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Digest
Mishna Berura
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סימן תקנ"ז סעיף א'

Halacha Highlight

Reciting נחם during *birkas hamazon*

Rema Siman 557 Seif 1

שאין אומרים נחם רק בתפלת מנחה של תשעה באב

Nachem is recited only during *mincha* on Tisha B'Av

Shulchan Aruch and Rema disagree regarding the recitation of נחם ה' א-לקינו on Tisha B'Av. According to Shulchan Aruch, it is recited in each *shemone esrei* whereas Rema relates that the custom is to recite it only during *mincha*. The reason is that the *bais hamikdash* was lit on fire at that time and thus we *daven* at that time for consolation. Rema then adds that one who eats on Tisha B'Av should recite נחם when he recites *birkas hamazon* and Mishnah Berurah (סק"ה) explains that it is recited in the *beracha* of בונה ירושלים. Since Rema did not qualify his ruling, it seems that it should be added each time one recites *birkas hamazon*, even when one eats on the night or morning of Tisha B'Av. Mishnah Berurah wonders why for *davening* it is only recited during *mincha* and yet for *birkas hamazon* it is recited any time one eats. He answers that in contrast to *shemone esrei*, for *birkas hamazon* there is no specific custom restricting its recitation and thus it is recited at every meal.

Mishnah Berurah (שם) notes that there are authorities who question Rema's assertion that נחם is added to *birkas hamazon,* and amongst them is the Vilna Gaon who maintains that the paragraph was only added to *davening* but not to *birkas hamazon*. Kaf HaChaim (אות י"א) rules that since there is a disagreement whether it should be recited and according to all opinions if it is not recited one does not go back to recite it, one should adopt a שב ואל תעשה—passive—approach and it should be recited in the הרחמן section. Teshuvas Divrei Yatziv (או"ח סי' רמ"ד) offers an interesting reason why it should be added to *birkas hamazon*. Shulchan Aruch (סי' תקנ"ד סע' כ"ה) ruled that one who eats or drinks on Tisha B'Av will not see its consolation, therefore, one who is forced to eat should recite נחם in *birkas hamazon* to demonstrate that although he must eat, he still mourns Yerushalayim so that he should merit to see its consolation.

Overview

Siman 557 Seif 1:

On Tisha B'Av we add the paragraph נחם ה' א-לקינו to the *beracha* of בונה ירושלים and if one did not recite either paragraph he does not go back. The common custom is that we only recite נחם during *mincha* of Tisha B'Av since that was the time that the *bais hamikdash* was lit on fire and thus we ask for consolation at that time. Someone who eats on Tisha B'Av should recite נחם in *birkas hamazon*.

- Shulchan Aruch's wording implies that it should be recited in every prayer and that is the custom in Yerushalayim but in our country we follow Rema's position. (M.B. 1)
- If one forgot to recite it, it may be added to the *beracha* of *avodah* before the words ותחזינה עינינו but does not conclude with the words ברוך מנחם ציון. (M.B. 2)
- Shulchan Aruch refers to the individual but the *shaliach tzibbur* adds it as an independent *beracha* between גואל and רופא. (M.B. 3)
- On days that there is no *korban mussaf* if one did not mention the event of the day he is not required to go back. (M.B. 4)
- Although it is only mentioned in *davening* during *mincha*, during *birkas hamazon* since there is no alternative custom it is recited. Some authorities question the practice of reciting it and all agree that if it was forgotten it is not recited. (M.B. 5)