי' י' ומשנ"ב שם ס"ק כ"א.

²⁸ שו"ע שם סעי' י"א.

²⁹ מהמשנ"ב בסי' תקנ"ד ס"ק י"ט משמע שכל שאינה לתענוג מותר.

³⁰ ע' בשעה"צ סי' תקנ"א ס"ק ל"ה שכתב לגבי הפסק טהרה דמותר לרחוץ אבל אין לרחוץ אלא במקומה לבד..

³¹ שו"ע סי' תקנ"ד סעי' ח'.

³² ע' ערוך השלחן סי' תקנ"א סעי' ל"ז (וע' במשנ"ב סי' תקנ"ד ס"ק י"ח שמשמע באו"א).

³³ שו"ע סי' תקנ"ד סעי' ט"ו.

³⁴ כמבואר בשו"ע שם.

³⁵ פשוט דאי סך משום חטטין מותר ואם סך רק סתם כדי שלא יהא יבש אז לכא' אין היתר.

5.4) Suntan lotion in order to prevent sunburn is permitted. Similarly, insect repellent is permitted.³⁶

5.5) One may apply deodorant to remove a bad odor.³⁷

5.6) Cologne or perfume should not be used.

5.7) Makeup may be used on *Tisha B'Av*, however try to use as sparingly as possible³⁸

6. *Leather Shoes*

6.1) Shoes that are made of leather, even if they are only partially made of leather, may not be worn on *Tisha B'Av*.³⁹

6.2) Shoes made of other materials (such as cloth, rubber, or plastic) may be worn, even though they protect the foot and are comfortable.⁴⁰

6.3) One who purchased a new pair of shoes for *Tisha B'Av* should try to wear them at least one time before the fast. One who did not do so may still wear them on *Tisha B'Av*.⁴¹

7. *Marital Relations*

7.1) During the night of *Tisha B'Av*, a couple should avoid all נגיעה. (All other *harchakos* are permitted.)⁴²

7.2) During the daytime even נגיעה is permitted.⁴³

8. *Greeting*

8.1) One is not allowed to greet another person on *Tisha B'Av* (this includes saying "Hello," "Shalom," "Good Morning," and anything similar).⁴⁴

8.2) Nodding the head is permitted.⁴⁵

8.3) One is allowed to wish "*Mazel Tov*," as this is a *brachah*, not a greeting.⁴⁶

8.4) One should not inquire about the health of a person.⁴⁷

8.5) Gifts may not be sent on *Tisha B'Av*.⁴⁸

³⁶ דאין אלו לתענוג.

³⁷ ע"פ ביה"ל סי' תקנ"ד בד"ה סיכה וכו'.

³⁸ דיש לעיין אם בכלל דברים אלו נחשב כסיכה, ע' שעה"צ סי' תקנ"ד ס"ק מ"ד.

³⁹ שו"ע סי' תקנ"ד סעי' ט"ז ומשנ"ב ס"ק ל"א.

⁴⁰ כמבואר בשו"ע שם ומשנ"ב ס"ק ל'. והאף שבשעת אות י"א הביא שיש שהחמיר בזה, כבר נתפשט המנהג להקל.

⁴¹ שו"ת הכלות קטנות ח"ב סי' קל"ט ד"ה מאחר, כף החיים סי' תקנ"א ס"ק צ"ו וע' אגר"מ או"ח ח"ג סי' פ'.

⁴² שו"ע סיק תקנ"ד סעי' י"ח ומשנ"ב ס"ק ל"ז, ועיי"ש בשעה"צ ס"ק מ"ד.

⁴³ משנ"ב שם.

⁴⁴ שו"ע סי' תקנ"ד סעי' כ' ומשנ"ב ס"ק מ"א.

⁴⁵ ע' ריטב"א מועד קטן דף כז: שהיתר וכן היא לדינא.

⁴⁶ שו"ת שלמת חיים דפו"ח יו"ד סי' ר"ה, וכן אומרים בשם הגר"מ פיינשטיין זצ"ל.

⁴⁷ ע' הליכת שלמה פט"ו הע' 30.

⁴⁸ משנ"ב סי' תקנ"ד ס"ק מ"א.

8.6) One should avoid having conversations that will remove one's thoughts from the חורבן בית המקדש.⁴⁹

9. Work

9.1) Any type of work that takes time to accomplish is prohibited until midday. In case of need (for example if one will incur a loss of money), consult a *Rav*. It is best to try and avoid this type of work even after midday.⁵⁰

9.2) Ideally, housework should not be done until after the fast. If this is difficult, one should at least wait until after *chatzos*.⁵¹

9.3) One should not prepare food for after the fast until midday.⁵²

9.4) One may prepare food for children anytime, as needed.

10. Other Minhagei Tisha B'Av

10.1) Learning Torah is not allowed on *Tisha B'Av*, as it gladdens the heart and may cause one to forget about the אבלות דיום.⁵³

10.2) One is allowed to (and should) learn portions and topics which are relevant to *Tisha B'Av* or mourning.⁵⁴

10.3) *Mussar Seforim* may be studied in order to arouse one's self to *teshuvah*.

10.4) Before midday, one may not sit on a regular chair, bench, couch, or anything similar. One should sit on the floor; however, one may sit on a cushion or a low chair. After *chatzos* one may sit on a regular chair.⁵⁵

10.5) One who finds it difficult to sit on a low chair (i.e., elderly people or a pregnant or nursing mother) may sit on a regular chair.⁵⁶

10.6) When going to sleep (whether by night or day) one should diminish his comfort level. Meaning, one who normally sleeps with two pillows should only use one.⁵⁷

10.7) Many have the *minhag* to visit a cemetery on *Tisha B'Av* afternoon. If possible, one should avoid going with a group.⁵⁸

10.8) One should try not to divert his mind from mourning all day. Therefore, it is best to avoid pleasurable activities in general on *Tisha B'Av*.⁵⁹

⁴⁹ ע"פ חיי"א כלל קל"ה סע' י"ז (וע"ע משנ"ב סי' תקנ"ט ס"ק מ"א).

⁵⁰ רמ"א סי' תקנ"ד סע' כ"ב. וע' במחבר סע' כ"ד ומשנ"ב ס"ק מ"ט.

⁵¹ ערה"ש סי' תקנ"ד סע' כ"א וסי' תקנ"ט סע' ט'.

⁵² שו"ע סי' תקנ"ט סע' י'.

⁵³ שו"ע סי' תקנ"ד סע' א'.

⁵⁴ שם סע' ב' ומשנ"ב ס"ק ג'.

⁵⁵ שו"ע סי' תקנ"ט סע' ג' ומשנ"ב ס"ק י"א. וע' משנ"ב שם ס"ק י"ב וערה"ש סע' ד'.

⁵⁶ כמו שמצינו בהלכות אבלות, ע' ערה"ש יו"ד סי' שפ"ז סע' ג'.

⁵⁷ רמ"א סי' תקנ"ה סע' ב'.

⁵⁸ רמ"א סי' תקנ"א סע' י' ומשנ"ב ס"ק מ"א.

⁵⁹ ע"פ שו"ע סי' תקנ"ד סע' כ"א וסע' כ"ב ומשנ"ב ס"ק מ"ג.

11. Tefilah

11.1) On *Tisha B'Av* night, *Megilas Eichah* is read. Both men and women should listen to *Megilas Eichah*.⁶⁰

11.2) One who cannot attend *shul* should try to read *Eichah* at home.⁶¹

11.3) Women should try and say some of the *kinnos* at night and during the day.

11.4) Upon arising, the *brachah* on the *tallis katan* is not said.⁶²

11.5) At *Shachris*, the *tallis* and *tefillin* are not worn.⁶³

11.6) The general *minhag* is to recite the *brachah* of *שעשה לי כל צרכי*.⁶⁴

11.7) *Tachanun* is not said on *Tisha B'Av*.⁶⁵

11.8) The *Shir Shel Yom* is said at *Mincha*.⁶⁶

11.9) At *Mincha*, the *tallis* and *tefillin* are worn.

11.10) In *shemoneh esrei* of *Mincha*, the *tefilah* of *נחם* is added into the *brachah* of *בונה* (ירושלים) this is in addition to adding *ענינו* in the *brachah* of *שומע תפילה*.⁶⁷

11.11) One who forgot to recite *נחם*:⁶⁸

a) If he has already said *Hashem's* name in the *brachah* of *בונה ירושלים*, he should insert *ברוך מנחם ציון וכו'* in the *brachah* of *רצה* (however he should omit *ותחזינה* before the word *ותחזינה* in the *brachah* of *רצה* (however he should omit *וכו'* and continue *ותחזינה וכו'*).

b) One who has already passed the *brachah* of *רצה* should insert *נחם* before saying *ברוך מנחם ציון וכו'* at the end of *shemoneh esrei* (however, he should omit *וכו'* and continue *ברוך מנחם ציון וכו'*).

c) One who has completed *shemoneh esrei* and realized that he did not say *נחם* should not repeat *shemoneh esrei*.

11.12) Even one who is not fasting should recite *נחם*.⁶⁹

12. Motzaei Tisha B'Av

12.1) After the fast is over, some have the *minhag* to wash each of their hands three times until the wrist.

12.2) The *minhag* is to say *Kiddush Levanah* on *Motzaei Tisha B'Av* after one has eaten and put on shoes.⁷⁰

⁶⁰ שו"ע סי' תקנ"ט סעי' ב'. וע' מסכת סופרים פי"ה ה"ד ובטור סי' תקנ"ט. וע' קובץ הלכות פ"כ אות א'.

⁶¹ ע"פ משנ"ב שם ס"ק ה'.

⁶² שו"ע סי' תקנ"ה סעי' א'. ועיי"ש במשנ"ב ס"ק ב' שהביא שיטות דאם פשטו בלילה שמחויב לברך כשלו בשו ביום. וכדי שלא ליכנס לספק ברכה כדאי ללבושן כל הלילה אפ' בשעת שינה.

⁶³ שו"ע סי' תקנ"ה סעי' א'.

⁶⁴ משנ"ב סי' תקנ"ד ס"ק ל"א.

⁶⁵ שו"ע סי' תקנ"ט סעי' ד'.

⁶⁶ קיצור שו"ע סי' קכ"ד סעי' י"ט.

⁶⁷ שו"ע סי' תקנ"ז סעי' א'.

⁶⁸ שו"ע שם ומשנ"ב ס"ק ב' וערה"ש סעי' ג'.

⁶⁹ רמ"א סי' תקנ"ז סעי' ב' ומשנ"ב שם ס"ק ה'.

⁷⁰ ע' משנ"ב סי' תכ"ו ס"ק י"א.

12.3) We continue to keep all *minhagei aveilus* of the nine days until midday of the tenth day of Av. (This includes refraining from haircuts, bathing, washing clothing, eating meat, drinking wine, and listening to music.)⁷¹

⁷¹ שו"ע סי' תקנ"ח ומשנ"ב שם ס"ק ג'. ומיהו אי"ז אלא מנהג בעלמא ולכן יש מקום להקל בכל הענינים בשעת הצורך. ויש לשאול למוראה הוראה להפרטים.