

Rabbinical Alliance / איגוד הרבנים

When Tish'a b'Av occurs on Sunday

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This year, since the ninth of Av falls on Sunday, we will experience a number of changes from the usual Tish'a b'Av routine. These include differences in the Erev Tish'a b'Av observances as well as changes on Motzoei Shabbos and Sunday night.

First, on Erev Tish'a b'Av, which coincides with Shabbos, since it is forbidden to display signs of mourning on Shabbos, there is no Seudah Ha'mafsek, the "separating meal" that is restricted to one cooked item. Instead, we eat a full Shalosh Seudos.

Second, on Motzoei Shabbos, we do not make Havdalah, due to the fast. Changes in davening appear as well, as described below. Finally, on Sunday night, we do recite Havdalah; both men and women are required to hear Havdalah prior to breaking their fast.

Shabbos Chazon

On Friday night, the Minhag is to sing the first six stanzas of Lecha Dodi to the tune of "Eli Tzion." On Shabbos morning, when leining Parshas Devorim, we recite the verse (1:12) of Moshe Rabbeinu's lamentation - איכה אשא לבדי - "How can I bear alone your burdens, troubles, and conflicts," to the tune of Eichah. Similarly, most of the Haftorah is said to the tune of Eichah. We do say Av Harachamim this week, which was instituted to commemorate the Jewish victims of the Crusades, and is therefore appropriate for Tish'a b'Av. At Mincha, though, we do not say Tzidkas'cha.

Torah Learning on Shabbos

One can learn Torah up until Chatzos – midday – on Shabbos (in New York, 1:02 pm); regarding after Chatzos, there is a difference of opinion. The Ram" a holds that the usual prohibition against learning on Erev Tish'a b'av still applies; the Ta"z and Maharsh

disagree, because that would represent Aveilus on Shabbos. According to all opinions, though, one may fulfill the mitzvah of reading the Parshah twice in Hebrew and once in Targum. Additionally, one may learn those matters that are permitted to be learned on Tishah B'Av, namely, the Gemara regarding the Churban and Halachos pertaining to the fast. One who learns Daf Yomi and is concerned that he may fall two blatt behind, because on Tish'a b'Av itself he cannot learn the Daf, may learn it this Shabbos. When it comes to Pirkei Avos, we follow the Rama's opinion and do not recite it this week.

Seudos Shabbos

Meat and wine are permitted for all three meals; additionally, we sing all the Zemiros. Regarding Shalosh Seudos, the Gemara (*Ta'anis 29b*) states that when Erev Tish'a b'Av falls on Shabbos, one may "eat and drink as much as needed and place on his table as much [food] as Shlomo during his kingdom!" This demonstration of Oneg Shabbos stands in contrast to the highly limited Seudah Ha'mafsekes that serves as the last meal before the fast in other years.

Mincha should be scheduled no later than 6:00 pm. This gives sufficient time to complete Shalosh Seudos before Shki'ah – sundown – at 8:24 pm (NY time). All eating (and Mayim Acharonim!) must end at Shki'ah; at that point, the prohibitions against eating, drinking, and washing take effect. Outward displays of Aveilus, though, namely, taking off the shoes and sitting on the floor, do not begin and indeed are not permitted until Shabbos ends with full darkness at Tzeis Ha'kochavim (9:14 pm NY time).

After Sundown

It is still permitted to wear shoes and sit on chairs after sundown. At 9:14 pm, which marks the end of Shabbos, say "Boruch hamavdil bein kodesh le'chol." At this point we remove our shoes, put on sneakers, and proceed to shul for Maariv and Eichah. Once in shul, we sit on the ground; the prohibition to sit on a chair will continue until noon on Sunday.

In shul, some of the lights will be lowered, based upon the verse in Eichah (3:6) "He placed me in darkness." In addition, the Paroches of the Aron Hakodesh will be pushed aside.

After Maariv, just prior to Eichah, we will recite the Bracha of בּוֹרֵא מְאֹרֵי הָאֵשׁ in shul, to the light of a flame. The Bracha on the spices, though, is not said, because its purpose is to restore the soul at the departure of Shabbos, and on Tish'a b'Av rather than restore the soul we sit in mourning (*Poskim*).

After Eichah and several Kinos, we continue with ואתה קדוש. We omit ויהי נועם as well as ויתן לך. Also, although we recite the full Kaddish after Shemoneh Esrei, after ואתה קדוש the Chazan says Kaddish without תתקבל (*Mishne Berura 559:4*).

Tishah B'Av Day

- Men do not put on their Tallis and Tefillin for Shacharis, but instead put them on in the afternoon for Mincha.
- We omit תחנון and למנצה.
- We recite Kinos until shortly before noon.
- We are not permitted to study Torah except for passages that relate to the Churban, to fasting, or to Aveilus.
- We do not extend greetings to others.
- We do not sit on a chair until after the Kinos (approx. noon).
- We do not work until after Chatzos (approx. 1:00 PM).
- When one does need to wash hands, such as after going to the restroom, one washes just until the knuckles.

Sunday Night after the Fast

[The fast ends at 9:09 pm NY time.] When reciting Havdalah on Sunday night, we use neither the spices nor the Havdalah candle. We say only the short form of Havdalah, without any of the introductory Pesukim, namely, the Berachah on wine, followed by the Berachah of “המבדיל בין קודש לחול”.

Women, though obligated in Havdalah, should listen to a man reciting it, because there is in fact an opinion that exempts women from Havdalah. If no man is available, a woman should say it herself (*Shulchan Aruch OC 296:8*).

Monday: The “Tenth Day” of the Nine Days

The Bavli (*Taanis 29a*), based on verses in Yirmiah, recounts: “On the seventh [of Av] the enemy entered the Sanctuary; they ate and celebrated there the 7th, the 8th and the 9th. Toward evening [of the 9th] they lit the fire, and it burned continuously through the entire day [of the 10th].” For this reason, we extend the Aveilus practices of the Nine Days into the tenth of Av. Based on the Yerushalmi, the Ram”a (*OC 558:1*) says that we do so only until Chatzos – midday – of the tenth, which corresponds to 1:02 pm on Monday.

Thus, one may not consume meat or wine until Chatzos on Monday, with the exception of Havdalah Sunday night. Additionally, no laundry may be done after Tish'a b'Av until Monday Chatzos, nor bathing, taking haircuts, or listening to music.

As we now slowly, painfully emerge from the Corona pandemic, it has become increasingly clear that our Golus mirrors our distance from Hashem. When all of Am Yisrael realizes that it is not mankind who runs the affairs of the world, warms the globe, or cures its illnesses, but rather that Hashem does so, then we will see ourselves on the path to redemption. May this Tish'a b'Av transform into a day of rejoicing, with the arrival of Moshiach, amein.

כל המתאבל על ירושלים זוכה ורואה בשמחתה