

## בד"צ דק"ק שכונת קראון הייטס

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# Practical laws and customs

## that apply when

# Tisha B'Av coincides with Shabbos

*(We have presented only the laws that are unique to this combination.*

*They apply only if, G-d forbid, Moshiach's arrival is delayed.)*

For a more complete compendium, additional information, and extensive references, please see the Hebrew version.

### Erev Shabbos: 8 Menachem-Av

1. You may clip your fingernails on this *erev Shabbos*, even after midday.
2. Exchange your weekday attire for *Shabbos* clothes, as is customary on every *Shabbos Chazon*.
3. According to all opinions, Torah study on this *Erev Shabbos* is not restricted, even after midday.

### Shabbos Chazon: the fast of Tisha B'Av is postponed to Sunday

1. Do not display any overt signs of mourning on *Shabbos*. In private, act as if in mourning. Marital relations are forbidden, unless it is a *mikveh* night.
2. Men who are accustomed to visiting the *mikveh* each *Shabbos* may do so on this *Shabbos*.
3. Recite *Av HaRachamim* before *Musaf*.
4. A *siyum* should be held on *Shabbos*, together with a *seudah*.
5. There are differing opinions regarding

Torah study on this *Shabbos*. After *chatzos* (which is here in Crown Heights at 1:00 pm), it is proper to study only those topics that are permitted on *Tisha B'Av*. Make an effort to complete your regular daily studies such as *Chitas* and *Rambam* before *chatzos*. If you failed to complete them before that time, you may do so anytime before *sheki'ah* (sunset). Similarly, you may complete *Shnayim Mikra* until *sheki'ah*.

6. Regarding the *mishnayos* normally recited before *kaddish* by those in their year of mourning, the Rebbe once issued a letter supporting the recital of the same *mishnayos* as usual on this *Shabbos*.

7. In a year such as this, when *Tisha B'Av* coincided with *Shabbos* and was postponed to Sunday, the Rebbe Rashab recited a *ma'amar* as per his usual schedule, on Friday night. As was customary, *chassidim* entered his study before the conclusion of *Shabbos* to review the discourse – after having eaten the *seudah hamafsekes* (meal before the start of the fast). The review continued into the night, despite the fast having already begun.

8. Do not take strolls for pleasure on this *Shabbos*.

9. *Minchah* is scheduled earlier than on a regular *Shabbos* in order to leave adequate time for the *seudah hamafsekes*.

10. Omit *Tzidkasecha Tzedek* during *Shabbos Minchah*.

11. The Rebbe stated that he is declining to issue a directive regarding the recital of *Pirkei Avos*, usually recited after *Minchah* on *Shabbos* at this time of the year. It seems that *Anash* generally avoid reciting it on this *Shabbos*. One who followed the opinion to recite the current week's chapter, repeats it next *Shabbos* regardless.

12. During the *seudah hamafsekes* on this *Shabbos*, eat whatever you desire, including meat and wine; you may even prepare a "royal feast." In fact, this *Shabbos* you should add to what you normally enjoy on an ordinary *Shabbos*. Do not eat the customary egg and ashes. Recite *Birchas Hamazon* with a *zimun*. Some insist that the meal should be conducted in a subdued manner and with only family present, to avoid a jovial atmosphere; however, others rule leniently in this regard. Certainly, one who invites friends and guests each *Shabbos* must not deliberately avoid doing so on this *Shabbos*.

13. If you usually ingest pills that are designed to ease the fast before the fast begins, there is room to be lenient to do so on this *Shabbos*. However, it is best to mix them into food before *Shabbos* and then eat that dish before the onset of the fast.

14. Do not state explicitly that you are eating in order to have the strength to fast the next day.

15. The rules of a *seudah hamafsekes* require you stipulating prior to *benching* your intention to eat or drink after the conclusion of the meal, before the onset of the fast. On this *Shabbos*, however, this requirement does not apply and you may eat or drink until *sheki'ah* regardless.

16. Stop eating or drinking **before *sheki'ah* – sunset** (which here in Crown Heights is at **8:00 pm**). The laws of *Tisha B'Av* that prohibit

eating, drinking and washing hands, etc., apply from **sunset**. You should make people aware of this fact, so that no one will assume he/she can continue in these activities until the conclusion of *Shabbos* (nightfall).

17. Do not remove your leather footgear and *Shabbos* attire until after the conclusion of *Shabbos* (which here in Crown Heights is at **8:46 pm**). Likewise, do not sit on a low stool until after the conclusion of *Shabbos*.

18. Do not prepare or arrange the books of *Kinos* or non-leather footwear before the conclusion of *Shabbos*.

### **Motzaei Shabbos**

1. *Maariv* service is delayed beyond the normal time. Following nightfall, recite *Baruch Hamavdil Bein Kodesh Lechol*, exchange your leather footgear for non-leather, and bring copies of *Kinos* to Shul.

2. When exchanging footgear, try not to touch your shoes or other footwear. If you did touch them, wash your hands only until the knuckles.

3. Wait until after reciting *Kinos* to exchange your *Shabbos* attire.

4. Women who do not recite the *Maariv* service, must be reminded not to perform any activity before reciting *Baruch Hamavdil Bein Kodesh Lechol*.

5. Recite *Atah Chonantanu* during *Maariv*. If you forgot to recite it, do not repeat the *Amidah*. If in addition to omitting *Atah Chonantanu* you also forgot that the fast had begun and ate or drank, you need to repeat the *Amidah*.

6. Recite the blessing of *borei me'orei ha'eish* over a flame, as usual. It is customarily recited in *Shul* before the reading of *Eicha*, unless one needs to recite it at home for the sake of his household (especially if they follow the custom not to recite the blessing individually).

7. If you did not recite the blessing over a flame, you may do so anytime during the night, but not once the night has passed.

8. One who is sick and must eat on *Tisha B'Av* should recite the blessing over the flame when

reciting *havdalah*. However, he does not recite a blessing over spices.

9. After the *Maariv Amidah*, the *chazzan* recites *kaddish tiskabel*, which is followed by *borei me'orei ha'eish*, *Eichah* and *Kinos*. These are followed by *VeAtah Kadosh* and then *kaddish shalem* without *tiskabel*. Do not recite *Vihi Noam*.

10. It is forbidden to exchange greetings on *Tisha B'av*. Therefore, do not wish each other a *gutte voch*.

11. Do not recite *VeYitein Lecha* on this *Motzaei Shabbos*.

12. If possible, delay washing the dishes from *Shabbos* until after *chatzos* the next day.

### **Sunday, 10 Menachem-Av: the Fast**

1. Since *Tisha B'Av* is postponed this year, a number of leniencies apply in the case of one who is sick, pregnant, has just given birth, is nursing, or whose son will have a *bris* that day. These leniencies are not detailed here, but if you have specific questions, make certain to ask a Rav.

2. If you are not fasting, you must recite *havdalah* before eating or drinking. (There are various opinions as to whether a child needs to do so.) A woman who is not fasting may ask her husband to recite *havdalah* for her although he is fasting; in that case, he will have also fulfilled his own obligation to recite *havdalah*. Following *havdalah*, she should give the cup to a child who has reached the age of chinuch to drink, as is customary during the nine days. (Some hold that women are not obligated in *havdalah*; accordingly, a boy can't fulfill his obligation with her recital). If there is no child present, *havdalah* may be recited over *chamar medinah* such as beer, coffee or tea. (If there is a *bris* on *Tisha B'Av*, the wine is given to the newborn's mother.). The text of *havdalah* is unchanged, except for the omission of the blessing over spices. The blessing over a flame is included only when *havdalah* is recited on *Motzaei Shabbos* and if it had not been recited on its own previously.

3. The Rebbe notes that clarification is

required whether the Three Weeks finish on *Shabbos* and only the actual fast is postponed to the tenth of *Av*, or that the period of the Three Weeks extends as well to that day. According to the latter understanding, we should study the laws of the *Beis Hamikdash* on the Tenth of *Av* as well. (Such study would occur after *chatzos* or be compensated for during the night after the fast.).

### **Sunday Night, after the Fast**

1. Fast is over – obviously after *havdalah* – at **8:29 pm** (here in Crown Heights). *Maariv* is recited as usual. Do not recite *Atah Chonantanu*, even if you omitted it on the previous night. Wash your hands three times each without a *beracha*, put on your leather footwear, and rinse your face and mouth before *havdalah* and *kiddush levanah* (as per the conclusion of the Yom Kippur fast).

2. Recite *havdalah* after *Maariv*, but omit the blessings on spices and the flame. You may drink the wine. (Some are stringent to give the cup to a child if possible.)

3. If you forgot to recite *havdalah* before eating, recite it as soon as you remember. In that case, you do not need to repeat *Maariv* with *Atah Chonantanu*. If you remember after reciting *hamotzi* for bread or *mezonos* for cake, etc., but before having tasted anything, eat something immediately and then recite *havdalah*.

4. A man who has previously recited *havdalah* may not repeat it for the sake of a woman who has not heard *havdalah*. If a man plans to return home after *Shul* and recite *havdalah* for his wife, he should have in mind not to fulfill his obligation with the *havdalah* that he is presently hearing in *Shul*.

5. Women who are fasting and find it difficult to wait until their husbands return from *Shul* should recite *havdalah* for themselves (if not over wine, then over *chamar medinah*). If they are unable to recite *havdalah*, they may drink water in the interim (although this is not our custom regarding an ordinary *motzaei Shabbos havdalah*). If truly necessary, they may drink

ח. באם בדעתו לאכול לחם או מזונות<sup>90</sup> מיד אחר הבדלה, ונמצאים על השולחן בשעת ההבדלה, יש לכסותם<sup>91</sup>.

ט. ברכת בורא פרי הגפן על יין הבדלה פוטר שאר משקים מברכה ראשונה ואחרונה, אם היו לפניו על השולחן כשבירך בפה"ג או שהי' אז בדעתו לשתותם, אף שלא נתכוון לפוטרם בפירושו<sup>92</sup>. אם לא היו לפניו כשבירך בפה"ג וגם לא הי' אז דעתו עליהם, צריך לברך על המשקים שהכל, אבל נפטרים בברכת על הגפן<sup>93</sup>.

י. המבדיל על היין לפני סעודתו, ושתה כשיעורו, כיון שאין בדעתו כלל לשתות יין בתוך הסעודה [כדלקמן בסעיף הבא] צריך לברך אחריו ברכת על הגפן לפני סעודתו (וא"כ יברך ברכת המזון על הכוס. אולם, אין נוהגים כן במוצאי הצום). ואם שכח ולא בירך לפני הסעודה יברך בתוך הסעודה לפני ברכת המזון. אבל אחר ברכת המזון לא יברך עוד<sup>94</sup>.

יא. במוצאי התענית, מנהג כשר שלא לאכול בשר<sup>95</sup> ולשתות

90) שו"ת לבושי מרדכי ח"א סמ"ו.  
91) שו"ע סרצ"ט ס"ט ושו"ע אדה"ז שם ס"ד.  
92) שו"ע אדה"ז סקנ"ד ס"ד.  
93) סדר ברה"נ פ"א הכ"א.  
94) שו"ע אדה"ז סקנ"ד ס"ו וס"ז. סדר ברה"נ פ"ד הי"ב.  
95) בנוגע לתבשיל של בשר – לפענ"ד מקום להחמיר שלא לאכול. וזה אשר השבנו להערת ח"א שהעיר מס' המלקטים שהביאו להקל מהמשנ"ב סתקנ"ח בבה"ל ס"א ד"ה שלא וכה"ח שם סק"ד, אפי' במוצאי ת"ב בכלל:

יין (חוץ מיין הבדלה כנ"ל) עד הבוקר<sup>96</sup>. אבל שאר מנהגי אבילות, כגון כיבוס ותספורת (ושמיעת כלי זמר<sup>97</sup>) וכיו"ב, מותרים מיד במוצאי הצום<sup>98</sup>.

הנה, דבריהם מבוססים על מש"כ המאמ"ר שם להקל במוצאי ת"ב בכלל. אבל למעשה לדידי צע"ג לומר כן, דהנה, המאמ"ר מתבסס על פס"ד המחבר בשר"ע שמוותר בתבשיל ע"ב בט' הימים, וממילא כש"כ במוצאי ת"ב. אבל לדין גם בט' הימים אסור וכפס"ד המג"א. ועד"ז מש"כ בנוגע לכוש"ב – ומ' שתלוי זב"ז – ג"ז רק ע"פ פס"ד השו"ע. אבל אגן בדידן, היוצאים ביד רמ"א, זהירים בכוש"ב – ואפי' בהבדלה – ליתנו לתינוק, בדאפשר. ומזה מובן שאין להוכיח מכה"ח, שהוא למנהגם. אבל על המשנ"ב קשיא טובא. והוכחתו משו"ת מהר"ל – כמובן אין בזה כדי הוכחה, יעו"ש. ואדרבה, מקושיית האחרונים שהביא בנוגע לסכין של שחיטה בת"ב אחר חצות – י"ל דמוכח שלא שמיעא להו לתיורצו.

ובמוצאי ת"ב נדחה – י"ל דתליא בפלוגתא באם מותר לשתות בעצמו מכוס הבדלה. והנה, בדג"מ ר"ל ולהוכיח ממהר"ל הנ"ל להיתרא. והמשנ"ב לשי' – אכן מיקל בזה ג"כ. אבל כו"כ כ' להחמיר. ומצויין אצלנו שלא הובאו אצל כמה מהמלקטים, ה"ה הא"ר והפמ"ג ועוד. וכ"ה במנהגי וורמשיא ועוד. וגם בא"א מבוטשטש לא ברירא לי' מילתא כ"כ. וכוננתו, בדרך ק"ו, שאם אסרו אפי' בכוש"ב ובשת"ל של חובה – כש"כ בתבשיל ע"ב. אבל אין ראי' להיפך, שלמתירים יין הבדלה בת"ב נדחה – ה"ה להתיר בתבשיל ע"ב. ופשוט.

ומש"כ שוב, שאין מי שחולק על המשנ"ב – כבר נת' שכל דבריו מבוססים על המאמ"ר, ומכיון שד' המאמ"ר הם ע"פ פס"ד השו"ע – נפל היסוד ונפל הבנין.

96) רמ"א סתקנ"ח ס"א. ובמג"א שם סק"ג. ועיי"ש בשעה"צ סק"ז.

97) וי"א להחמיר גם בפרישות – ראה שכנה"ג או"ח סר"מ בהגה"ט.

98) שעה"צ סק"ד מפמ"ג במ"ז סק"א. וצע"ק בל' המג"א סתקנ"ח סק"א ("ומכש"כ"). וי"ל. ובד"א, ילה"ע ממעשה רב בשנת תשנ"א (לענין שירה בפה, משא"כ בשנים שלפנ"ז בתשעת הימים).

98) משנ"ב שם סק"ד. לוח כולל חב"ד. [וצע"ק בלוח יומי לילדים י"א מנ"א תש"ד. וראה שם ר"ח מנ"א. וכ"ה בבסידור כתר נהורא ולוח א"י טוקצינסקי. אבל להעיר שבשו"ת זרע אמת ספ"ג, מרא דהאי שמעתתא, והו"ד בשע"ת סק"ד, כ' שכן המנהג, אלא ששולל מה שנהגו כן. ומסיק שגם להמנהג – מותר במקום מצוה כשנחפז וכו'. וגם בעיקרי הד"ט סכ"ח סק"ו הביא משמו להקל כשנחפז לדבר מצוה, אלא שהוסיף עלה, שבלא"ה נמי דעתו להקל.]

soda and even tea or plain coffee without sugar or milk. If it is urgent, they may eat and drink before their husbands return to recite *havdalah*.

6. If you intend to eat bread or *mezonos* immediately after *havdalah*, and these items are on the table at which you recite *havdalah*, you should cover them until you have concluded *havdalah*.

7. The blessing you recite over the *havdalah* wine (*borei peri hagafen*) also covers all other drinks of which you partake immediately afterwards. This is true only if the other drinks were either on the table at which you recited *havdalah* or if you had intended to drink them, even if you didn't intend consciously to include them in the blessing of *borei peri hagafen*. In either case, you can then drink them without reciting a prior or subsequent blessing. However, if the drinks were not present on the table or in your mind, they require their own

prior blessing (*shehakol*), but they do not require a subsequent blessing (*borei nefashos*), because they will be included in the subsequent blessing of *al hagefen*.

8. If you intend to wash your hands for a meal immediately after reciting *havdalah* and do not intend to drink additional wine during that meal (as per the custom to refrain from wine on the night following the fast), you must recite *al hagefen* before your meal. If you forgot to recite *al hagefen* before starting your meal, you should interrupt your meal to recite it. If you remember only after reciting *birchas hamazon*, do not recite *al hagefen*.

9. On the night following the fast, it is proper to refrain from eating meat or drinking wine (except for *havdalah*) until the next morning. However, the additional methods of mourning (such as laundering, haircutting, and listening to music) do not apply and may be performed immediately upon the conclusion of the fast.

לזכות הילד – "חייל בצבאות השם" – יוסף יצחק שיחי' בן חיי רחל ע"ה, לרגל יום הולדתו ט' באב

ולענין מרת חיי רחל ע"ה בת ר' יששכר דוב הלוי שיחי', נפטרה י"ג מנחם אב תשס"ח, ו"הקיצו ורננו שוכני עפ"ר" והיא בתוכם