



Overview

Siman 555 Seif 1:

The custom is not to wear *tefillin* or *talis* on the morning of Tisha B'Av but one dons his *talis koton* beneath his garments without reciting a *beracha*. For *mincha* one wears *tzitzis* and *tefillin* and recites their respective *berachos*.

- ❖ If one removed his *talis koton* at night some maintain that he must recite the *beracha* in the morning. (M.B. 2)
- ❖ The *bais hamikdash* was lit on fire in the afternoon and Hashem had released his anger against the stones and wood. Others explain that it is an expression that it demonstrates consolation for our mourning that day. This is limited to wearing *tefillin* but the other five afflictions are in force the entire day. (M.B. 3)
- ❖ One who wears Rabbeinu Tam *tefillin* wears them at this time. (M.B. 4)
- ❖ One may not read the *parshiyos* of *Shema* and *Kadesh* since they would constitute reading Torah which is prohibited at this time. (M.B. 5)

Siman 555 Seif 2:

Some have the custom to sleep on the ground the night of Tisha B'Av and place a stone beneath their head. One should experience distress when sleeping the night of Tisha B'Av, e.g., if one is accustomed to sleep with two pillows he should sleep with one. Some place a stone beneath their head as a commemoration of the *pasuk* ויקח מאבני המקום where he saw the future destruction. Pregnant women who cannot handle the distress are not obligated to follow any of these practices. One should diminish his honor and pleasure to the degree possible on Tisha B'Av.

- ❖ A weak person is not obligated to be stringent about these matters and should sleep on a bed. (M.B. 6)
- ❖ It is prohibited to smoke on the 4 fasts and certainly on Tisha B'Av. Some authorities are lenient and one who is addicted and feels the urge to smoke may be lenient after midday in his house. (M.B. 8)

Siman 556 Seif 1:

When the night of Tisha B'Av falls after Shabbos, upon seeing the light of a candle one should recite *ברוך מאורי האש* but one does not recite the *beracha* on spices. After Tisha B'Av one recites *Havdalah* with a cup of wine but does not recite the *beracha* on the candle or the spices.

- ❖ One recites the *beracha* on light before the reading of Eicha. If one forgot, the *beracha* may be recited later

Halacha Highlight

Wearing a *talis koton* on Tisha B'Av

Shulchan Aruch Siman 555 Seif 1

ולא טלית

And not a *talis*

Shulchan Aruch (סי' תקנ"ה סעי' א') relates that the custom is to refrain from wearing *talis* and *tefillin* on the morning of Tisha B'Av. In the morning one puts on his *talis koton* beneath his garment without reciting the *beracha*, and at *mincha* we put on our *talis* and *tefillin* and recite their respective *berachos*. Mishnah Berurah (סק"א) points to a Midrash as the source for this custom. Tur in the name of Maharam MiRottenburg explains that wearing a *talis koton* under our garment is seen as a compromise. On the one hand we do not wish to deviate from the practice of not wearing a *talis* on Tisha B'Av, but on the other hand we do not wish to be without *tzitzis*. Therefore, to accommodate these two interests we wear our *talis koton* beneath our clothing. Sefer Toras HaMoadim (סק"א) relates that Chazon Ish and the Steipler wore their *talis koton* on their garments the same as they did the rest of the year. Rav Chaim Kanievski (שם) explained that since they normally wore a jacket, which covered their *talis koton*, they did not feel the need to cover their *talis koton* upon removing their jacket.

Some *Poskim* infer from Shulchan Aruch's wording that since the *talis koton* should be worn beneath one's garments, that indicates that one should conceal his *tzitzis* on the morning of Tisha B'Av. This is the basis for the custom to refrain from holding one's *tzitzis* during the recitation of *shema* and they would not be kissed as well (פסקי תשובות אות ב' וספר קרא עלי מועד [תשס"ו] פ"ח הע' ל"ד). Rav Chaim Kanievski (קרא עלי מועד שם) however, writes that it seems logical that it is permitted to hold one's *tzitzis* at those times, and Nitai Gavriel (פני"ח סעי' כ"ב) also cites authorities who maintain that it is permitted.

that night since the obligation is ongoing. (M.B. 1)

- ❖ On the night of Tisha B'Av one recites *Havdalah* in *davening* but if one forgot he is not required to go back since he will recite *Havdalah* on wine after Tisha B'Av. Women who don't *daven* should be reminded to declare *ברוך המבדיל וכו'* before performing *melacha*. (M.B. 2)
- ❖ Even if one forgot to add *Havdalah* after *Shabbos* there is no requirement to add it after Tisha B'Av since the time passed and it will be recited on a cup of wine. Maharil indicates that after Tisha B'Av one recites *Havdalah* on wine and does not imply that the wine should be given to a child. (M.B. 3)