The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Jul 23, 2025 ■ כ"ז תמוז, תשפ"ה
סימן תקנ"א סעיף א'

# Overview

**Siman 551 Seif 1:**

**When Av arrives we diminish our Simcha. A Jew who has a court case with a gentile should avoid scheduling the case since one's mazel is bad.** If a bris milah will take place between Rosh Chodesh and Tisha B'Av the mohel, ba'al habris and the father may wear Shabbos clothing but for other purposes it is prohibited. Even on Shabbos Chazon one may not wear Shabbos clothing other than one's shirt. We use the Shabbos paroches except for when Tisha B'Av falls on Shabbos and is pushed off when the Shabbos paroches is not used. Someone getting married during the week leading up to Shabbos Nachamu may wear Shabbos clothing on Shabbos Chazon.

- Magen Avrohom explains that one should not have any joy. (M.B. 1)
- One should push off the trial until Elul or at least until after Tisha B'Av. (M.B. 2)
- Ba'al bris is the one who holds the baby on his knees during the bris. The woman who carries in the child also wears Shabbos clothing since this is her primary mitzvah. (M.B. 3)
- The mother also wears Shabbos clothing. (M.B. 4)
- The shirt is one that is worn to absorb sweat. One may even change his socks and this permitted even when Tisha B'Av falls on Shabbos. In Vilna the custom follow Vilna Gaon's position to wear Shabbos clothing and some people change one garment. (M.B. 6)
- The father of the chosson and the kallah may wear their outer Shabbos garment to honor the chosson and kallah. (M.B. 8)
- This is true even if Tisha B'Av falls on Shabbos but the fathers may not wear Shabbos clothes in this case. (M.B. 6)

# Halacha Highlight

## Wearing Shabbos clothing on Shabbos Chazon

Rema Siman 551 Seif 1
**אבל בשבת של חזון**
**But on Shabbos Chazon**

Rema writes that during the nine days one may not wear Shabbos clothing. Even on Shabbos Chazon (the Shabbos before Tisha B'Av) one may not wear Shabbos clothing. The only garment that one may change for Shabbos is his shirt since it was worn to absorb perspiration. Even when Tisha B'Av falls on Shabbos one may change his shirt for Shabbos (מ"ב סק"ו). Rema then adds that we use the Shabbos paroches on Shabbos Chazon unless Tisha B'Av falls on Shabbos. Mishnah Berurah reports that in Vilna they followed the custom of the Vilna Gaon to wear Shabbos clothing on Shabbos Chazon. Rav Yaakov Emden also cited his father who maintained that one should wear Shabbos clothing on Shabbos Chazon even when Tisha B'Av falls on Shabbos. Aruch HaShulchan (סע' י"א) notes that nowadays the practice of not wearing Shabbos clothing on Shabbos Chazon has been almost completely forgotten and in almost all communities they wear Shabbos clothing on Shabbos Chazon.

Concerning other expressions of mourning on Shabbos Chazon, there is a disagreement regarding the extent one should go to avoid even hinting to the upcoming mourning on this Shabbos. Mishnah Berurah (סי' רפ"ב ס"ק כ"ז) references Magen Avrohom who writes that the haftorah on Shabbos Chazon should be recited with the tune used for reading Eicha. Some people also use a Tisha B'Av tune for the singing of Lecha Dodi on Shabbos Chazon. Other authorities oppose using Tisha B'Av related tunes on Shabbos Chazon and write very strongly against doing something reminiscent of mourning on Shabbos. It is reported that Chazon Ish opposed using the tune for Eicha when reading the haftorah on Shabbos Chazon explaining that using that tune would constitute public mourning on Shabbos. All opinions seem to agree that it is permitted for one to sing zemiros on Shabbos Chazon even if one is not accustomed to singing zemiros the rest of the year (פסקי תשובות אות ד').

# Stories to Share

## Fortunate Are We, How Good is Our Lot!

ש"ע ס' תקנ"א א': משנכנס אב ממעטין בשמחה

On today's amud we find that in Av one should decrease his joy. Rav Shlomo Zalman Auerbach, zt"l, decried what he saw as a lack of sensitivity to the gravity of the nine days in recent times. "It used to be that people—in Yerushalayim at least—truly felt pained that the Beis Hamikdash has not yet been built. And during the three weeks this feeling was amplified. During the nine days people said שומר ישראל in a slow and heartbreaking melody. But since the modern yishuv has grown so much, this feeling has diminished more and more."

He would often point out that one must not be depressed during the nine days, however. "When one learns and davens, he must be joyous, as all the poskim explain. It is obvious that this is no contradiction to the halachah that when Av comes one must diminish his simchah, since even on Tisha B'Av, amidst mourning, we must still feel what we say in our prayers:אשרינו מה טוב חלקינו ומה נעים גורלינו—'Fortunate are we, how good is our lot, how pleasant is our portion!' We must be overjoyed that we are Hashem's chosen nation. Nevertheless, it is fitting to be pained over the destruction all the time, and especially during these special days. The only difference is how focused one should be on this."

When a certain young man heard this, he told over a famous chassidic vort which he felt contradicts this teaching. "But I heard a different explanation of this statement. With the advent of Av, one should diminish the trials and tribulation. How can he do this? בשמחה—by being joyous!"

Rav Shlomo Zalman immediately protested this, however. "How disingenuous can you get? Surely this is the opposite of the truth. The gedolim who wrote such words were exclusively referring to joy in Torah, tefillah and mitzvos even during this time. But what fool could uproot the words of our sages and contradict the Shulchan Aruch on the basis of such a flimsy vort? The commentators explain that the Shulchan Aruch means that one should not be joyous at all. How can one ignore this?"

תפילה כהלכתה פ"א סי"ג