

בס"ד. שלהי תמוז ה'תשפ"ב

To the families of *Anas* of the community at the EU - Brussels
And the members of the virtual community at sichos.online

Reminders for the month of *Menachem Av* and *Tisha Beav Nidche/Shabbos* 5782

Please display on the refrigerator etc. where it can be in clear view.

May not be posted on any website, distributed, or shared on WhatsApp groups etc. without prior consent from the author.

* Experience has shown that it is best if both husband and wife (and children...) review this each day thoroughly so that miscommunications and last-minute panics can be avoided

* All the sources are in the Hebrew section of the Reminders.

* **Important note:** It has been stressed many times that these are merely “Reminders” to be able to see things “at a glance” and they are **not** a compilation of *Halocho*.

* Since there several *Halochois* that require elaboration, the format of the “Reminders” has been kept, and the additional details are included at the end of this document, in the “Laws and Customs” by Rabbi Lesches, with his permission which include the *Halochois* of:

Erev Shabbos and Shabbos Chazon; Shabbos after midday; Seudah Hamafsekes; Tishah Beav Evening (Motzoei Shabbos); Learning on Tisha Beav; Laws of Tisha Beav; Who must fast?; Tisha Beav Morning; Tisha Beav afternoon; Mincha; Conclusion of Fast; 15th Av/Shabbos Nachamu.

Also, below on page 9 you will find the “times” for *Chatzos*, *Shkia*, *Tzeis* etc. for the **NY area only**.

May these days, and *Tisha Beav “Nidche”* (pushed off because of *Shabbos*), quickly turn into days of joy, with the revelation of *Moshiach Tzidkeinu* immediately!

Rabbi Levi Yitzchok Garelik
Rabbigarelik@sichos.online

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Throughout the 9 days

- ***Siyum*:** It is customary to hear and take part in a ‘*Siyum Maseches*’ (completion of a tractate of the *Gemoro*) each day of the nine days (and also continue until 15th of *Menachem Av*) even on the radio etc. – (but we do not eat meat afterwards). On page 8 below there is a schedule of the *Siyumim* that will be said on the radio in the NY area arranged by NCFJE. We give *Tzedoko* during the *Siyum*. [I will be making the *Siyum* בעז"ה on Wednesday (Vov *Menachem Av*) evening at 7:00 PM].
- ***Torah, Tzedakah*:** We add in the learning of *Torah* and giving *Tzedokoh* based on the *Possuk* ציון במשפט תפדה ושבי' בצדקה.
- ***Hilchois Beis Habechira*:** There are eight chapters in the laws of the *Bais Hamikdosh* of the *Rambam* (*Hilchois Beis Habechira*). Every day we learn (at least) one chapter. There is a beautiful website that explains everything about the *Beis Hamikdosh*. <http://beishamikdashacademy.com/>
- ***Shehecheyonu*:** We do not recite the blessing of *Shehecheyonu*, even on *Shabbos* (except at a *Pidyon Haben* or at the birth of a baby girl).
- ***Bris Mila and Pidyon Haben*:** If there is a *Bris* or *Pidyon Haben*, we do eat meat and drink wine.

- **Tish'a B'av shoes:** If one does not have shoes for *Tish'a B'Av*, it is permissible to buy them during the nine days.
- **Pregnant or nursing women** who find it hard to fast should consult (a doctor, and then) the *Rov* especially those who are high risk. ***Please do not wait until the last minute!***
- A woman who gave birth within the last 30 days, does not need to fast.
- **Kidush Levono:** It is not recited until *Motzoei Tish'a Be'Av*.
- For all other *Halochois* regarding the “nine days” please refer to the “Laws and Customs” at the end of this document.

Tuesday - 5 Menachem Av – Yohrzeit of the Ariza”l

- It is an auspicious day to devote to disseminating the wellsprings of *Chassidus*.

Friday, Erev Shabbos Chazon

- **Toiameho Chayim Zochu:** When preparing the food for *Shabbos*, it is permissible to **taste** the *fleishig* foods to see if they taste good provided that it is expelled without swallowing. We do not partake of the (*fleishig*) food like every Friday to fulfill *טועמי' חיים זכו*.
- **Cutting nails:** One may cut his nails today *Lekovod Shabbos*.
- **Children:** May have chicken in their dinner before *Shabbos*.
- **שנים מקרא ואחד תרגום:** As usual.
- **Mikva:** The *Minhag* of *Chassidim* is to go to the *Mikva* on *Erev Shabbos Chazon* like every *Erev Shabbos*.
- **Shabbos clothing:** In honor of *Shabbos* we wear *Shabbos* clothing as usual.
- Before *Shabbos*, we bring the *Tish'a Beav* shoes and the *Kinos* to *Shul*. If one forgot – see below in the “*Motzoei Shabbos*” section.
- **Hadlokas Haneiros** is like every *Erev Shabbos*.

Shabbos Chazon

* **The famous Moshol (parable):** It is a *mitzvah* to publicize, especially in the name of the one who said it, the famous *Moshol* of *R' Levi Yitzchak of Berditchev* about **Shabbos Chazon**, with the father and son and the three suits. See *Likutei Sichos Shabbos Chazon* – Volumes *Beis, Tes, Chof Tes, Lamed Tes* etc.

Here is the *Moshol*:

“A father once prepared a beautiful suit of clothes for his son. But the child neglected his father’s gift, and soon the suit was in shreds. The father gave the child a second suit of clothes; this one, too, was ruined by the child’s carelessness. So, the father made a third suit. This time, however, he withholds it from his son. Every once in a while, on special and opportune times, he shows the suit to the child, explaining that when the child learns to appreciate and properly care for the gift, it will be given to him. This causes the child to improve his behavior, until it gradually becomes second nature to him—at which time he will be worthy of his father’s gift.

On the “Shabbat of Vision,” says Rabbi Levi Yitzchak, each and every one of us is granted a vision of the third and final Temple—a vision that, to paraphrase the Talmud, “though we do not ourselves see, our souls see.” This vision evokes a profound response in us, even if we are not consciously aware of the cause of our sudden inspiration”. (Chabad.org).

* **Those who accept Shabbos early:** may eat meat in the *Seudas Shabbos*.

Shabbos day in the morning

* **Mikva:** *Minhag* of *Chassidim* is to go to the *Mikva* on *Shabbos Chazon* in the morning like every *Shabbos* morning.

* **Learning Chitas, Rambam etc.:** Before *Davening*, we learn the *Chumash* and *Tanya* of *Chitas*, and the daily *Rambam* (and שנים מקרא וא' תרגום) as they should be done before *Chatzos* (midday). If one didn't manage, there are opinions that say that they may be done until the *Shkia* (sunset).

* **Krias Hatorah** is read as usual, i.e. the *Aliya* of *Sheni* begins as regular from "*Eicho eso levadi*". I heard this from my wife's grandfather, R' Mordechai Shusterman who was the *Baal Kriah* in 770 and this is how he actually *Lained* in the Rebbe's *Shul*. (See the details in his *Sefer*, page 138).

* **Ov Horachamim:** is recited.

* **Tehillim** is said after davening as usual.

* **Mishnayos for mourners:** As usual.

* **Siyum:** If it's after *Chatzos*, preferably a *Siyum* should be made on any of the *Masechtos* that are permitted to be learned on *Tish'a B'av* (*Moed Koton*, *Smochois*).

Shabbos after Chatzos (midday) (for the times in NY area see page 9 below)

* After *Chatzos* it is customary to learn things related to *Tish'a B'av*, and *Chassidus*. There are quite a number of *sichos*, *maamorim* and *farbregens* from *Tish'a B'av* that occurred on *Shabbos* – [5741, 5748, 5751 and more].

Mincha

* **Scheduled earlier:** *Mincha* should be scheduled earlier than usual, to give enough time to eat the *Seudah* (*Hamafsekes*) and finish **before the Shkiah** (sundown). See details below in *Seudah* (*Hamafsekes*).

* **Tzidkoscho:** is not recited.

* **Mishnayos for mourners:** As usual.

* **Pirkei Avos:** (seemingly) we do not say *Pirkei Avos*.

Seudah (*Hamafsekes*):

- Plan ahead:** Plan ahead to begin the last meal early enough to be finished **before Shkiah** as we are permitted to eat only **until Shkiah (sundown)** (for the times in NY area see page 9 below). [You may eat in this *Seudah* in abundance like the *Seudah* of *Shlomo Hamelech!* but] It is forbidden to eat or drink after *Shkiah*.
- Especially those who want to make a *Mezuman* on a *kos* must be finished *Bentching* before **Shkiah** so they can drink the wine before *Shkiah*.
- We do not eat eggs and ashes etc. in the *Seudo Hamafsekes* (we do that only when *Tisha Beav* occurs in the weekdays).

Shabbos after Shkiah - changing shoes or washing hands:

- It is not permitted to prepare the shoes for *Tish'a B'av*, (or *kinos*) or bring them to *shul* - until *Shabbos* is over and "*Boruch Hamavdil*" is recited (see below).
- After using the washroom, the hands are washed only until the knuckles (like on *Yom Kippur*).

Motzoei Shabbos (before going to Shul) (for the times in NY area see page 9 below)

The Rebbe would come down to *Daven Maariv* wearing *Tish'a B'av* shoes and *Shabbos* clothing. Therefore:

* *Maariv* is davened a bit later so that everyone has enough time to do the following:

- The *Minhag* is that as soon as *Shabbos* is over, **all** members of the family say:
ברוך המבדיל בין קודש לחול, (Boruch Hamavdil Bein Koidesh Lechol).
- Then everyone is allowed and able to change into their *Tisha Beav* shoes (wash their hands till the knuckles as they touched their shoes), prepare the *Kinos* etc. but we **do not** remove our *Shabbos* clothing.
- Havdala candle:**
 - The *Havdolo* candle is lit and the father says the *Brocho* of *Borei Meoirei Hoaish* for the whole household. The men view their fingernails at the light of the candle, as usual.

- b. If there is no man in the house, the women that remain at home, (after they have *davened Maariv* or said *קודש לחול בין קודש המבדיל*), should *bentch* *האש מאורי* (but do not view their nails towards the candles). The rest of *Havdolo* is recited Sunday night.
- c. The *Besomim* is not used this *Motzoei Shabbos*.
- d. The men who live on their own etc. may do the *האש מאורי* in *Shul* after the *Amidah* (see below in *Maariv*).

* **Low stools:** From this point until tomorrow after *Chatzos* (midday), we sit on low stools. (Elderly people, pregnant women etc. who find it difficult to sit on a low stool, do not have to).

* **Washing dishes:** The custom is that the dishes used on *Shabbos* we wait (at least) till after *Chatzos* on Sunday afternoon to wash them.

Motzoei Shabbos In Shul (Maariv etc.) (for the times in NY area see page 9 below).

* After saying *קודש לחול בין קודש המבדיל*, the *Paroches* of the *Aron Kodesh*, the *Mapo* of the *Shulchon Hakria* and from the *shtender* of the *Chazan* (and the *Rov*) are removed; the lights are dimmed; etc.

a. *Aveilim* should prepare the third chapter of **Moed Koton** for the *Mishnayos* which are recited after *Shacharis*. They are found below on page 9. b. Light 5 candles at then *Omud* as usual.

* **Ato Chonantanu:** *Ato Chonantanu* is recited in the *Amidah*.

* After the *Amidah*, *Kadish Tiskabel* is recited.

* **Havdolo candle:** After *Shemone Esrei*, (and *Kadish Tiskabel*) a candle is lit and *האש מאורי* is recited (and view the nails towards the candles). The rest of *Havdolo* is recited Sunday night.

* **Eicha:** we sit on low stools and *Eicha* is recited with the following *Kinos*.

* **Vihi Noam:** After *Eicha* and *Kinos* we do not recite *Vihi Noam*.

* **Veato Kodoish:** We recite *Veato Kodosh* and *Kadish* without *Tiskabel* (like *Kadish Yosom*).

* **Oleinu Leshabeach:** Then we recite *Oleinu Leshabeach* and *Kadish*.

* **Mishnayos for Mourners:** Mourners say the *Mishnayos* of the end of *Moed Koton* and *Kadish Derabonon* (they do not recite *Rabbi Chananyo Ben Akashyo* etc.). The *Mishnayos* are printed below on page 9 of this document.

* In 5751 the Rebbe distributed dollars after *Maariv*.

During the Evening

* **A Gutte Voch:** We do not wish each other "*a gutte voch*".

* **Netilas Yodaim** (after using the washroom) is only until the knuckles.

* [**Havdoloh:** anyone who received a *Heter* from the *Rov* that they do not have to fast, should make *Havdala* before eating (without *Besamim*) at night or by day. The details should be discussed with the *Rov*. You may also see in the "Laws and customs" (printed at the end of this document) in the sections of: "*Tisha Beav evening*" and "who must fast?"]

Learning Torah:

* On *Tish'a B'av*, the Rebbe Rasha"b would learn *Midrash Eicha Rabba* and the *Sugya* of '*Rabbi Yochanan*' in *Perek Hanizokin* (in *Masechte Gittin* pages 55-58).

* **Chassidus:** It is permissible to learn *Chassidus* (*Pnimius Hatorah*).

* **Siyum:** A *siyum* should be made on any of the *Masechtos* that are permitted to be learned on *Tish'a B'av* (*Moed Koton*, *Smochois*).

* **Story of the Heiliger Ruzshiner:** it is proper to read the story of the *Heiliger Ruzshiner* printed in *Sefer Haminhogim* on page 48 as follows:

The Tzemach Tzedek, who used to refer to the Rebbe [R. Yisrael] of Ruzhin as "the holy Ruzshiner," once related: "The holy Ruzshiner would not tolerate any "depression" nor even bitterness - with the result that his Chassidim became playful. One Tish'a B'Av they occupied themselves for a while tossing burs at each other. They then decided to climb on to the roof of the Beis Midrash, and to lower a noose over the entrance. Whoever walked in the door could then be lassoed and promptly pulled on to the roof. The prank

succeeded until, sure enough, who should walk in but - their Rebbe, the Ruzshiner. From up there it was hard to tell one hat from another, and only when the Tzaddik was halfway up did they identify him.

When they had lowered him to the ground he exclaimed: 'Master of the Universe! If Your children do not observe Your Yom-Tov, then take it away from them!'

Before going to sleep

* **Sleeping:** It is not our custom to sleep on the floor or to place a stone under the head etc.

[* **Talis Kotton:** Those who say a *Brocho* every morning on their *Talis Kotton* (generally, unmarried men)- they should **not** change into another *Talis Kotton* tonight (as they do every night) so they shouldn't have to go into the question of saying the *Brocho* in the morning.]

* **Krias Shma Sheal Hamita:** We do not recite *Tachanun*.

Sunday morning

* **Netilas Yodaim** only till the knuckles (like on *Yom Kippur*).

* We do not rinse our mouth.

* **Sof Zman Krias Shma:** see local calendar. (for the times in NY area see page 9 below).

* **"שעשה לי כל צרכי"** is not recited until tomorrow.

* **Good morning:** We do not wish each other "good morning", "good day" etc.

* **Talis Kotton:** See above in the "before going to sleep" section.

* **Mikvah:** We do not go to the *Mikvah* this morning.

In Shacharis

1. **Tzedoko** is given before *Shacharis*.
2. **Mishnayos for mourners:** a. *Aveilim* should prepare the third chapter of **Moed Koton** for the *Mishnayos* which are recited after *Shacharis*. They are found below on page 9. b. Light 5 candles at then *Omud* as usual.
3. **Tachanun** is not recited.
4. **Tallis/Tefillin:** We do not put on *Tallis* and *Tefillin*.
5. **Tzitzis:** The *Tzitzis* are not held at any point during *davening* (*Boruch Sheomar, Krias Shma*).
6. מזמור לתודה is recited.
7. In **Chazoras Hashat"z:** The *Chazan:* a. Recites *Aneinu* before *רפאנו* and b. Does **not** recite *Birchas Kohanim*.
(אם שכח עננו: אם נזכר לפני שאמר (ברוך אתה) ה' רופא וכו' חוזר ואומר עננו ורפאנו. אבל אם כבר אמר "ה' רופא" אז אומר עננו בשומע תפילה וחוזר ברוך אתה ה' העונה בעת צרה ושומע תפלה. אם שכח גם שם, אומרה כברכה בפני עצמה אחר שיש שלום – לוח כולל חב"ד).
8. **Krias Hatora:** The cover of the *Bima* is placed and we take out the *Sefer Torah* without the crown and we read the *Torah*. The *Kriah* is in *Parshas Voeschanan* (כי תוליד בנים). The third *aliya* is *Maftir*. Half *Kaddish*. *Hagboho* (the *Magbia* sits on a regular chair). *Haftorah*. *Yehalelu* and return the *Sefer Torah* to the *Aron Kodesh* – (No *Kadish* is recited yet. See #11 below).
9. **Kinos:** We try to finish them before *Chatzos*. (One who didn't manage to finish *Kinos* before *Chatzos* may continue reciting them and finish after *Chatzos* while sitting on a low stool).
10. **Ashrei:** Then *Ashrei* is recited. We do not say למנצח...יענך .
11. **Uvo Letzion:** *Uvo Letzion* is said as follows: First we say "ובא לציון..." until "נאום ה'", then we omit the possuk ועד עולם מעתה ועד עולם and then we continue from ואתה קדוש as regular. Then we recite the whole *Kaddish* without *Tiskabel* – like *Kadish yosom*.
12. We do not recite *Shir Shel Yom* and *Ein Keloikenu* (they will be recited before *Mincha*).
13. **Aleinu** is recited followed by *Kadish*.
14. If there is a mourner he recites the *Mishnayos* like last night after *Maariv* – see above. They are printed below on page 9.
15. **Eicha:** Each person reads *Eicha* to himself. (If one is doing it after *Chatzos* he still sits on a low stool).

Sunday after Chatzos (midday) – (for the times in NY area see page 9 below).

- * It is permissible to sit on a regular chair.
- * **Hilchois Bais Habechira:** May be learned after *Chatzos*.
- * **Daily Rambam:** is learned tonight after the fast is over.
- * **Mivtza Tefillin:** Some go on *Mivtza Tefillin*.

Mincha

Schedule early: Since *Mincha* is considerably longer than usual, as we put on *Tallis* and *Tefillin*, add parts of *Shacharis*, *Krias Hatora* and *Maftir*, *Tefillin* of *Rabenu Tam* etc. - *Mincha* should be scheduled at least an hour before Shkia as you are not allowed to put on *Tefillin* after *Shkia*. (For the times in NY area see page 9 below).

1. [Those who generally recite a *Brocho* on their *Talis Koton* in the morning (and today they didn't), they may now change into another *Talis Koton* and say the *Brocho*].
2. In *Shul*, (if there is only one *Sefer Torah*) before *Mincha*, we roll back the *Sefer Torah* to *Vayechal*.
3. We return the *Paroches* on the *Aron Kodesh*, the covers of the *Bimah*, the cover of the *Shtenders*, the lights are lit as regular etc.
4. **Tzedoko** is given before *Mincha*.
5. **Mishnayos for mourners:** *Aveilim*, should prepare the regular *Mishnayos* for after *Mincha*.
6. **Tallis and Tefillin:** We put on the *Tallis* and *Tefillin* (with a *Brocho* as usual).
7. **Krias Shema:** We say the three paragraphs of **Shema**.
8. **Shir Shel Yom:** Starting from "*Hayom Yom Rishon...*" [and NOT from "*Bais Yakov*" etc.]; Then *Kadish Yosom* is recited.
9. **Ein kelokein** is recited followed by *Kadish Derabonon*.
10. (*Oleinu Leshabeach* is NOT recited as it was already said in the morning).
11. **Tehillim:** Then *Tehillim* is recited (starting with *Prek Chof*) followed by *Kadish Yosom*.
12. **Chitas.** The shiur of *Chumash* and *Tanya* is learned.
13. **Korbonois** and **Ashrei** for *Mincha*. Half *Kadish*.
14. **Krias Hatorah** (*Vayechal*): The third *Aliya* is *Maftir*. After the *Haftoro* is recited the *Chazan* says *Chatzi Kadish* as the *Sefer Torah* is returned to the *Aron Kodesh*.
15. **Amidah:** In the *Amidah* we add:
 - a. In *Boinei Yerushalayim* we add **Nacheim** (Even one who is not fasting says *Nacheim*).
 - b. in *Shomea Tefila* we add **Aneinu**. (One who is not fasting – see "Laws and customs").
 - a. **If one forgot to say Nacheim:** He should say it in *Shema Koleinu* after *Aneinu* (until and including the words *ולכבוד אהי' בתוכה*). If he forgot there, he could say it before *Vesechezeno* (until and including the words *ולכבוד אהי' בתוכה*). If he forgot there, he can say it before *V'al Kulam* (until and including the words *ולכבוד אהי' בתוכה*). If he forgot there, he can say before the second *יהיו לרצון* (until and including the words *ולכבוד אהי' בתוכה*). If he forgot and finished the *Amidah*, he doesn't have to repeat the *Amidah* again.
 - b. **If one forgot to say Aneinu:** he should say it before the second *'Yihyu Lerotzon'*. If he forgot and finished the *Amidah*, he doesn't have to repeat the *Amidah* again.
16. **Chazoras Hashatz:** The *Chazan* adds: a. *Aneinu* after *גואל ישראל* (if forgot – see above in *Shacharis*), b. *Nachem* in *בונה ירושלים* and c. *Birchas Kohanim*.
17. **Aleinu** is recited followed by *Kaddish*.
18. If there is a mourner he recites the *Mishnayos* like all year round.
19. **Rabbeinu Tam's Tefillin** are donned as usual. After "*Vehoyo ki Yeviacho*" we say the "*Shesh Zechiros*".
20. **Ascertain that all of the above is finished before Shkia.**
21. **Tzedoko:** In 5751 the Rebbe distributed the regular "Sunday Brochois/Dollars" after *Mincha*.

Sunday night - Motzoei Tisha Beav (for the times in NY area see page 9 below)

- * In 5751 the Rebbe said a *Sicha* and distributed dollars for *Tzedoko* before *Maariv*.

Maariv:

- * We daven *Maariv* as usual.
- * In 5751 after *Maariv* the Rebbe started singing his Fathers song.

After Maariv:

1. Change to regular shoes.
2. Wash the face.
3. Wash regular *Netilas Yadayim* (like in the mornings) without a *Beracha*.
4. *Havdolo* without *Besomim* nor a candle. *Veyiten Lecha* is not recited. We drink the wine.
5. *Kiddush Levana*.
6. A man that was *Yotze* with the *Havdoloh* in *Shul*, may not recite *Havdoloh* (again) for his family.

[If he wants to make *Havdoloh* for the family he should have in mind not to be *Yotze* with the *Havdoloh* in *Shul*].

*[Women may drink before *Havdolo* - not like on *Motzoei Shabbos* that we do not drink before *Havdolo*].

* At night, we do not eat meat or drink wine (until tomorrow morning), but it is permitted to get haircuts, do laundry, take showers, listen to music etc.

* **Daily Rambam:** We learn the daily *Rambam*.

Siyumim:

* We continue to partake in *Siyumim* until the 15th of *Menachem Av*. See the schedule below on page 8.

Thursday, 14 Menachem Av

* In *Mincha* we do not recite *Tachanun*.

Friday 15 Menachem Av “Tu B’Av”

* We do not recite *Tachanun*.

* The *Gemoroh* says that from the 15th of *Menachem Av* the night becomes longer and we should add in our learning of *Torah*.

Wednesday, 20 Menachem Av – 78th Yohrzait of The Rebbe’s Father הר"ג והרה"ח המקובל וכו' ר' לוי יצחק

Here are links to several *shiurim* and interesting stories about Reb Levi Yitzchok:

<http://theonlinerabbi.com/sichosonline/parsha-ekev-chof-menachem-av/>

<http://theonlinerabbi.com/sichosonline/chof-menachem-av/>

The Rebbe writes in a letter:

...The 20th of *Menachem Av*, the *Yom Hayohrzeit Vehahilula* of my father... On me lies the obligation and great *Zchus* to suggest and request etc. to learn (in a *Farbrengen*) from his *Torah*, and to donate to *Tzedoko* in his memory, as he was “*Moiser Nefesh*” for spreading *Yiddishkeit* amongst the *Yidden* “behind the Iron Curtain”, and because of that he was incarcerated, sentenced to exile and died in exile and is buried there.

זכותו יגן עלינו ועכ"פ – שליט"א.

* * *

May these days quickly turn into days of joy with the revelation of *Moshiach Tzidkeinu* immediately!

Rabbi Levi Yitzchok Garelik

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SIYUMIM SCHEDULE: AV 5782 - 2022

B"H

Friday July 29 – 1st Av 5782

2:30 – 2:45 pm

Rabbi Zalman Moshe Abraham - Tamid
WSNR 620 AM & WVIP 93.5 FM
www.chabad.org/siyum

Motzei Shabbos July 30 - 2nd Av 5782

10:30 – 10:45 pm

Rabbi Avrohom Gerlitzky - Shabbos
WSNR 620 AM & WVIP 93.5 FM
www.chabad.org/siyum

Sunday July 31 - 3rd Av 5782

2:00 – 2:15 pm

Rabbi Yossi Geisinsky - Chagigah
WSNR 620 AM & WVIP 93.5 FM
www.chabad.org/siyum

Monday Aug 1 - 4th Av 5782

7:00 – 7:15 pm

Rabbi Holtzman - Niddah
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Tuesday Aug 2 - 5th Av 5782

7:00 – 7:15 pm

Rabbi Zalman Shneur – Seder Nashim
WSNR 620 AM & WVIP 93.5 FM
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Wednesday Aug 3 - 6th Av 5782

7:00 – 7:15 pm

Rabbi Levi Garelik - Shevias
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Thursday Aug 4 - 7th Av 5782

7:00 – 7:15 pm

Rabbi Shea Werner - Yevamos
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Friday Aug 5 - 8th Av 5782

2:30 – 2:45 pm

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Sunday Aug 7 - 10th Av 5782

2:00 – 2:15 pm

WSNR 620 AM & WVIP 93.5 FM
Rabbi Sholom Lipsker – Moed Katan
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Monday Aug 8 - 11th Av 5782

7:00 – 7:15 pm

WSNR 620 AM & WVIP 93.5 FM
Rabbi Aaron Raskin - Brochos
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Tuesday Aug 9 - 12th Av 5782

7:00 – 7:15 pm

Rabbi Shea Hecht - Tamid
WSNR 620 AM & WVIP 93.5 FM
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Wednesday Aug 10 - 13th Av 5782

7:00 – 7:15 pm

WSNR 620 AM & WVIP 93.5 FM
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Thursday Aug 11 - 14th Av 5782

7:00 – 7:15 pm

Rabbi Shimon Hecht - Megillah
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Friday Aug 12 – 15th Av 5782

2:30 – 2:45 pm

WSNR 620 AM & WVIP 93.5 FM
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בס"ד

מסכת מועד קטן פרק ג

ה. הקובר את מתו שלשה ימים קדם לרגל, בטלה הימנו גזרת שבעה. שמונה, בטלה הימנו גזרת שלשים. מפני שאמרו: השבת עולה, ואינה מפסקת; רגלים מפסיקין, ואינן עולין:

ו. רבי אליעזר אומר: משחרב בית המקדש, עצרת כשבת. רבן גמליאל אומר: ראש השנה ויום הכפורים, כרגלים. וחכמים אומרים, לא כדברי זה ולא כדברי זה: אלא עצרת, כרגלים; ראש השנה ויום הכפורים, כשבת:

ז. אין קורעין, ולא חולצין, ולא מברין, אלא קרוביו של מת. אין מברין אלא על מטה זקופה. ואין מוליכין לבית האבל, לא בטבלא ולא באסקוטלא ולא בקנון, אלא בסלים. ואין אומרים ברפת אבלים במועד; אבל עומדין בשורה ומנחמין, ופותרין את הרבים:

ח. אין מניחין את המטה ברחוב, שלא להרגיל את ההספד; ולא של נשים לעולם, מפני הכבוד. נשים במועד מענות, אבל לא מטפחות. רבי ישמעאל אומר: הסמוכות למטה, מטפחות:

ט. בראשי חדשים, בחנכה ובפורים, מענות ומטפחות; בזה ובזה (אבל) לא מקוננות. נקבר המת, לא מענות ולא מטפחות. איזהו ענוי? שכלן עונות כאחת; קינה, שאחת מדברת וכלן עונות אחריה, שנאמר (ירמיה ט) ולמדנה בנותיכם נהי, ואשה רעותה קינה. אבל לעתיד לבוא הוא אומר (ישעיה כה) "בלע המות לנצח, ומחה ה' אלהים דמעה מעל כל פנים" וגו':

אין אומרים משנת ר' חנניא בן עקשי' אומר וכו'.

ואומרים קדיש דרבנן.

Times for Shabbos Chazon and Tisha Beav Nidche 5782

These times (from Luach Colel Chabad and Chabad.org)

are for **N.Y. area ONLY**:

Shabbos Chazon:

[Candle lighting Erev Shabbos: 7:48 pm]

Sof Zman Krias Shma: 9:27 am

Chatzos (midday): 1:01 pm

Mincha Gedola: 1:37 pm

Shkiah (sundown) and beginning of fast: 8:05 pm

Tzeis Hakochovim (Motzoei Shabbos): 8:51 pm

Sunday 10 Menachem Av (fast day – Nidche):

Sof Zman Krias Shma: 9:27 am

Chatzos (midday): 1:02 pm

Shkiah (sundown): 8:04 pm

Tzeis Hakochovim (Fast ends): 8:35 pm

בהתוועדות שבת מברכים וחדש מנ"א תשל"א דיבר הרבי ע"ד הענין ד"ציון ומשפט תפדה ושביה בצדקה" ועורר ע"ד הוספה בלימוד התורה ונתינה לצדקה במשך ימי ה"תשעה ימים".
הרחיק ש"י עך מודעה לניו יורק טיימס (מטעם מזכירות כ"ק אדמו"ר) על הג"ל וכ"ק הגיה כדלהלן:

FROM THE SECRETARIAT OF THE LUBAVITCHER REBBE

RABBI MENACHEM M. SCHNEERSON

In response to numerous inquiries about the special ^{suggestions} ~~instructions~~ ^{contained in} ~~announced by~~ the Rebbe in his public address on the Sabbath preceding the month of Av, concerning the 'Nine Days' (which commemorate the destruction of the Holy Temple in Jerusalem of old), we publish the following excerpt from his talk:

Referring to the verse 'Zion shall be redeemed with justice and its captives with ^{Tzedaka} ~~righteousness~~' (Isaiah 1:27), which concludes the last Haftarah of the 'Three Weeks,' the Alter Rebbe (Rabbi Schneur Zalman of Liadi, author of the 'Tanya and 'Shulchan Aruch') explains that 'Justice' ^{here} ~~which~~ refers to Torah, and ~~'Righteousness'~~ ^{which} - literally Tzedaka - charity, will hasten the Redemption of the Jewish people.

It is, therefore, proper that during these days, beginning with the first day of Av, the week of Tisha B'Av and particularly the day of ^{the Fast of} Tisha B'Av (this year on Sunday, ~~July~~ August 2), an increase should be made in the amount of time devoted to Torah study and in contributions to charity, ^{added} with an ~~extra~~ dimension of generosity in both.

This applies to every Jew, men and women, young and old.

The Rebbe concluded with the following blessing:

May the ^{increase?} supplement in Torah study and charity hasten the fulfillment of the promise 'Zion shall be redeemed with justice and its captives with ^{Tzedaka} ~~righteousness~~.' This year is particularly auspicious in that the Fast of ultimate Tisha B'Av is deferred from Saturday to Sunday, allowing for its complete deferment and the fulfillment of the prophet's promise that in the immediate ^{future}

future these days will be transformed ~~xxx~~ into joy and happiness, with the coming of our righteous Messiah.

Secretariat of Rabbi Menachem M. Schneerson

770 Eastern Parkway Brooklyn, New York 11213

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FROM THE SECRETARIAT OF THE LUBAVITCHER REBBE RABBI MENACHEM M. SCHNEERSON

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It is, therefore, proper that during these days, beginning with the first day of Av, the week of Tisha B'Av and particularly the day of the Fast of Tisha B'Av (this year on Sunday, August 1), everyone should increase their amount of time devoted to Torah study and their contributions to charity—with an added dimension of generosity in both. This applies to every Jew, men and women, young and old.

The Rebbe concluded with the blessing:

May the increase in Torah study and charity hasten the fulfillment of the promise 'Zion shall be redeemed with justice and its captives with Tzedaka.'

This year is particularly auspicious in that the East of Tisha B'Av is deferred from Saturday to Sunday, giving way for its ultimate complete deferment, and the fulfillment in the immediate future of the prophet's promise that these days will be transformed into joy and happiness, with the coming of our righteous Moshiach.

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עמ"ש כ"ש במענה לשאלות רבות
ע"ד ההוראות שהכריזו כ"ק אדמו"ר
בהתועדות תיקן כ"ק: suggestions
[= הצעות הכללות
(בהתועדות)].

עמ"ש כ"ש בתרגום "בצדקה"
righteousness, תיקן כ"ק: צדקה.

עמ"ש כ"ש ש"ק אדמו"ר הזקן
פירש ש"במשפט הכוונה לתורה,
תיקן כ"ק [שהכוונה] כאן [היא
לתורה].

על מ"ש כ"ש "ביום תשעה באב",
הוסיף כ"ק: יום תענית תב"א.

על מ"ש כ"ש "supplement"
[תוספת בלימוד התורה] תיקן כ"ק:
increase? [הוספה?].



בס"ד Laws & Customs: Tishah B'Av

For the year 5782

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According to Minhag Chabad
All times listed are for Melbourne only
Comments or questions: rabbi@youngyeshiva.com.au

SHABBOS CHAZON

On Friday, one may bathe as usual in honour of *Shabbos*, go to Mikvah, cut one's nails, and use fresh *Shabbos* clothing and tablecloths (that were laundered before the Nine Days). [However, the linens shouldn't be changed.]

If necessary, one may taste the *Fleishig* food when preparing it for *Shabbos*, provided that it is expelled without swallowing. Apart from that, one may not partake of any *Fleishig Shabbos* foods on Friday, even if one is normally accustomed to doing so.

If there won't be enough time after *Shabbos*, one should bring *Tishah B'Av* shoes and *Kinos* to *Shule* before *Shabbos*.

Shabbos clothing is worn as usual, and care is taken not to display any signs of mourning. In fact, one should be even more joyous than usual. Nevertheless, private acts of mourning are observed. Therefore, intimacy for married couples is prohibited – unless it is *Leil Tevilah*. Either way, *Harchakos* do not need to be observed.

One may – and should – eat meat and drink wine on *Shabbos Chazon*.

One may not stroll for pleasure the entire *Shabbos*.

It is a *Mitzvah* to publicize in the name of R' Levi Yitzchok of Berditchev that this *Shabbos* is called "*Chazon*" (vision) because the *Neshomo* is shown a vision of the *Beis Hamikdash*. The purpose of this vision is to arouse a yearning to actually see the *Beis Hamikdash*, and to do all that is necessary to realize this goal.

A *Siyum* is made as per the rest of the Nine Days. If after midday, it should be performed on a topic which may be learned on *Tishah B'Av* (such as the conclusion of *Moied Kotton*).

A *Bris* (including the *Seudah*) should be conducted before *Mincha*.

SHABBOS AFTER MIDDAY

Starting from midday (See local calendar), one learns only those parts of *Torah* which may be learned on *Tishah B'Av* (see section "Learning on *Tishah B'Av*"). *Chitas*, *Rambam* and *Shnayim Mikrah* should be completed before midday. [If one is running late, these may be finished any time before sunset.] Of course, one may learn the *Sichos* and *Maamarim* of those years when the (8th or 9th of Av coincided with *Shabbos* (i.e. 5725, 5731, 5734, 5741, 5748, 5751).

A public *Kiddush* or *Farbrengen* may be conducted as usual. However, words of

Torah should focus on those topics that one may learn and discuss on *Tishah B'Av*.

Mincha is *davened* early enough to leave sufficient time for the *Seudah Hamafsekes*. Ideally, *Krias Hatorah* should not begin prior to *Mincha Gedolah* (See local calendar). *Shmoneh Esrei* may certainly not begin before then.

Tzidkosecha is not recited.

A *Chiyuv* recites the usual *Mishnayos* prior to the last *Kaddish*.

In practice, the third chapter of *Pirkei Avos* is not recited after *Mincha*.

SEUDAH HAMAFSEKES

After *Mincha*, the *Seudah Hamafsekes* is eaten. There are no restrictions as to what may be eaten. In fact, one is not permitted to minimize the meal, as this would amount to exhibiting sorrow on *Shabbos*. For the same reason, eggs and ashes are not eaten.

One may eat this meal together with his entire family as usual, even if this means that three adult men will make a *Mezuman*. However, one should not invite company over, unless they normally come over at this time every *Shabbos*, or they have nowhere else to eat.

During the *Seudah*, one sits on a chair of regular height and wears leather shoes.

One should eat and drink sufficiently well in preparation for the fast. Nevertheless, one should not state so explicitly, as this would make it clear that one is preparing on *Shabbos* for the weekday.

Shir Hamaalos is recited before *Bentching*, and a *Mezuman* is made if three adult men ate the *Seudah Hamafsekes* together.

One may eat and drink after *bentching*, until sunset (See local calendar). As it is *Shabbos*, there is no need to stipulate one's intention to do so before *bentching*.

One must stop eating and drinking before sunset. Similarly, all the other restrictions of *Tishah B'Av* are applicable from sunset – the exceptions being that one must still wear leather shoes and sit on a chair of regular height until the conclusion of *Shabbos*.

One may not prepare *Tishah B'Av* shoes and *Kinos* whilst it is still *Shabbos* – even if there is an *Eruv*.

TISHAH B'AV EVENING

Shabbos concludes at (See local calendar). One should not make any *Tishah B'Av*

preparations before reciting *Boruch Hamavdil Bein Koidesh Lechol*.

The prevalent practice is to delay *Maariv* so that everyone has enough time to make their way from home to *Shule* after *Shabbos* has ended. Accordingly, when *Shabbos* ends, one first recites *Boruch Hamavdil Bein Koidesh Lechol*. Then, one replaces his leather footwear with non-leather footwear before going to *Shule*.

[One who came to *Shule* whilst it was still *Shabbos* does not exchange his footwear as soon as *Shabbos* ends. Rather, he does so right after *Borchu* at the beginning of *Maariv*, or before *Borchu* if he is *Chazzan*.]

One should try not to touch his footwear with his hands when exchanging them. If he does so, he should wash his hands up to the knuckles in order that he may *daven*.

One still wears his *Shabbos* clothing on *Motzei Shabbos*.

The *Paroches* is removed from the *Aron HaKodesh* (or moved to the side) before *Maariv*, but only after *Shabbos* ends.

The lights in *Shule* are dimmed to a bare minimum.

Atah Chonantanu is recited during *Shmoneh Esrei*.

After *Shmoneh Esrei*, the *Chazzan* recites *Kaddish Tiskabel*.

Havdallah is not recited until Sunday evening, after the fast. However, a *Havdallah* candle is held aloft in *Shule* between *Kaddish* and the reading of *Eicha*, so that everyone can recite the *Brocho* of *Borei M'orei Ho'eish*. [One must come close enough to actually benefit from the light before a *Brocho* can be made.] If one did not do this in *Shule* before *Eicha*, he should do it at any point during the evening, before dawn. One may also recite this *Brocho* before *davening Maariv* if he wishes.

The prevalent custom is that children under *Bar/Bas Mitzvah* do not make *Havdallah* before eating, and they instead hear it from the adults at the conclusion of the fast.

A man or woman who is exempt from fasting must recite *Havdallah* before eating, but without *Besomim*. The wine should be given to a child who understands the concept of *Brochos* (the younger, the better). When there is no child present, the person making *Havdallah* may drink it.

Eicha is recited along with the *Chazzan*. One should not recite it standing, but rather should sit on a low chair. The *Chazzan* recites it unhurriedly, pausing between

each *Posuk*, and raising his voice slightly at the beginning of each *Perek*.

The last *Posuk* (i.e. the second “*Hashivenu*”) is recited aloud with the *Chazzan*, followed by a few short *Kinos*.

One who *davens* without a *Minyan* still recites *Eicha* and *Kinos*.

Vihi Noam is omitted, but *V’atah Kaddosh* is recited. This is followed by the full *Kaddish* – excluding the line beginning *Tiskabel* – and *Aleinu*.

A *Chiyuv* recites the third *Perek* of *Mishnayos Moied Kotton* prior to the last *Kaddish*.

One does not exchange the usual greeting of *Gutte Voch*.

V’Yiten Lecha is not recited.

Unless inconvenient, it is best not to wash leftover dishes and utensils from *Shabbos* until after Sunday midday.

It is not our custom to sleep on the floor or to place a stone under the pillow.

🕊️ LEARNING ON TISHAH B’AV

Five tragedies occurred on this day:

- The decree for the sin of the *Meraglim*
- The 1st *Beis Hamikdash* was destroyed
- The 2nd *Beis Hamikdash* was destroyed
- The fall of *Beitar*
- The site of the *Beis Hamikdash* and the surrounding area was ploughed

On *Tishah B’Av*, one may learn only those parts of *Torah* which discuss the laws of mourning, the destruction of the *Beis Hamikdash*, or the tragedies which befell the Jewish people throughout history. One should learn these in a cursory manner, and not delve into it (*Drush v’Pilpul*). Similarly, one should not consult a *Rav* regarding *Halachic* matters irrelevant to *Tishah B’Av*.

The Rebbe Rashab would learn the *Sugya* of the *Churban* in *Masechta Gittin* (55b-58a), as well as *Midrash Eicha Rabba*. [Some other appropriate things to learn: The books of *Eicha* and *Iyov*, the dire prophecies of *Yirmiyahu*, the third *Perek* of *Moied Kotton*, the end of *Masechta Taanis* in *Yerushalmi*, the *Tzemach Tzedek’s Reshimos* on *Eicha*, and a review of the *Halachos* of the day.]

As during the rest of the Nine Days, one should endeavour to hear a *Siyum*. This should be done on a topic which may be learned on *Tishah B’Av* (such as the conclusion of *Moied Kotton*.)

Needless to say, the obligation to learn *Torah* at every opportunity applies fully on *Tishah B’Av*. [Many *Achronim* bemoaned the lax attitude some people sadly adopted towards learning on *Tishah B’Av*.]

One should give increased *Tzedakah*, especially before *Mincha*. It is proper to give the value of the forgone meals – especially if one is exempt from fasting.

🕊️ LAWS OF TISHAH B’AV

On *Tishah B’Av*, it is prohibited to:

- Wear festive clothing or festive jewellery. (However, one wears *Shabbos* clothing on the night of *Tishah B’Av*, as it is *Motzei Shabbos*.)
- Wear footwear containing any leather. One may wear non-leather footwear, including crocs. [If absolutely necessary for work purposes, a *Rav* should be consulted.]
- Go to *Mikvah*, bathe or wash any part of the body – even in cold water. Similarly, one may not wipe himself with a cloth sufficiently damp to moisten what it touches. [One may rinse if necessary for medical or therapeutic purposes, or for pain-relief. One may also rinse any soiled areas, but only as necessary. Similarly, one may wash his hands up to the knuckles after exiting the restroom or touching an area of the body that is normally covered. One may also rinse one’s hands as usual before and during food preparation. All the above may be done with soap when applicable. One may also wash dishes, but it is best to do so whilst wearing gloves.]
- Apply makeup, ointment, lotions, perfumes or creams – unless necessary for medical or therapeutic purposes, or for pain-relief.
- Brush one’s teeth or rinse one’s mouth.
- Sit on a normal-height chair until *Tishah B’Av* midday (See local calendar) – unless one is frail or infirm, pregnant, while nursing, or when sitting in a vehicle.
- Intimacy – *Harchakos* must be kept even during the day.
- Greet another. If one was greeted, he may return the greeting in a subdued manner, or explain that it is *Tishah B’Av*.
- Give gifts (unless it is *Tzedakah*).
- Study, go to work, engage in business activity, or perform a job or task that requires concentration, as these will distract him from mourning. [Technically, these are permitted after midday, but it is best to refrain even then.] Nevertheless, one may do these in order to prevent a financial loss or to retain his job. Even then, one should defer any publicly performed work until after midday, if this is possible.
- Instruct a non-Jew to work publicly on his behalf (such as construction). However, one may instruct a non-Jew to do any other work, even if it will be performed in one’s own home.

One should not idle away one’s time, go on trips, read novels or articles, or partake in any other leisurely pastimes or activities.

One should not smoke at all. At the very least, one should do so in private only, and keep it to a minimum. [Of course, smoking is discouraged in general.]

One should be especially careful not to become angered.

🕊️ WHO MUST FAST?

The ill/elderly, a woman who gave birth within the past month, or a pregnant or nursing woman who feels (or anticipates) excessive difficulty, should consult a *Rav*.

A *Rav* should be consulted regarding medicines.

If one inadvertently ate during the fast, one must immediately resume fasting.

One may not taste food to determine whether it requires salt/spices, even for a *Seudas Mitzvah*.

Anyone below *Bar/Bas Mitzvah* need not fast. From the age of nine upwards, the custom is to train children to fast at night, and for several hours during the day, as per the child’s abilities.

As explained earlier, an individual exempt from fasting makes *Havdallah* (without *Besomim*) before eating, regardless of whether he breaks his fast at night or during the day. [A *Havdallah* candle is used only at night.] He should eat in private only, and avoid delicacies or excessive intake. Similarly, children old enough to understand the concept of a fast day should avoid delicacies. [Bread is best avoided, so as to sidestep a number of disputes regarding how to wash and *Bentch*.]

🕊️ TISHAH B’AV MORNING

Neggel Vasser is washed only up to the knuckles. [Tip: Prepare the *Neggel Vasser* in a slightly different way as a reminder not to wash one’s hands as usual.]

One wipes his eyes with the towel moistened by the hands. Someone who washes the flakes out of his eyes every morning may do so on *Tishah B’Av* as well.

After getting dressed, *Neggel Vasser* is performed again – with a *Brocho* – only up to the knuckles.

The *Brocho* of *Sheoso Li Kol Tzorki* is omitted until the following morning.

Tallis and *Tefillin* are not worn until after midday. Similarly, a *Brocho* is not recited on the *Tallis Kotton*, nor are they held and kissed during *Boruch Sheomar* and *Shma*.

The *Chazzan* lights candles as usual; five for a *Chiyuv*, and two for a non-*Chiyuv*.

During *Shacharis*, only the *Chazzan* recites *Aneinu*. A non-fasting individual shouldn’t serve as *Chazan*. [See [17 Tammuz Halacha Sheet](#) regarding a *Chazzan* who forgot to recite *Aneinu*, or who is not fasting.]

The *Chazzan* doesn’t recite *Birchas Kohanim*.

Tachnun, *Selichos* and *Avinu Malkeinu* are not recited.

One who is not fasting (or who anticipates that he won't be able to finish the fast) must still hear *Krias Hatorah*, but is not called up for an *Aliya*. [If he is the only *Kohen* or *Levi*, he should absent himself.] If he is called up, he may accept the *Aliya*. He should not serve as the *Chazzan* or the *Ba'al Koreh* either, unless there is no one else to do so.

Kaddish is recited between the last *Aliyah* and *Haftorah*. During *Gelilah* and *Haftorah*, the *Magbiha* holds the *Sefer Torah* while sitting on a regular-height chair. The *Sefer Torah* is returned to the *Aron HaKodesh* immediately after *Haftorah*.

Afterwards, *Kinos* is recited. One should not recite it standing, but should rather sit on a low chair.

One should refrain from casual conversation or other unnecessary interruptions during the recital of *Kinos*.

After *Kinos*, the following are recited: *Ashrei*, *Uva L'tziyon* (with the omission of the *Possuk* that begins *Va'ani Zos Brisi*), and *Aleinu*. Everything else (including *Tehillim*) is postponed until *Mincha* time.

After *Uva L'tziyon*, the *Chazzan* omits the line beginning *Tiskabel* from *Kaddish*.

A *Chiyuv* recites the third *Perek* of *Mishnayos Moied Kotton* prior to the last *Kaddish*.

One should recite the book of *Eicha* after *Kinos* (and the conclusion of *davening*).

Where possible, one should time his morning with the aim of concluding *Kinos* (and *Eicha*) shortly before midday, as opposed to long beforehand.

A *Bris* should be postponed until after *Kinos*. The baby's parents and *Baalei Habris* may wear *Shabbos* clothing for the duration of the *Bris*, but not leather shoes. The *Sandek* sits on a regular-height chair whilst the *Bris* is performed. The *Brocho* is recited on wine, but is drunk by a child who understands the concept of *Brochos* (the younger, the better). As the fast this year is *Nidche* (deferred), there are a number of leniencies – a *Rav* should be consulted.

It is not our custom to specifically visit a cemetery on *Tishah B'Av*.

TISHAH B'AV AFTERNOON

In the afternoon, the intensity of mourning lessens and some restrictions are relaxed.

It is customary to wait until midday before preparing for the post-fast meal. However, one may begin preparations for a *Seudas Mitzvah* before midday.

After midday, it is permitted to sit on chairs of regular height, unless one will still be finishing *Kinos*.

Chitas is learned after midday, but *Rambam* is postponed until evening.

MINCHA

The *Paroches* is restored to its usual place on the *Aron HaKodesh* after midday, before *Mincha*.

Mincha is longer than usual; care should be taken to conclude before sunset (See local calendar).

Before *Mincha*, one puts on *Tallis* and *Tefillin* and recites the entire *Shma*. This is followed by the selections omitted from the conclusion of *Shacharis*. [I.e. *Shir Shel Yom*, *Ein Kelokeinu*, *Tehillim*.] These should be recited with a *Minyan*, and *Kaddish* is said at the appropriate places.

Ideally, *Krias Hatorah* should not begin prior to *Mincha Gedolah* (See local calendar). *Shmoneh Esrei* may certainly not begin before then.

The passage of *Vayechal* is read, provided that at least three congregants are fasting.

One who is not fasting (or who anticipates that he won't be able to finish the fast) must still hear *Krias Hatorah* of *Vayechal*, but is not called up for an *Aliya*. [If he is the only *Kohen* or *Levi*, he should absent himself.] If he is called up, and refusing the *Aliya* will cause him embarrassment and minimize the honour of the *Torah*, he may accept the *Aliya*. He should not serve as the *Chazzan* or the *Ba'al Koreh*, unless there is no one else to do so.

When the congregation recites the verses aloud, the *Ba'al Koreh* waits for silence before resuming. The one receiving the *Aliya* begins reciting these verses with the congregation but concludes with the *Ba'al Koreh*.

After *Haftorah*, the *Chazzan* begins *Kaddish* when the *Torah* is returned to the *Aron HaKodesh*, similar to *Mincha* on *Shabbos*.

If an individual forgot to recite *Nacheim* in the correct place, he may recite it in *Sh'ma Koleinu* after *Aneinu*; in *Retzei* before *V'sechezana*; or in *Modim* before *V'al Kulam*. [In any of these cases, he recites the conclusion of the *Brocho* as usual, and does not add the words *Menachem Tziyon Uvoneh Yerushalayim*.] If one didn't remember until he concluded *Shmoneh Esrei*, he does not repeat it.

If an individual forgot to recite *Aneinu* in *Sh'ma Koleinu*, he may recite it in the passage of *Elokai N'tzor*, before the second *Yih'yu L'ratzon*. If one didn't remember even then, he does not repeat *Shmoneh Esrei*.

An individual who is not fasting omits *Aneinu* but still recites *Nacheim*.

The *Chazzan* recites *Aneinu* between *Goel Yisroel* and *R'faeinu*, *Nacheim* in *Boinei Yerushalayim*, and also recites *Birchas Kohanim* toward the end of *Shmoneh Esrei*. [See [17 Tammuz Halacha Sheet](#) regarding a *Chazzan* who forgot to recite *Aneinu*, or who is not fasting.]

Tachnun and *Avinu Malkeinu* are not said.

A *Chiyuv* recites the usual *Mishnayos* prior to the last *Kaddish*.

Rabbeinu Tam Tefillin are put on after *Mincha*, and one recites the usual selections.

One should ensure that he puts on *Tefillin* before sunset (See local calendar). If one *davens* with a *Minyan* which will conclude only after sunset, he should change into *Rabbeinu Tam Tefillin* before *Mincha*.

CONCLUSION OF FAST

The fast concludes at (See local calendar).

One washes *Netilas Yadayim* (covering the entire hand with water) without a *Brocho*, and rinses one's mouth as soon as possible after *Maariv*, and certainly before *Kiddush Levanah* or (*Havdallah* and) breaking the fast.

Havdallah is recited without *Besomim* and *Havdallah* candle. The one who recites *Havdallah* drinks the wine. [If one forgot to recite *Havdallah*, he should do so as soon as he remembers – up until sunset on Tuesday afternoon. Even though he ate prior to *Havdallah*, there is no need to repeat *Shmoneh Esrei* again with *Atah Chonantanu*.]

A man who heard *Havdallah* should not recite it again for a woman. Therefore, one should not be *yoitze* with the *Havdallah* at *Shule* when there are women at home waiting to hear *Havdallah*.

A woman may make *Havdallah* herself.

If the moon is visible, *Kiddush Levanah* is recited. Ideally, one should first change into leather shoes, rinse one's face to freshen up, and taste something (after *Havdallah*), unless this will negate his participation in a *Minyan*.

One should not eat meat or drink wine (aside from the *Havdallah* wine) until Monday morning. However, As the fast this year is *Nidche*, all the other restrictions of the [Nine Days](#) (including listening to music, having a haircut, bathing, wearing freshly laundered clothing, or doing the laundry) are permitted immediately after the fast.

15TH AV / SHABBOS NACHAMU

One should continue to participate in a *Siyum* and learn *Hilchos Beis Habechira* every day until (and including) Friday, the 15th of Av.

Tachnun is not recited on Friday the 15th of Av, nor during *Mincha* on the day beforehand. It is forbidden to fast on the 15th of Av, even a *Chosson* and *Kallah*.

The 15th of Av is an appropriate time for a joyous *Farbrengen* and *Hachlatos* to increase *Torah* study.

On *Shabbos Nachamu*, the third chapter of *Pirkei Avos* is recited after *Mincha*