

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמד
"תקצי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדד הוראה" שכונת מנחת יצחק פניה"ק ירושלם תובב"א - בדאשות הרב חיים אהרן בלייער שליט"א

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read during
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Krias Hatorah

Tishoh B'av, 10th of Av

Parshas Devorim 5782

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Erev Shabbos Chazon

Washing on Erev Shabbos

- On Erev Shabbos Chazon, one may wash his face, hands and feet with cold water (מהרי"ל). Some allow scrubbing the head with hot water too (רמ"א תקנ"א ס"ו), as well as the face, hands, and feet (מ"ב חו"א, קרא עלי מועד פ"ג סק"ט, שו"ת אור לציון ח"ג) (סקצ"ו), even with soap (פכ"ז תשובה ה').
- Some wash their whole body with hot water and soap as they do every Erev Shabbos. It is best to use slightly cooler water than usual.
- Sauna.** Even if someone sits in a sauna every Erev Shabbos, he should not do so on Erev Shabbos Chazon since a sauna is meant for enjoyment (משמרת שלום-קידנוב סי' מ"א).
- Mikvoh.** Someone who goes to the mikvoh every Erev Shabbos may do so this Erev Shabbos as well (מ"ב סקצ"ה). The mikvoh attendant should make the temperature of the mikvoh water lower than usual (שו"ת שבט הלוי ח"י סי' פ"א סק"ו).
- Towel.** One may not use a freshly laundered towel on Erev Shabbos Chazon since the satisfaction of using it serves no purpose after Shabbos arrives. If the only other available towel is dirty or has a bad odor, he may use the fresh one since the smell would bother him on Shabbos.

Clothing

- Fresh clothing.** On Erev Shabbos, one may put on fresh clothing in honor of Shabbos. One may also spread a fresh tablecloth on the table (שו"ע סי' תקנ"א ס"ג). The minhag is not to change bed linens (מ"ב סקצ"ו). One may only use fresh pajamas if he does so every week in honor of Shabbos (הגר"ח קנייבסקי, קרא עלי מועד פ"ד הע' כ"א).
- Shabbos clothes.** The accepted minhag today is to wear all Shabbos clothes as usual to avoid a public display of aveilus (מ"ב סק"ו, ערוה"ש סי"א). However, one should not wear new clothes (שו"ת אג"מ או"ח ח"ג סי' פ').

Tasting Fleishings

- On Erev Shabbos Chazon, one may sample a fleishige dish to see how it tastes (מקור חיים לחו"י ס"ט). One should not taste a fleishige dish if his only intent is to fulfill "to'ameho chayim zochu."
- Children.** Children who eat theirseudoh before Shabbos may eat fleishigs then, since that is their Shabbosseudoh (הגר"ח אולמאן).
- Early Shabbos.** Someone who makes early Shabbos after plag haminchoh may eat fleishigs at hisseudoh even if it is before tzeis, since for him, it is Shabbos (שו"ת רבבות אפרים ח"א סי' שס"ז אות ב').

Shabbos Chazon when Tishoh B'av Falls on Shabbos

Five Abstentions ["Inuyim"]

- When Tishoh B'av falls on Shabbos, we do not abstain from the five activities normally abstained from on Tishoh B'av. The Mechaber holds they may even be done privately (שו"ע סי' תקנ"ד ס"ט). The Ramo

is machmir on private activities and washing hands in hot water (מ"ב שם), and he concludes by writing that this is the minhag (שם).

- Mikveh on Shabbos.** Someone who goes to the mikveh every Shabbos morning may do so this Shabbos too (מ"ו). The mikveh attendant should see to it that the mikveh is not as hot as usual.

"Kali Tzom", Pills, Drops

- "Kali Tzom" pills and the like are made from concentrated food supplements. Thus, strictly speaking, taking them is not a problem of refuah or preparing for the week. Lechatchilah, one should crush the pill and mix it with food or pour the liquid into food before Shabbos so it is not obvious he is taking it on Shabbos. If he did not do this, he may put it into a drink or food on Shabbos and eat it that way (הגר"ש וואזנר, ק"מבית לוי, בין המצרים עמ' מ"ד).
- When eating on Shabbos, one should not say he is eating a lot to have strength for the fast; that is like preparing for the week (מ"ב ר"צ סק"ד).

Tzidkos'cho, Av Horachamim

- When Tishoh B'av falls on Shabbos, we do not say Tzidkos'cho at Minchoh (רמ"א סי' תקנ"ד ס"ב). We do say Av Horachamim (מ"ב שם).

Taking a Walk on Shabbos

- On Tishoh B'av, one should not take an outdoor walk lest it lead to levity or light-headedness (שו"ע סי' תקנ"ד ס"א). One should also not take a walk on Erev Tishoh B'av (רמ"א סי' תקנ"ג ס"ב) so that he does not lose sight of the aveilus.
- Falls on Shabbos.** When Tishoh B'av falls on Shabbos, one should not stroll in gardens or orchards in a group after chatzos, lest it lead to levity or light-headedness. However, one may take his children to a local park as usual.

Aufruf, Kiddush

- One may make an aufruf on this Shabbos complete with candies thrown (מקור חיים, הליכות שלמה בין המצרים פט"ז סי"א). Some say the chosson cannot wear new clothes on this Shabbos (מ"ב סק"ט). Still, those who wear a shtreimel and have the minhag to introduce it for the aufruf may do so, since doing otherwise would be considered public aveilus (דרכי חיים ושלוש אות תתקמ"ה).
- If it is customary to make a kiddush for the shul, one may do so. Also, if it is customary to make a Kiddush when naming a daughter or on the first Shabbos after her birth, one may do so on this Shabbos, but it should be modest, not extravagant.

Shehecheyonu

- We do not make Shehecheyonu during the Three Weeks since it is inappropriate to say "...Who kept us alive, in existence, and brought us to this time" during a time of punishment (שו"ע סי' תקנ"א ס"ז). Although on Shabbos during the Three Weeks one may say Shehecheyonu (מ"ב סקצ"ז), when Tishoh B'av falls on Shabbos, one should not (הגר"מ פיינשטיין, שמעתא דמשה עמ' תכ"ח).



The passing of
Tzadikim is
equivalent to the
burning of the
Beis Hamikdash
(Rosh Hashana 18b)
כי לקינו בכבליים



לז"נ רבינו הגדול כ"ק מרן הגאב"ד רבינו יצחק טוביה ב"ר שלמה זצוקללה"ה – זכותו יגן עלינו, ועל ירושלים

Learning Torah

21. In a regular year, the minhag is to only learn topics which may be learned on Tishoh B'av starting at midday of Erev Tishoh B'av (רמ"א). The poskim argue whether one may learn as usual on Shabbos which is Tishoh B'av. With respect to Chol Hamoed, aveilus applies to private activities (ש"י תקנ"ה ס"ד), and some say this includes learning Torah (מ"ב שם סק"ז).
22. **Bottom line.** One should be machmir in public. Thus, a Pirkei Avos shiur should not take place on this Shabbos (הגרי"א תורה המועדים). Learning Torah within an "Avos Ubonim" framework is not considered public since each father only learns with his son (שם).

Seudoh Hamafsekas

23. One must daven Minchoh early enough that he can finish hisseudoh shlishis before shkiyoh.
24. Out of honor for Shabbos, the usual halochos of theseudoh hamafsekas – eating just one food, sitting on the floor, eating bread with ashes, etc. – do not apply. One may eat meat, drink wine, make a meal fit for a king (ש"י תקנ"ב ס"י), sing zemiros as usual (ש"י תקנ"ב ס"י), and bentch with a zimun (מ"ב סק"י). However, theseudoh should not be a gathering of friends (מ"ב סק"ג).
25. Although we do not fast on Shabbos, one must stop eating and drinking by shkiyoh (שם). This should be announced publicly so that people do not think it is like any other week (מ"ב סק"ד).
26. The issur to wash also takes effect at shkiyoh. However, one should not remove his shoes or sit on the floor until it is actually Motzei Shabbos (רמ"א ס"י תקנ"ג ס"ב).

Motzei Shabbos Chazon – Night of the 10th of Av

Motzei Shabbos

27. If one davens Maariv at tzeis, he should remove his shoes after Borchu, taking care not to touch them (מ"ב תקנ"ג סק"ו) [he should take Tishoh B'av shoes to shul before Shabbos]. He may remain in his Shabbos clothes during Eichoh and Kinos. In many places, Maariv is scheduled later than usual so that people have time to take their shoes off at home and then come back to shul. In these places, one must also change into weekday clothes before Maariv.

Havdolah on Motzei Shabbos Chazon

28. Havdolah is not made over wine on this Motzei Shabbos since it is a fast and the wine may not be drunk. It also cannot be given to a child to drink since that child may make the mistake of drinking it even after he becomes a bar mitzvah (מ"ב ס"י תקנ"ט סק"ל). Instead, Havdolah is made after the fast. Atoh Chonantonu is still said in Shmoneh Esrei.
29. **Borei Me'orei Ho'eish.** One must make a Borei Me'orei Ho'eish. The minhag is to make the brochoh over a candle in shul after Maariv, before Eichoh (ש"י תקנ"ו ובמ"ב שם).
30. Some people make the brochoh over a candle in their house, either before coming to shul or after Kinos, to be motzi the women of the home and to avoid the sfei'os of them making the brochoh (הגר"א, (ש"י פס"ב ע"ז). When making the brochoh at home after shul, one must have kavonah not to be yotzei with the brochoh in shul.
31. No brochoh is made on besomim at all, neither on Motzei Shabbos nor after the fast (ש"י תקנ"ו).
32. **Not fasting.** Someone who is not even fasting at night, e.g., he is ill, etc., must make Havdolah at night. He should not start with the pesukim of "Hinei keil etc."; he should just say the brochoh on the wine, the candle, and Hamavdil. If he uses grape juice, a child should drink it. If there is no child available, he should drink just a revi'is.
33. A man who is fasting may make Havdolah for his wife who is not fasting. When doing so, he is also yotzei and does not need to make Havdolah after the fast. Either his wife or a child should drink the wine (ש"י מגדנות אליהו ח"ד ס"י נ"ד).
34. If she does not want to drink the grape juice and there is no child around, or if her husband is in shul and cannot make Havdolah for her, she may rely on the poskim who hold that Havdolah was not enacted for this Motzei Shabbos. She should just say "Boruch Hamavdil...", eat, and hear Havdolah after the fast (ש"י קני תורה (ח"ה ס"י נ"א, ש"י שרגא המאיר ח"א ס"י נ"ט).

Washing Dishes

35. There is an issur to do melochoh on Tishoh B'av. Thus, one should not wash the Shabbos dishes on Motzei Shabbos since that is considered melochoh. For the same reason, one should not wash them the following morning. One may be lenient after chatzos in accordance with the halochah regarding melochoh after chatzos (ש"י שםלית בנימין ס"ב, אורחות חיים סק"ג).

36. One may have a non-Jew wash the dishes on Motzei Shabbos. One may also turn on the dishwasher if the dishes were placed inside earlier, since turning it on takes no time.

Halochos of the Fast

Pregnant Women

37. Pregnant women fast on Tishoh B'av as they do on Yom Kippur (ש"י תקנ"ד ס"ה). Nowadays, due to the weakness of our generation, many poskim in Eretz Yisroel rule that in very hot places, a pregnant woman – whether in the beginning of her term [after 40 days] or the end [even at the end of the ninth month] – may eat and drink. Nevertheless, if she can fast until the morning, it is proper to do so. If she needs to drink in the middle of the night, she may. Each woman should ask her own shailoh.

Nursing Women

38. Nursing women fast on Tishoh B'av (ש"י שם). If a nursing woman feels weak, dizzy, or that she is producing less milk and it is not enough for her baby, she does not need to keep fasting (ש"י תקנ"ד ס"ה).
39. If her baby sometimes drinks formula, she can nurse him less and rely more on formula. If her baby does not drink formula, she is not obligated to try to give it to him so that she can fast, since mother's milk is better for babies. Thus, in such a case, if she is weak etc., she may eat (בשם החזו"א).

Recently Gave Birth

40. The Mechaber holds that a woman within 30 days of giving birth does not need to fast (תקנ"ד ס"ו). The Ramo holds she must fast after seven days even if she feels she needs to eat, as long as she is not somewhat ill or in great pain (מ"ב י"ד). The Oruch Hashulchon (ס"ה) writes that in our weaker generation, a woman within 30 days of giving birth should not fast. Each woman should ask her own shailoh.
41. For these purposes, a woman who miscarried, lo oleinu, at least 40 days after conception has the status of a woman who gave birth (ביה"ל תרי"ז).

Unwell

42. An ill person who is weak or in pain may eat on Tishoh B'av even if he is not in danger (ש"י שם ס"ו, מ"ב סק"א). Someone with a fever should certainly not fast, nor should individuals with diabetes, high blood pressure, etc.

Pills

43. One who takes pills for physical or mental health reasons may take his pills with some bitter water, e.g., strong tea (בשם סק"ז). He is still considered to be fasting and thus can say Aneinu and get an aliyah.

Post-Fast Halochos, Tishoh B'av Nidcheh

Halochos for Motzei Tishoh B'av

44. This year, Tishoh B'av is a day late. Thus, unlike in other years, one may **do laundry, bathe, get a haircut, wear laundered clothes, etc.** as soon as the fast is over (מ"ב תקנ"ח סק"ד). Only **meat and wine** are ossur that night, as it is improper to fast all day and then indulge oneself right afterward. They are muttar right away the next morning (רמ"א תקנ"ח).
45. Strictly speaking, one may listen to music at night. Still, some write that one should wait until the next morning (לוח א"י להגר"מ טיקוצניסקי, (מ"ר בשו"ת שבט הקהתי ח"ד ס"י קנ"ג).

Havdolah

46. Havdolah is made over a cup of wine. One does not need to give it to a child; he may drink it himself. Hagofen and Hamavdil are said. One should not start with "Hinei Keil yeshu'osi." Borei Minei Besomim and Borei Me'orei Ho'eish are omitted (ש"י תקנ"ו).
47. One should not say Atoh Chonantonu in Shmoneh Esrei after the fast even if he forgot to say it on Motzei Shabbos, since the time to say it has passed (מ"ב שם סק"ג).

Kiddush Levonoh

48. Kiddush Levonoh is done after the fast (באר היטב תקנ"ט כ"ה בשם האר"י). The reason is because Moshiach is born on Motzei Tishoh B'av, so we announce to the moon and Klal Yisroel that they will be renewed. Our hope is to hear this news this year.
49. One should greet the Shechinah joyously, smelling and looking nice. For this reason, it is best to put on shoes and taste something before Kiddush Levonoh (מ"ב ס"י תכ"ז סק"א).

גליון זה נתרם לזכות לרפואה שלימה בקרוב
לידידנו
ר' שרגא פייוויש בן אלישבע הינדה
בתוך שאר חולי ישראל

