יט. מי ששותה אחר הסעודה המפסקת הרבה מים שלא לצמאו, כדי שלא יצמא בט' באב, כמצות הרופאים לעשות כן לפני הצום, אין לו לברך על המים, שכל שלא שותה מים לצמאו אינו מברך. ואלה שנהגו לברך, עליהם לבטל מנהגם, דספק ברכות להקל. [חזו"ע עמ' רעג בהערה]

שאר דיני סעודה המפסקת

כ. המנהג לסעוד סעודה המפסקת כשהם יושבים על הארץ, אלא שיניח תחתיו בגד, או שטיח, או שמיכה, להפסיק בינו לבין הקרקע. [חזו"ע עמ' רעג. הליכו"ע ח"ב עמ' קנב] וקרקע המרוצפת באבנים או בנסרים,

Drinking water after the meal

19) After completing the final meal before the fast, if someone is not thirsty but he wishes to drink a volume of water so that he will not feel thirsty during the fast, as is recommended by the doctors, he must not recite any blessing over drinking the water. Whenever someone drinks plain water while he is not thirsty, he must not recite the blessing of *shehakol nihya bidvaro* before drinking or the blessing of *bore nefashot* afterward. Anyone who is accustomed to recite the blessings in these circumstances must cease his practice. We must follow the principle of *safek berakhot lehakel*.

Day 34

Procedure for the Final Meal

Sitting on the ground

20) The custom is to eat the final meal before the fast of Tish'a Be'Av while sitting on the ground.[163] One should not sit directly on the ground, however. Instead, one should sit on a carpet, blanket or a cloth.[164] It is permissible to sit directly on a tiled or wooden

are a cooked item anyway, since they have been roasted previously. Roasting definitely makes the coffee into a cooked item and it is for this very reason that it is permissible to pour boiling water onto coffee grinds on Shabbat. See *Yalkut Yosef Shabbat*, *Siman* 318c:78. If so, the coffee should be considered a cooked food regarding the halakha of the final meal before the fast as well. Nevertheless, the halakha remains the same and it is permissible for all the reasons listed here. **(Rabbi Y.B.)**

163. The *Terumat Hadeshen* (Vol. I, #151) explained that "we do not sit on the ground as an expression of mourning but rather to make this meal as humble as possible. The grandeur of a meal is measured by how one sits, as we find that we must eat and drink while reclining on our seats during the Pesah Seder. Nowadays, it is normal to eat while seated upright and not while reclining. The only way that we can demonstrate the lowliness of this final meal is by sitting on the ground to eat it." All this is cited in *Bet Yosef*. **(Rabbi Y.B.)**

164. Harav HIDA (*Birke Yosef* 552:8), citing the *Sha'ar Arye*, explained that according to the Kabbala it is necessary to have something separating between one's body and the ground even though one is wearing clothes. One should sit on a garment other than those that one is wearing. Harav Hayim Palachi wrote likewise in *Mo'ed Lekhol Hai* (#10:35).

Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 274) cited the responsa *Mishnat Avraham* (*O.H.* #4) in the name of the *Hesed Le'Avraham* who wrote that this rule applies in countries other than the Land of Yisrael. In those countries the soil itself is impure and *tame*, since it is infected with the filth of the serpent. In the Land of Yisrael, however, the soil is sacred as the verse says, "Your servants desire its stones and they grace its soil." The Kabbalists warned that one should never go barefoot, even on Tish'a Be'Av, and yet we find that King David himself went barefoot in the Land of Yisrael, as the verse says (*Shemuel II* 15:30), "David climbed the slope of the olive trees while he was barefoot."

Nevertheless, it is very uncommon for people to sit directly on the ground on Tish'a Be'Av even in the Land of Yisrael. **(Rabbi Y.B.)**

מותר לשבת עליה אף בלא שיתן דבר המפסיק בינו לבין הקרקע. [הליכו"ע שם. חזו"ע עמ' רעד בהערה]. ומכל מקום היכא דאפשר טוב להפסיק בבגד. [ילקו"י עמ' תקפב]

כא. זקן חלש מותר לו לתת כר תחתיו. [חזו"ע עמ' רעג]. וכן יכול להקל בספסל נמוך שאין בגבהו ג' טפחים. [ראה חזו"ע עמ' רעד בהערה, וילקו"י עמ' תקפב]

כב. אף הנשים צריכות לשבת על גבי קרקע בסעודה המפסקת, והיינו בהפסק בגד כנ"ל, או על גבי קרקע מרוצפת. [הליכו"ע שם ובהערה בעמ' קנג]

כג. לכתחלה יזהרו שלא ישבו שלשה לאכול ביחד, פן יתחייבו בזימון בסעודה זו, ומכל מקום בדיעבד שאכלו שלשה ביחד, יזמנו. [חזו"ע עמ' עדר]

כד. אם אוכל קודם חצות היום, אפילו דעתו שלא לאכול עוד, אין צריך ליזהר בכל הדברים הנ"ל, ומותר לאכול ב' תבשילין, ולישב על כסא כהרגלו, ולישב ג' יחד. וכן אם אוכל אחר חצות היום ודעתו לאכול אחריה סעודת קבע, אין צריך ליזהר, כאמור. [ראה ש"ע סימן תקנב סעיף ט].

floor without any cloth separating him from the floor. Even so, it is best to use some separation.[165]

If it is difficult to sit down on the ground

21) If someone is old and weak and it is difficult for him to sit on the floor, he may sit on a pillow on the floor or on a seat that is less than three *tefahim* above the floor.

Women sitting on the ground

22) Women must sit on the ground to eat the final meal before the fast of Tish'a Be'Av just as men do. They also must place a cloth on the ground on which to sit unless they choose to sit on a tiled floor.

Not to eat in groups

23) It is best that three men avoid sitting together to eat the final meal before the fast so that they will not become obligated to recite *Birkat Hamazon* with a *zimun*.[166] If three men did sit together, they should perform the *zimun*.

Eating meal before midday

24) [167]All the rules and restrictions regarding the final meal before the fast do not apply if that meal is eaten earlier than midday. One may eat several cooked foods and sit on a chair as usual. Likewise, three people may sit to eat together. Furthermore, even if one

165. The responsa *Moshe Ha'ish* (*O.H.* #24) wrote that the Kabbalists prohibited sitting on the ground only, but not sitting on a tiled or wooden floor. The *Kaf Hahayim* Sofer (552:39) wrote likewise. Maran the Rishon Letziyon (*Hazon Ovadya* page 274; *Halikhot Olam* Vol. II, page 153) concurred with this leniency even though it disagrees with responsa *Divre Malki'el* (Vol. VI, #9) and responsa *Mahaze Avraham* (Vol. I, #125). The *Yalkut Yosef Mo'adim* (page 582) wrote that it is best to place some cloth on the floor on which to sit in any case. Apparently, this is in deference to those who are stringent in this matter, but strictly speaking it is not necessary.

166. The *Hagahot Maimoniyot*, in the name of Rav Sherira Gaon, explained that we avoid sitting together to fulfill the verse (*Ekha* 3:28), "He sits alone and is silent." This is cited in *Bet Yosef*.

167. This halakha was composed by Rabbi Yisrael Bitan. The *Shulhan Arukh* (552:6) wrote, "Whoever is capable of it should eat nothing more than dry bread with salt and a pitcher of water." The *Birke Yosef* (552:9)

ולפי זה אחר חצות היום, יוכל לעשות סעודה בכמה תבשילין, לפני שעושה סעודה מפסקת, אלא שיש להקדים סעודה זו בשעתיים שלש לפני הסעודה המפסקת, כדי שלא יאכל סעודה מפסקת באכילה גסה, וכן שלא לבוא לידי חשש ברכה שאינה צריכה, אם יסמיך הסעודות זו לזו. [אור לציון ח"ג עמ' רנד]

דין הסעודות בשבת כשהתענית ביום ראשון

כה. תשעה באב שחל בשבת, ונדחה לאחר השבת, או שחל באחד בשבת, אוכלים בשר ושותים יין בסעודה המפסקת, ומעלה על שלחנו כסעודת שלמה המלך בשעת מלכותו. ואינו רשאי להמנע מאכילת בשר ושתיית יין מפני האבל. וצריך להפסיק סעודתו כמה דקות קודם שקיעת החמה. [חזו"ע עמ' רסג]. וראה לעיל סימן תקנ"א הלכה ע"ו. ולקמן סימן תקנ"ג הלכה ב'.

eats a meal after midday but he plans to eat yet another meal later on, there are no restrictions on the earlier meal.

Therefore, one may sit to enjoy a large meal with several cooked foods in the early afternoon of 8 Av and later on have the final meal before the fast. If one does this, one should eat the later meal no sooner than two hours after the earlier meal so that one will have some appetite to eat the final meal and also to avoid the problem of reciting blessings that could have been avoided.

Day 35

The Final Meal When the Fast Is on Sunday

When final meal is on Shabbat

25) On those years when 9 Av is Shabbat and the fast is postponed till after Shabbat, or when Tish'a Be'Av is Sunday, it is permissible to eat meat and drink wine even during the final meal before the fast. In the Talmud's terms, one may serve a meal as gala as a banquet hosted by King Shelomo at the height of his greatness.[168] It is forbidden to refrain from eating meat or drinking wine as an expression of mourning. It is necessary to cease eating only a minute or two before sunset.[169] See above, *Siman* 551:76, and below, *Siman* 553:2.

commented that one should nevertheless make sure that one eats and drinks well enough to be able to withstand the fast. This is cited in the *Mishna Berura* (552:9). The *Seder Hayom* (order of Tish'a Be'Av) wrote likewise that it all depends on the individual's capabilities. This is cited by Harav Avraham Azulai in his glosses on the *Levush*.

The *Bet Yosef* cites the Talmud Yerushalmi testifying that when Rav sat to eat his final meal, he would dip his bread in ashes and declare, "This is the meal of Tish'a Be'Av," fulfilling the verse (*Ekha* 3:16), "He shatters my teeth with gravel."

168. Harav Yitzhak Hutner (*Kovetz Hamo'adim*, page 589) pointed out that the Talmud (*Bava Metzia* 86b) teaches that Avraham Avinu's meals were even more sumptuous than those of King Shelomo. Even so, this does not mean that there is any limit to what can be served on the final meal before the fast when it is Shabbat. Rav Hutner explained that although Avraham Avinu served more food than King Shelomo, the pomp and regality of King Shelomo's banquet were greater. When the final meal before the fast is eaten on a weekday, the Talmud teaches that one must minimize the honor of the meal's setting, stating (*Ta'anit* 30a): If one is accustomed to eat one's meals with ten people, one should eat this meal with five people. Therefore, when it occurs on Shabbat one may honor the meal as much as one wishes.

169. This halakha applies every year, whether the final meal is being eaten on a weekday or on Shabbat. The Rama (522:10) mentions this specifically regarding Shabbat, since someone might mistakenly think that he could continue his Shabbat meal into the night as he does on every other Shabbat. See *Hazon Ovadya*, page 266.