



Overview

Halacha Highlight

Siman 554 Seif 4:

It is permitted to read the regular order of the day as well as parshas hakorbanos, the mishnayos of מקומנו and the midrash of ישמעאל ר'. It is permitted to review the parsha on Tisha B'Av.

- ❖ The custom is to recite Tehillim and שיר היחוד in the afternoon but some places make it up on the following day and this approach is correct. One should not recite פטום הקטורת since it is not part of the order of the day and certainly one may not read the korbanos as described in siman 1 and Shulchan Aruch's reference here was to parshas hatamid. (M.B. 7)
- ❖ In other words, the chazzan may review the parsha before reading it. (M.B. 8)

Siman 554 Seif 5:

Pregnant and nursing women fast on Tisha B'Av the same way they complete the fast on Yom Kippur. They are exempt from fasting on the other three fasts but they should not eat to enjoy themselves, only to keep their babies healthy, (see above siman 550:1).

Siman 554 Seif 6:

A woman who is up to thirty days postpartum and someone who is ill who must eat do not need an appraisal; rather they may eat immediately since the decree did not include people who are ill. However, the custom is for them to fast if they are not experiencing great pain where there is a fear of danger but one who is lenient will not lose.

- ❖ It is assumed that she is weak and is considered a סכנה. Taz and others maintain that even if the postpartum woman or ill person are not in danger and they do not say that they must eat, it is permitted for them to eat on Tisha B'Av. The custom, however, is in accordance with Rema who writes that customarily they do fast but if a postpartum woman is weak she should not fast. If a postpartum woman felt healthy and began the fast but became weak, she should not fast for the remainder of the day. (M.B. 9)
- ❖ A person who is slowly recovering may, if necessary, eat meat and drink wine during this week and does not fast on Tisha B'Av. (M.B. 10)
- ❖ Shulchan Aruch refers to one who is weak but not in danger and nevertheless is permitted to eat. (M.B. 11)
- ❖ Shulchan Aruch refers to both categories mentioned. If a postpartum woman is capable of fasting she is obligated to fast. (M.B. 12)
- ❖ Even if she says that she wants to eat she should fast but this is limited to when it is more than seven days since she gave birth but during the first seven days postpartum, even

Passages in the siddur that may be recited on Tisha B'Av

Shulchan Aruch Siman 554 Seif 4
ומתר לקרות כל סדר היום

It is permitted to read the entire order of the day

Shulchan Aruch (סעי' ד') writes that despite the prohibition against studying sections of Torah that do not relate to Tisha B'Av, the destruction and mourning, nevertheless, those sections that people read as part of the daily order of davening may be recited. Therefore, one may recite shema, its berachos and any of the other berachos that relate to davening. Additionally, one is permitted to read parshas hakorbanos, which Mishnah Berurah (סקי"ז) explains to refer specifically to parshas hatamid, the mishnayos of perek ר' ישמעאל as well as the midrash of איזהו מקומנו Mishnah Berurah (שם) explains that these passages are no different than reading the Torah and haftarah on Tisha B'Av which is permitted since they are part of the standard order of the day. Regarding the paragraph of פטום הקטורת, Mishnah Berurah rules that it should not be recited since it is not part of the standard order of the day. Other Poskim write that those who have the practice to recite it each day before and after davening may recite it on Tisha B'Av as well since for them it is considered part of the order of the day. Some Poskim distinguish between the recitation of פטום הקטורת before davening which is considered part of the order of the day and its recitation after davening which is not considered part of the regular order of the day (פסקי תשובות אות די והעי' שם).

Sha'ar HaTziyon (סייק י"א) cites Taz who has a unique explanation of Rema's ruling that one may review the parsha on Tisha B'Av. He explains that Rema refers to when Tisha B'Av falls on Thursday and rules that it is permitted for one to review the parsha of the week because it is considered part of the order of the day. Mishnah Berurah (סקי"ח), however, rejects this position in favor of the majority opinion that maintains that reviewing the parsha of the week is not permitted on Tisha B'Av and Rema only permits the one who will read from the Torah on Tisha B'Av to review that parsha.

if she claims that she does not need to eat, she should not fast. (M.B. 13)

- ❖ Magen Avrohom writes that even in those places where they are stringent if the fast is pushed off to Sunday she may be lenient and not fast. Elya Rabba writes that a woman who is postpartum who will not fast should at least fast for a few hours but if even this is difficult she should not fast at all. (M.B. 14)
- ❖ A person who is weak but not dangerously ill should not be stringent. (M.B. 16)