

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמד
"חוקי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halachos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Please do not
read during
davening or
Krias HaTorah

9 Days - Tishah B'Av

Parshas Devarim 5784

303

Shabbos Chazon

Washing on Erev Shabbos

- On erev Shabbos Chazon one may wash his face, hands, and feet (מהרי"ל). Some allow scrubbing the head, even with hot water (רמ"א סי' תקנ"א סט"ו), along with the face, hands, and feet (מ"ב) חזו"א, קרא עלי מועד פ"ג סק"יט, שו"ת אור לציון (סקצ"ו) (ח"ג פכ"ז תשובה ה').
- Some wash their whole body with hot water and soap, as they do every erev Shabbos. Still, it is best to use slightly cooler water than usual.
- Sauna.** One should not sit in a sauna on erev Shabbos Chazon, even if he does so every week, as a sauna is meant for enjoyment (משמרת שלום-קידנוב סי' מ"א).
- Mikvah.** One who goes to the mikvah every erev Shabbos may do so this erev Shabbos (מ"ב סקצ"ה). The mikvah worker should make the mikvah a bit cooler than usual (שו"ת שבט הלי"י סי' פ"א סק"ו).
- Towel.** One may not use a freshly laundered towel, since the satisfaction of using it serves no purpose after Shabbos arrives. If, however, the only other available towel is dirty or has a bad odor, the smell would still bother him on Shabbos, so he may use the fresh one.

Clothing

- Laundered clothing.** One may don laundered clothing on erev Shabbos lekoved Shabbos. Also, one may spread a fresh tablecloth on the table (שו"ע סי' תקנ"א ס"ג). The minhag is not to change bed linens (מ"ב סק"ג). 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 minhag today is to wear all Shabbos clothing as usual, to avoid a public display of aveilus (מ"ב סק"ו, ערוה"ש סי"א). Nevertheless, one should not wear new clothes (שו"ת אג"מ אר"ח ח"ג) (סי' פ').

Tasting Fleishigs

- On erev Shabbos Chazon, a woman may sample a fleishige dish to see how it tastes (מקור חיים לחו"י סי' ט). One should not taste a fleishige dish with intent to fulfill 'ameho chayim zochu'.
- Children.** Children who eat their se'udoh before Shabbos may eat fleishigs since that is their Shabbos se'udoh (הגרש"ז אולמאן).

Havdolah

- The Shulchon Oruch (ס"י) writes that one may drink the havdolah wine; the Ramo writes that the minhag is not to drink the wine of havdolah or bentching, but rather to give it to a child. If there is no child, one may drink it. The child should be of chinuch age for the brochoh [about six or seven] (מ"ב סי' רס"ט סק"א), but below chinuch age for mourning over Yerushalayim [about nine] (ע"פ מ"ב סק"ע).
- If the only child is a girl, she should not drink the wine, since the minhag is that women do not drink the havdolah wine.
- Some write that if there is no child, it is best to make havdolah over chamar medinoth. Thus, in a place with an established chamar medinoth [e.g., beer], one may use it for havdolah. In Eretz Yisroel, it is difficult to determine what is considered chamar medinoth, so this approach is not ideal. It is preferable to use wine, since it is only a minhag to refrain from drinking it.
- In many communities, they are not makpid to give the wine to a child; they drink it themselves.

Halachos of Tishah B'Av

Doing Melachah

- In a place where the minhag is to do melachah on Tishah B'Av, one may do melachah; in a place where the minhag is not to, one may not (שו"ע תקנ"ד סכ"ב). The reason for the minhag not to do melachah is to ensure that we do not lose focus of the aveilus. Today, the universal minhag is not to do melachah, at least until chatzos (ביאה"ל בשם מטה יהודה).
- Conducting business for profit is included in the issur melachah.
- One may do a melachah which does not take up time since it does not distract from the aveilus (מ"ב שם סקמ"ג). Accordingly, one may seemingly send a single email if it is urgent or do something very minor and quick on a computer. Still, a yerei Shomayim should be machmir to avoid everything (ח"א כלל קל"ה ט"ו) so that he is not distracted from the aveilus.
- Grocery store.** One may open his store to sell staples such as bread, milk, and the like for children and others who are not fasting, as well as for after the fast (כף החיים סקק"ו).
- Tishah B'Av day camps.** One may organize a Tishah B'Av day camp for local children, even for pay. This is not a problem of business on Tishah B'Av since it is a necessity, as it makes it much easier for parents to fast and mourn properly.
- Other than construction or other loud work, one may have a non-Jew do melachah for him even in his house (מ"ב מ"ו).

Greeting People

- One may not ask someone else how he is doing on Tishah B'Av (שו"ע תקנ"ה ס"ב). Similarly, one may not say "Good morning" (מ"ב). One may wish "Mazel tov" on a simchah since that is just a brachah. One may also wish someone "Refuah sheleimah" (גשר) (החיים פכ"א ס"ז אות ז').
- One may answer "Hello" on the phone since that is not a greeting as much as a way of answering the phone (ל"ג וז"ד סי' ק"ו) on the phone.
- For the same reason we do not greet people, one may also not send someone a gift. One may, however, send food for a friend or neighbor to have after the fast (שו"ת התעוררת תשובה ח"ג סי' שני"ה).

Sitting on the Floor

- We sit on the floor in shul on Tishah B'Av night and day until Minchah [or chatzos] (רמ"א) (מ"ב). One who finds it difficult to sit on the floor may place a sack or small cushion underneath him or sit on a low bench (מ"ב סק"א).
- A person who is ill, elderly, pregnant, or cannot sit on a low seat for some other reason may sit at a regular height (ערך השלחן י"ד) (סי' שפ"ז ס"ג).
- The person who does hagbah on the sefer Torah (דרישה י"ד שפ"ד) and the sandek at a bris may sit on a regular chair.
- Some poskim hold sitting on the steps in front of the aron or bimah is considered sitting on the floor (מ"ג ס"א) (מ"ב). However, others point out that the Maharil specifically sat on the floor, not on a step in front of the aron (באר היטב תקנ"ט סק"ג).
- On a bus.** When traveling on a bus or train, one does not need to stand throughout the ride since his intent in sitting is for safety reasons, not for pleasure or comfort (טעמא דקרא בשם החזו"א).

Halachos of the Fast

Pregnant Woman

28. Pregnant and nursing women fast on Tishah B'Av as they do on Yom Kippur (ש"ע תקנ"ד ס"ה). Due to the weakness of the current 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. Even so, if she can fast until the morning, it is proper to do so. If she is parched and needs to drink in the middle of the night, she may. Each woman should ask her own shailah.

Nursing Woman

29. Nursing women fast on Tishah B'Av (ש"ע שם). If they feel weak or dizzy or that they are not producing enough milk, they do not need to continue fasting (ש"ע סק"ו).

30. If a nursing woman's baby sometimes takes formula, she can nurse him less and supplement with some formula. If her baby does not take formula, she is not obligated to try to give it to him in order to fast since mother's milk is better for a baby's health. Thus, in such a case, if she is weak or the like, she may eat (ב"מ החז"ר).

Yoledes

31. The Mechaber (ש"ע תקנ"ד ס"ו) holds that a yoledes within thirty days of giving birth does not need to fast. The Rama says only a yoledes within seven days does not fast, but after that she must fast even if she feels she needs to eat. However, if she is in great pain or somewhat ill, fasting is potentially dangerous (מ"ב י"ד). On the other hand, the Aruch Hashulchan (ס"ח) writes that the Rama's words were for his day, but in today's weaker generation, a woman within thirty days of giving birth should not fast at all. Each woman should ask her own shailah.

32. A woman who miscarried, lo aleinu, at least forty days after conception has the status of a woman who gave birth for these purposes (ביאה"ל תר"ז).

Pills

33. One who has to take pills daily for physical or mental health reasons may take his pills with some bitter water, e.g., strong tea (באה"ט תקנ"ז סק"ז), and is still considered to be fasting, so he can say Aneinu and get an aliyah.

Washing

34. One may not wash himself on Tishah B'Av, even with cold water. But only washing for pleasure is forbidden; if one's body or hands are dirty, he may wash them to get rid of the dirt (ש"ע תקנ"ד ס"ט). If necessary, he may use soap.

35. Netilas yodayim after waking up or using the bathroom is done until the knuckles (ש"ע תקנ"ד ס"י).

36. Someone ill who is washing to eat may wash his entire hand since he is not doing so for pleasure (ש"ע שבה"ל ח"ה קל"ט). The same is true for a Kohen washing for Birkas Kohanim (מ"ב תרי"ג סק"ז). The poskim explain the difference between these instances and netilas yodayim in the morning (ש"ע שרגא המאיר ח"ה ס"י מ"ד, ש"ע רבבות אפרים (ח"א שפ"ד).

37. When cooking on Tishah B'Av, one may wash vegetables or utensils as needed even if his hands will get wet since that is not washing for pleasure (מ"ב שם י"ט). Some are careful to wear gloves, but that is just a chumra.

38. One may not go to the mikveh on Tishah B'Av even if he goes every day.

Smearing

39. On Tishah B'Av, one may not rub onto his body any substances that are normal to rub on. Thus, one may not use perfume. Some poskim allow unscented deodorant since it is only used to prevent perspiration (הגר"מ פיינשטיין והגרש"ז אויערבאך) others forbid it (הגר"ש אלישיב).

40. Creams may be used for medical purposes but creams for moisturizing or softening the skin are included in the issur.

41. One should not use makeup or lipstick, with the exception of a kallah within thirty days of her wedding [i.e., a woman who got married after 8 Tammuz] who may wash her face and put on makeup so as not to look unpleasant to her chosson (מ"ב שם סק"ט).

Motzei Tishah B'Av

Kiddush Levanah

42. We say Kiddush Levanah on Motzei Tishah B'Av (באר היטב תקנ"ט כ"ה). This is because Moshiah ben Dovid is born on Motzei Tishah B'Av, so we "inform the moon" and Klal Yisroel that they are going to be renewed. May we hear this news this year.

43. It is preferable to put on shoes and taste something before saying Kiddush Levanah since one should only greet the Shechinah when he is happy, smells good, and is wearing nice clothing.

10th of Av

44. The Beis Hamikdash caught fire on the 9th of Av, toward evening, and it burned through shkiyah of the 10th. Therefore, certain aspects of aveilus apply on the 10th (ש"ע סי תקנ"ח), as will be explained. Although the Beis Hamikdash burned mostly on the 10th, Chazal instituted aveilus primarily on the 9th since that was when the tragedy began (מ"ב סק"א בשם הגמ').

45. The Mechaber writes that it is proper to abstain from meat and wine on the night and day of the 10th (ש"ע שם). This implies that the issur to eat meat or drink wine applies all day. However, it is clear that the Mechaber holds that the other aspects of aveilus are muttar. This is the Sephardi minhag (ש"ע ח"ג פכ"ט תשו"כ).

46. The Rama mentions that some people only practice aveilus until chatzos of the 10th. The minhag is to not wash, cut hair, or do laundry until chatzos (מ"ב סק"ג). Other practices of the Nine Days, e.g., not mending clothes, not wearing fresh clothes, and not listening to music, are also followed until chatzos of the 10th (מ"ב סק"ב).

Extenuating Situation

47. In a hot locale, one who is very uncomfortable may wash on motzei Tish'oh B'ov and the 10th of Av in a manner which is muttar during the Nine Days, i.e., with warm water, limb by limb etc. (see Gilyon 50), since the 10th is slightly more lenient than the Nine Days, not stricter (מאמר מרדכי הובא בבאה"ל ד"ע, תשובות והנהגות ח"ב סי' ר"ס).

48. One who is leaving on the morning of the 10th for an extended period may do laundry on motzei Tish'oh B'ov if necessary (קובץ מבית לוי בין המצרים עמ' ל"ח).

מיום שחרב בית המקדש אין להקב"ה בעולמו אלא ד' אמות של הלכה (ברכות מ"ז)

בס"ד

♦ חובה בכל בית ♦

הגיליון ההלכתי שבבש את העולם
יצא לאור ברך נוסף בסדרת הברכים 'מחדר הוראה'

קובץ
חוקי חיים
ברך ג'
הוצא כולל גיליונות מס' 201 - 300

והוא ליקוט ופסקי הלכה
שע"י 'מחדר הוראה' שבמנת מנחת יצחק ירושלים שבראשות
הגאון רבי חיים אהרן בלייזר שליט"א
מגדולי הפוסקים בירושלים ע"ה

• כולל מפתח מפורט •

כך חושב בארון הספרים!

סעיף סוחר חובסת הרבנים
• ב"מ סוף אב"ד ירושלים וצ"ל •
• עיון ומסדר מפורט ושיטת לכל נפש, עם
• בין ספרים הרבנים לכל רב, יושב מזה חשיבות
• מראה חובי הרבנים לרבות את רבי ה' ז' חללי.

• כיון שבעל שבעת הקהלות שליט"א •
ראוי שיטעם חובסתם בכל בית, ויבטל מל
הפסחים לטעור חובסתם כמשיך שול הילכה
לרבות לטעור אצל תשור וכו'. כי אז אדם
שלא יהיה לו חובסת כיום.

חוקי חיים

גיליון חיים
גיליון חיים
גיליון חיים

גיליון חיים

הוצאה לאור צוף | הפצה קלמנס
לחשיג בחדר הוראה רחוב מנחת יצחק 20, ירושלים טלפון: 052-7619332 | 053-3197409

הגליון נתרם ע"י ידידנו הרה"ח
ר' אברהם גראסברגר חי
לרגל הולדת בתו שתחי'
הקידוש תתקיים א"ה בשבת קודש
פ' דברים ביהמ"ד משערנאביל
רח' תובל ירושלים

הגליון נתרם לרפואת
הילדה
מאשא רחל
בת חנה
בתוך שאר חולי ישראל