

בס"ד. שלהי תמוז ה'תשפ"ה

To the families of *Anas"h* שיחיו of the community at the European Union in Brussels
And the members of the virtual community at sichos.online שי'

Reminders for the month of *Menachem Av* and *Tisha B'Av* 5785

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 *Halochos*.

* Since there several *Halochos* 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 *Halochos* of:

Shabbos Chazon (8 Av); Shabbos after midday; Seudah Hamafsek; Tishah B'Av Evening (Motzoei Shabbos); Learning on Tisha B'Av; Laws of Tisha B'Av; Who must fast?; Tisha B'Av Morning; Tisha B'Av afternoon; Mincha; Conclusion of Fast; 15th Av/Shabbos Nachamu.

Also, below on page 8 you will find the “times” for *Chatzos*, *Shkia*, *Tzeis* etc. for the **NY area only**.

May these days, and *Tisha B'Av* quickly turn into days of joy, with the revelation of *Moshiach Tzidkeinu* immediately!

Rabbi Levi Yitzchok Garelik
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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 and websites in the NY area arranged by NCFJE. We give *Tzedoko* during the *Siyum*. [I will be making the *Siyum* בעז"ה on Thursday (*Vov Menachem Av*) evening at 7:00 PM].
- ***Torah, Tzedakah*:** We add in the learning of *Torah* and giving *Tzedakah* based on the *Possuk* ציון במשפט תפדה ושבי' בצדקה.
- ***Hilchos Beis Habechira*:** There are eight chapters in the laws of the *Bais Hamikdash* of the *Rambam* (*Hilchos Beis Habechira*). Every day we learn (at least) one chapter. There is a beautiful website that explains everything about the *Beis Hamikdash*. <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.

Wednesday - 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 B'Av* 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 8 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 8 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 *Erev Tisha B'Av* 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 8 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 B'Av* 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 המבדיל* ברוך המבדיל בין קודש לחול), 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 *אש מאורי* בורא 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 8 below).

* After saying *קודש לחול בין המבדיל* ברוך 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.

* **Aveilim/Mourners:** should prepare the third chapter of **Moed Koton** for the *Mishnayos* which are recited after *Maariv* and *Shacharis* (they are found below on page 8) and they should light 5 candles and *Daven* 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 *אש מאורי* בורא 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 8 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 B'Av* 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.
- * **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 8 below).
- * **"שנעשה לי כל צרכי"** is not recited until tomorrow.
- * **Good morning:** We do not wish each other "good morning", "good day" etc.
- * **Tallis Kotton:** See above in the "before going to sleep" section.
- * **Mikvah:** We do not go to the Mikvah today.

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 8. 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 וחיותם ברוך אתה ה' העונה בעת צרה ושומע תפלה. אם שכח גם שם, אומרה כברכה בפני עצמה אחר שים 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 Voeshanan* (כי תוליד בנים). The third *aliya* is *Maftir*. Half *Kaddish*. *Hagboho* (the *Magbia* sits on a regular chair). *Haftarah*. *Yehalelu* and return the *Sefer Torah* to the *Aron Kodesh* – (No *Kadish* is recited yet. See #11 below).
9. **Kinos:** At this point *Kinos* is recited. In the Rebbe's *Minyan* it would take approx. one hour and 50 minutes. 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 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 8.
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 8 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 Sunday afternoon – Tisha B'av

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 one is not allowed to put on *Tefillin* after *Shkia*. (For the times in NY area see page 8 below).

1. In *Shul*, (if there is only one *Sefer Torah*) before *Mincha*, we roll back the *Sefer Torah* to *Vayechal*.
2. 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.
3. **Tzedoko** is given before *Mincha*.
4. **Tallis and Tefillin**: We put on the *Tallis* and *Tefillin* (with a *Brocho* as usual).
5. **Krias Shema**: We say the three paragraphs of **Shema**.
6. **Shir Shel Yom**: Starting from “*Hayom Yom Rishon...*” [and NOT from “*Bais Yakov*” etc.]; Then *Kadish Yosom* is recited.
7. **Ein kelokein** is recited followed by *Kadish Derabonon*.
8. (*Oleinu Leshabeach* is NOT recited as it was already said in the morning).
9. **Tehillim**: Then *Tehillim* is recited (starting with *Prek Chof*) followed by *Kadish Yosom*.
10. **Chitas**. The shiur of *Chumash* and *Tanya* is learned.
11. **Korbonois** and **Ashrei** for *Mincha*. Half *Kadish*.
12. **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*.
13. **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 *Vesechezene* (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.
14. **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*.
15. **Aleinu** is recited followed by *Kaddish*.
16. If there is a mourner he recites the *Mishnayos* like all year round.
17. **Rabbeinu Tam's Tefillin** are donned as usual. After “*Vehoyo ki Yeviacho*” we say the “*Shesh Zechiros*”.
18. **Ascertain that all of the above is finished before Shkia**.
19. **Tzedoko**: In 5751 the Rebbe distributed the regular “*Sunday Brochois/Dollars*” after *Mincha*.

Sunday night - Motzoei Tisha B'Av (for the times in NY area see page 8 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. We drink the wine. *Veyiten Lecha* is not recited.
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, get haircuts, laundry etc. until Monday at Chatzos (see local calendar).

* **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, 20 Menachem Av – 81st 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"י – שליט"א.

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

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בס"ד

מסכת מועד קטן פרק ג

ה. הקוֹבֵר אֶת מֵתוֹ שְׁלֹשָׁה יָמִים קֹדֶם לְרַגְלֵי בְטֻלָּה הַיָּמִינוּ גִּזְרֵת שְׁבָעָה. שְׁמוֹנָה, בְּטֻלָּה הַיָּמִינוּ גִּזְרֵת שְׁלֹשִׁים. מִפְּנֵי שְׁאֵמְרוּ: הַשְּׁבִית עוֹלָה, וְאֵינָה מִפְּסָקָת; רִגְלִים מִפְּסִיקִין, וְאֵינָן עוֹלִין:

ו. רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִשְׁחָרַב בֵּית הַמִּקְדָּשׁ, עֲצַרְתָּ כְּשֶׁבִית. רַבֵּן גַּמְלִיאֵל אוֹמֵר: רֹאשׁ הַשָּׁנָה וַיּוֹם הַכְּפוּרִים, כְּרִגְלִים. וְחֻכָּמִים אוֹמְרִים, לֹא כְּדַבְּרֵי זֶה וְלֹא כְּדַבְּרֵי זֶה: אֲלֵא עֲצַרְתָּ, כְּרִגְלִים; רֹאשׁ הַשָּׁנָה וַיּוֹם הַכְּפוּרִים, כְּשֶׁבִית:

ז. אֵין קוֹרְעִין, וְלֹא חוֹלְצִין, וְלֹא מִבְּרִין, אֲלֵא קְרוֹבֵיו שֶׁל מֵת. אֵין מִבְּרִין אֲלֵא עַל מָטָה זְקוּפָה. וְאֵין מוֹלִיכִין לְבֵית הָאֵבֶל, לֹא בְּטַבָּלָא וְלֹא בְּאֶסְקוּטָלָא וְלֹא בְּקִנּוֹן, אֲלֵא בְּסָלִים. וְאֵין אוֹמְרִים בְּרֶפֶת אֲבִלִים בְּמוֹעֵד; אֲבֵל עוֹמֵדִין בְּשׁוּרָה וּמִנְחָמִין, וּפּוֹטְרִין אֶת הַרְבֵּים:

ח. אֵין מְנִיחִין אֶת הַמָּטָה בְּרָחוּב, שְׁלֹא לְהַרְגִּיל אֶת הַהֶסֶפֶד; וְלֹא שֶׁל נָשִׁים לְעוֹלָם, מִפְּנֵי הַכְּבוֹד. נָשִׁים בְּמוֹעֵד מְעֻנּוֹת, אֲבֵל לֹא מְטַפְּחוֹת. רַבִּי יִשְׁמַעֵאל אוֹמֵר: הַסְּמוּכוֹת לַמָּטָה, מְטַפְּחוֹת:

ט. בְּרֹאשֵׁי חֲדָשִׁים, בְּחִנּוּכָה וּבְפוּרִים, מְעֻנּוֹת וּמְטַפְּחוֹת; בָּזָה וּבִזָּה (אֲבֵל) לֹא מְקוֹנְנוֹת. נִקְבֵּר הַמֵּת, לֹא מְעֻנּוֹת וְלֹא מְטַפְּחוֹת. אֵיזָהוּ עֲנוּי? שְׂכָלָן עוֹנוֹת כְּאַחַת; קִינָה, שְׂאֵחַת מִדְּבָרֵת וְכָל עוֹנוֹת אַחֲרֶיהָ, שְׂנֵאָמֵר (יִרְמִיָּה ט) וְלִמְדָנָה בְּנוֹתֵיכֶם נָהִי, וְאַשֶּׁה רְעוּתָהּ קִינָה. אֲבֵל לְעֵתִיד לָבוֹא הוּא אוֹמֵר (יִשְׁעִיָּה כה) "בָּלַע הַמָּוֶת לְנֶפֶשׁ, וּמָחָה ה' אֱלֹהִים דְּמָעָה מֵעַל כָּל פְּנִים" וגו':

אֵין אוֹמְרִים מִשְׁנַת ר' חֲנַנְיָא בֶן עֲקָשִׁי אוֹמֵר וכו'.

ואומרים קדיש דרבנן.

Times for *Shabbos Chazon and Tisha B'Av 5785*

These times (from *Luach Colel Chabad* and *Chabad.org*)
are for **N.Y. area ONLY**:

Shabbos Chazon:

[Candle lighting Erev Shabbos: 7:52 pm]

Sof Zman Krias Shma: 9:25 am

Chatzos (midday): 1:01 pm

Mincha Gedola: 1:38 pm

Shkiah (sundown) and beginning of fast: 8:09 pm

Tzeis Hakochovim (Motzoei Shabbos): 8:56 pm

Sunday 9 Menachem Av (fast day):

Sof Zman Krias Shma: 9:25 am

Chatzos (midday): 1:02 pm

Mincha Gedolah: 1:38

Shkiah (sundown): 8:08 pm

Tzeis Hakochovim (Fast ends): 8:39 pm

בהתוועדות שבת מברכים חדרש 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 ^{which} 'Righteousness' - 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

In response to numerous inquiries about the special recommendations contained in the Rebbe's 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' (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 the 'Shulchan Aruch') explains that 'justice' in this instance refers to Torah. It follows, therefrom, that Torah and '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, 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.

Secretariat of Rabbi Menachem M. Schneerson

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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 מש"כ "ביום תשעה באב",
הוסיף כ"ק: יום תענית תב"א.

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



בס"ד Laws & Customs: Nine Days

For the year 5785

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THE MONTH OF AV

“When the month of Av enters, we reduce our joy.” The entire month of Av is considered inopportune. One who is scheduled for a court hearing or similar matter should try to postpone it until after the month of Av, or at least until after the Nine Days.

SHABBOS CHAZAK – ROSH CHODESH

This year, the Nine Days begin on *Shabbos Rosh Chodesh*. *Shabbos* clothing is worn as usual, and care is taken not to display any signs of mourning on *Shabbos*. In fact, one should be even more joyous than usual.

One bathes as usual on Friday in honour of *Shabbos*, trims nails, and uses freshly laundered clothing, tablecloths and linens.

One may – and should – eat meat and drink wine on this *Shabbos*. It is also customary to eat something special in honour of *Rosh Chodesh*, distinct from the special foods in honour of *Shabbos*.

Throughout *davening*, one recites *Ya'aleh Veyavo* for *Rosh Chodesh*. Similarly, in *Bentching*, one adds *Ya'aleh Veyavo* and the *Horachamon* for *Rosh Chodesh*.

Shacharis is followed by half *Hallel*, *Shir Shel Yom* and *Barchi Nafshi*. Two *Sifrei Torah* are brought out for *Krias Hatorah*.

The *Aliyah* of *Chazak* is given to a prominent person. The congregation stands for the final *Posuk*, and the person receiving the *Aliyah* also recites “*Chazak Chazak vNischzek*”.

The *Haftarah* of *Massei* is read, followed by the first and last *Possuk* of the *Rosh Chodesh Haftarah*.

Av Harachamim is not recited. For *Musaf*, one davens *Atoch Yatzarta*. [If one neglected to do so, but remembered before (the second) *Yih'yu L'ratzon* at the end of *Shmoneh Esrei*, he returns to *Atoch Yatzarta*. If he remembered only afterwards, he must repeat the entire *Shmoneh Esrei*.]

It is customary for the *Gabboim* to arrange a *Farbrengen* with the goal of increasing resolutions in *Torah* study,

keeping *Mitzvos B'hidur*, and rejoicing in the completion of the *Torah*.

Tzidkosecha is not recited at *Mincha*. The second chapter of *Pirkei Avos* is studied after *Mincha*.

Havdallah is recited on wine. In the first instance, the wine should be drunk by a child who understands the concept of *Brochos* (the younger, the better). If that is not an option, the wine is drunk by the one who recited *Havdallah*.

Shabbos clothing is worn on *Motzei Shabbos*, as usual.

THE NINE DAYS

In addition to the prohibitions of the [Three Weeks](#), further restrictions apply during the Nine Days.

One may not take a haircut. [Even so, a woman may groom or wax eyebrows and legs etc. Similarly, a man may trim his moustache if it interferes with eating.]

An *Opshernish* should be postponed until after the Nine Days. [Other practices associated with an *Opshernish* – such as training the child to wear *Tzitzis* and recite *Brochos*, *Shema* and *Bentching* – should **not** be delayed.]

Weddings should not be celebrated during the Nine Days.

One may not eat new fruit, unless for health purposes.

One may not listen to live music. Listening to recorded music for enjoyment or festive purposes should also be avoided.

One should not build, remodel, renovate or paint one's home. [One may be lenient if repairs are urgent or constitute an emergency; when waiting carries a risk of significant financial loss; when a non-Jewish contractor who was engaged before the Nine Days insists on working during the Nine Days and even turns down a small bonus to delay the job; when necessary for a *Mitzvah*, such as a *Shule*, or for a couple's first marriage soon after the Nine Days.]

Moving into a new home should be deferred until the month of *Elul*, or at least until after the 15th of *Av*. However, one may sign a contract to purchase or lease property.

Planting trees or flowers for shade or fragrance is not permitted, though one may tend to these if already planted prior to the Nine Days. Planting for the sake of fruit is permitted.

One should not arrange or attend a feast or party (such as a farewell party) – even for a *Mitzvah* that does not have a fixed time. Therefore, a *Siyum Sefer Torah* or *Chanukas Habayis* should be postponed until after the Nine Days.

One may arrange a gathering with light refreshments, especially if the gathering is associated with a *Mitzvah*.

One may become engaged during the Nine Days and even on *Tishah B'Av*, but a festive meal should not be held until after the Nine Days. One may mark the occasion with light refreshments, but without singing and dancing.

Kiddush Levana is postponed until *Motzei Tishah B'Av*.

When possible, non-urgent medical procedures should be avoided.

It is customary to avoid perilous activities during the Nine Days.

Similarly, it is customary to refrain from travel during the Nine Days. If travel is unavoidable, one should at least begin preparations (such as starting to pack) beforehand.

SWIMMING & BATHING

One may not shower or bathe the entire body, even in cold water. However, one may wash the face, hands and feet in cold water. Similarly, any soiled areas may be rinsed.

One should not go swimming.

One may bathe as usual for health or *Mitzvah* (e.g. *Mikvah*) purposes.

There is room for leniency if one suffers from perspiration or the like, and is not bathing for pleasure. [Where possible, this should be done with cooler water than usual, and only for as long as absolutely necessary, to minimize any unintended enjoyment.]

One may not use a spa or sauna.

One may cut nails. [Even those who are stringent will permit this for the honour of *Shabbos* or for the sake of a *Mitzvah*.]

NEW CLOTHING & ALTERATIONS

One should not purchase new clothing or shoes during the Nine Days – even if they will not be worn until after the Nine Days. [This applies even to children’s clothing and shoes.]

One may be lenient if the item is substantially discounted, and it might not be available later at a similar price.

One may not wear new clothing during the Nine Days, even if it was purchased beforehand. Nevertheless, one who forgot to buy footwear for *Tishah B’Av* may do so during the Nine Days.

One may not commission a tailor or seamstress to make new clothing – even if it will not be worn until after the Nine Days. [One may be lenient if it is needed for one’s own wedding and there is not enough time after the Nine Days.]

One should not knit or embroider a new garment.

One may not make alterations to new clothing or shoes, but may make minor alterations to used clothing or shoes.

A tailor or seamstress by profession should consult a *Rov* regarding what may and may not be done.

LAUNDRY

It is forbidden to launder or iron garments, undergarments, tablecloths, linens or towels – even if they won’t be used until after the Nine Days. [Spot-cleaning a stain should also be avoided where possible.] However, using a dryer and folding clothes is permissible.

One may not give these items to a non-Jewish launderer or dry cleaner during the Nine Days. [However, one may give these in before the Nine Days, even if they will be laundered during the Nine Days. Similarly, one may give these in during the Nine Days if he will otherwise not have clean clothing for *Shabbos*.]

One may launder the clothing of young children – who soil their clothing constantly – as necessary. Similarly, a married woman may launder and use *Levanim* as needed. [When washing by hand, it is preferable to launder only a few items at a time. However, when using a machine, it is best to minimize the number of loads by combining as many permissible items together as possible. Even so, one may only include items which are permissible to wash.]

A professional launderer should consult a *Rov* regarding what may be done.

WEARING FRESH CLOTHING

It is forbidden to wear freshly laundered clothing or use freshly laundered tablecloths, linens or towels – even if laundered prior to the Nine Days. Accordingly, before the Nine Days begin, one should wear or use (even for a short time) all the items that are needed during the Nine Days.

If one neglected to do so, there is room to permit use of these items after leaving them on the ground for a while.

The above does not apply to undergarments and socks; the accepted practice is to change them as necessary, even if they are freshly laundered.

One may provide a guest with fresh linens and towels. However, it is fitting for the guest to leave them on the ground for a while before use.

One should not wear *Shabbos* clothing during the weekdays of the Nine Days, even if not freshly laundered. However, on the occasion of a *Bris*, freshly laundered *Shabbos* clothing are worn by the *Mohel* and *Sandek*, the parents of the newborn, and the woman who serves as the *kvatterin*. Similarly, in the event of a *Pidyon Haben*, the baby’s parents and the *Kohen* wear freshly laundered *Shabbos* clothing. Likewise, a *Bar-Mitzvah* boy and his parents may wear *Shabbos* clothing.

MEAT & WINE

Meat and wine are associated with joy. Additionally, the *Avodah* in the *Beis Hamikdash* – which was interrupted in the Nine Days – primarily involved meat and wine. Therefore, one may not eat poultry and meat, nor drink grape-juice and wine, unless for health purposes.

One should not partake even of a dish merely flavoured with meat or gravy, grape-juice or wine. [However, one may consume wine vinegar.]

One may eat *Parve* food that was cooked in a clean *Fleishig* pot or utensil.

Other alcoholic beverages are permitted, but one should remain mindful of the “spirit of the law”.

When performing a *Mezuman*, one should not use a *Kos*, even if he is ordinarily accustomed to.

It is Chabad practice not to eat meat and wine even when celebrating a *Siyum*.

LEARNING & SIYUMIM

During these days, it is appropriate for both men and women to increase their *Torah* study, with a special focus on the *Halachos* of the Nine Days, as well as topics of the *Geulah* and the *Beis Hamikdash* (e.g. chapters 40-48 of *Yechezkel*, tractates *Middos* and *Tomid*, *Hilchos Beis Habechira* in the *Rambam*).

It is also appropriate to increase in *Tzedakah* and *Ahavas Yisroel*. These activities should especially be performed in association with *Siyumim*.

As we draw close to the days of *Moshiach*, our focus shifts to the inner purpose of the destruction, which is to bring us to an even higher level – the third *Beis Hamikdash*. In this spirit, we moderate the sadness with permissible expressions of joy. Therefore, one should participate in a *Siyum* every day of the Nine Days, including *Shabbos*, and if possible, until the 15th of Av.

The *Siyum* should preferably be on a *Masechta* of *Gemoro* (rather than *Mishnayos*). The *Siyum* may be made even by a child.

One recites the normal *Kaddish D’rabannan* at the conclusion of the *Siyum*, and not the “*Kaddish Hagadol*” printed in the back of the *Gemoro*.

Ideally, the *Siyum* should be on a *Masechta* with a conclusion that all participants can easily understand. The one making the *Siyum* should present it in an easy and well-understood manner.

The *Siyumim* should involve as many participants as possible. On several occasions, the Rebbe encouraged women, and even very young children, to participate in a *Siyum*.

If it is not possible to participate in person, one should at least strive to participate via telephone or other communication methods.

If possible, the *Siyum* should include food (and even a *Farbrengen*), but not meat or wine.

5TH OF AV

This day is the *yohrtzeit* of the *Arizal*. One should mark the day by increasing one’s efforts in spreading the inner dimension of *Torah*.

SHABBOS CHAZON

See separate [Halacha Guide](#) for *Shabbos Chazon* and *Tisha B’Av*.



בס"ד Laws & Customs: Tishah B'Av

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SHABBOS CHAZON (8 Av)

On Friday, one bathes as usual in honour of *Shabbos*, goes to Mikvah, trims nails, and uses *Shabbos* clothing and tablecloths that were freshly laundered before the Nine Days. [However, one should not change the linens.]

If necessary, one may taste the *Fleishig* food when preparing it for *Shabbos*, provided it is expelled without swallowing. Apart from that, one may not partake of any *Fleishig Shabbos* foods on *Erev Shabbos*, even if ordinarily 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 on *Shabbos*. In fact, one should be even more joyous than usual.

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 Berdichev 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 attain this goal.

A *Siyum* is made as per the rest of the Nine Days. If held after midday, the *Siyum* should be on a *Masechta* with a concluding topic that may be learned on *Tishah B'Av* (such as *Moied Kotton*).

In *Krias Hatorah*, the first *Aliyah* concludes at the end of *Possuk* 11, and the second *Aliyah* begins with the word *Eicha*.

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 studied on *Tishah B'Av* (see section "Learning on *Tishah B'Av*"). *Chitas*, *Rambam* and *Shnayim Mikrah* should be completed before midday. [If running late, these may be finished any time before sunset.] Of course, one may learn the *Sichos* and *Maamarim* from years when the 8th or 9th of Av coincided with *Shabbos* (i.e. 5724, 5725, 5731, 5734, 5741, 5748, 5751).

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

Torah should focus on topics that may be studied or discussed on *Tishah B'Av*.

Mincha is *davened* early enough to allow sufficient time for the *Seudah Hamafsekas*. *Krias Hatorah* should not begin prior to *Mincha Gedolah* (see local calendar). *Shmoneh Esrei* must certainly not begin before then.

Tzidkosecha is not recited.

A *Chiyuv* recites the usual *Mishnayos* before the final *Kaddish*.

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

SEUDAH HAMAFSEKES

After *Mincha*, the *Seudah Hamafsekas* is eaten. There are no restrictions as to what may be eaten. In fact, it is prohibited to minimize the meal, as that could be seen as an expression of sorrow on *Shabbos*. For the same reason, eggs and ashes are not eaten.

One may eat this meal together with the entire family as usual, even if this results in a *Mezuman* of three adult men. However, one should not invite guests unless they normally come over at this time every *Shabbos*, or they have nowhere to eat.

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

One should eat and drink adequately in preparation for the fast. Nevertheless, one should not state this intention explicitly, so as not to convey 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 Hamafsekas* together.

One may eat and drink after *bentching*, until sunset (see local calendar). As it is *Shabbos*, there is no need to stipulate before *bentching* that one intends to continue eating afterward.

One must stop eating and drinking before sunset. Similarly, all other *Tishah B'Av* restrictions begin at sunset – except that one continues to wear leather shoes and to sit on a regular-height chair until *Shabbos* concludes.

One may not prepare or carry *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). No *Tishah B'Av* preparations should be made before reciting *Boruch Hamavdil Bein Koidesh Lechol*.

The prevalent custom is to delay *Maariv* so that everyone has sufficient 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 changes from leather to non-leather footwear before heading to *Shule*.

[If one came to *Shule* while it was still *Shabbos*, he does not change 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 the *Chazzan*.]

When changing footwear, one should avoid touching them directly. If he did, he must wash his hands up to the knuckles before *davening*.

One continues wearing *Shabbos* clothing on *Motzei Shabbos*.

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

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

Atah Chonantanu is recited in *Shmoneh Esrei*.

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

Havdallah is not recited until after the fast on Sunday evening. However, between *Kaddish* and the reading of *Eicha*, a *Havdallah* candle is held aloft in *Shule* so that all may 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 so 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. Rather, they hear *Havdallah* from an adult 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). If no such child is present, the person making *Havdallah* may drink it.

Eicha is recited together with the *Chazzan*. One should recite it while seated on a low chair, as opposed to standing. The *Chazzan* recites *Eicha* unhurriedly, pausing between each *Posuk* and raising his voice slightly at the beginning of each *Perek*.

The final *Possuk* (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*.

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

A *Chiyuv* recites the third *Perek* of *Mishnayos Moied Kotton* before the final *Kaddish*.

One does not exchange the usual greeting of a *Gutle Voch*.

V’Yiten Lecha is not recited.

Unless inconvenient, it is preferable to delay washing leftover dishes and utensils from *Shabbos* until after midday on Sunday.

It is not our custom to sleep on the floor, nor 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 only learn parts of *Torah* that deal with laws of mourning, the destruction of the *Beis Hamikdash*, or tragedies that befell our nation throughout history. One should learn these in a cursory manner without delving into them analytically (*Drush v’Pilpul*). Similarly, one should not consult a *Rav* about non-urgent *Halachic* matters unrelated 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 texts: 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.]

One should endeavour to participate in a *Siyum*, as per the rest of the Nine Days. The *Siyum* should be on a *Masechta* with a concluding topic that may be learned on *Tishah B’Av* (such as *Moied Kotton*).

Needless to say, the obligation to learn *Torah* at every available moment still applies fully on *Tishah B’Av*. [Many *Achronim* have lamented the lax attitude some people sadly adopt towards learning on *Tishah B’Av*.]

One should give increased *Tzedakah*, especially before *Mincha*. It is proper to give the value of the meals forgone – 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. [Nevertheless, *Shabbos* clothing is worn 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. One may not even wipe himself with a cloth that is damp enough 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 after touching an area of the body that is normally covered. One may also rinse his hands in the usual manner before and during food preparation. All the above may be done with soap if needed. One may also wash dishes, though it is best to do so while 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 regular-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 any job or task that requires focus and will thus distract from mourning. [Technically, these are permitted after midday, but it is best to refrain even then.] Nevertheless, one may do so to prevent a financial loss or to retain his job. Even then, any publicly performed work should be deferred until after midday, if at all 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 be idle, go on trips, read novels or articles, or engage in any leisurely or entertaining pastimes and activities.

One should not smoke. [At the very least, it should be done privately and kept to an absolute minimum. Of course, smoking is discouraged in general.]

One should be especially careful to avoid anger.

🕎 WHO MUST FAST?

The ill, elderly, mothers who gave birth within the past month, or pregnant and nursing women who feel or anticipate excessive difficulty, should consult a *Rav*.

A *Rav* should be consulted regarding medicines.

One who mistakenly ate during the fast must immediately resume fasting.

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

Children under *Bar/Bas Mitzvah* need not fast. From age nine, the custom is to train children to fast at night, and for several hours during the day, as per the child’s ability. [One should not be unduly strict in this regard.]

As explained earlier, an individual exempt from fasting must make *Havdallah* (without *Besomim*) before eating, whether breaking the fast at night or during the day. [A *Havdallah* candle is used only at night.] He should eat in private only, and avoid meat, delicacies or excessive intake. Similarly, children old enough to understand the concept of a fast should avoid meat, delicacies or treats. [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 in the usual manner.]

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

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. Likewise, a *Brocho* is not recited on the *Tallis Kotton*. The *Tzitzis* are not held or kissed at *Boruch Sheomar* and *Shema*.

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 *Chazzan*. [See [17 Tammuz Halacha Guide](#) regarding a *Chazzan* who forgot to recite *Aneinu*, or who is not fasting.]

The *Chazzan* does not recite *Birchas Kohanim*.

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

An individual who won't be fasting must still hear *Krias Hatorah*, but is not called up for an *Aliyah*. [If he is the only *Kohen* or *Levi*, he should absent himself.] However, if he is called up at *Shacharis*, he may accept the *Aliyah*. He should not serve as the *Ba'al Koreh* unless no one else can. In any case, he may perform *Hagbah* or *Gelilah*.

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* right after the *Haftorah*.

Afterwards, *Kinos* is recited. One should recite it while seated on a low chair, as opposed to standing.

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* (omitting the *Possuk* beginning *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* before the final *Kaddish*.

One should recite the book of *Eicha* after completing *Kinos* and *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 while 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). The *Seudah* takes place at night, after the fast, and all attending the *Seudah* may partake of meat and wine.

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 regular-height chairs, unless one will still be finishing *Kinos*.

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

MINCHA

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

Mincha is longer than usual (due to *Krias Hatorah* and *Haftorah*) and should be timed to conclude before sunset (see local calendar).

Before *Mincha*, one puts on *Tallis* and *Tefillin* and recites the entire *Shema*, 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.

Krias Hatorah should not begin before *Mincha Gedolah* (see local calendar). *Shmoneh Esrei* must certainly not begin before then.

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

An individual who won't be fasting must still hear *Krias Hatorah* of *Vayechal*, but is not called up for an *Aliyah*. [If he is the only *Kohen* or *Levi*, he should absent himself.] If he is called up, and declining the *Aliyah* will pain him or minimize the honour of the *Torah*, he may accept the *Aliyah*. He should not serve as the *Ba'al Koreh*, unless no one else can. In any case, he may perform *Hagbah* or *Gelilah*.

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

After *Haftorah*, the *Chazzan* recites *Kaddish* slowly while the *Torah* is returned to the *Aron HaKodesh*, similar to *Mincha* on *Shabbos*.

One who forgot *Nacheim* may recite it in *Sh'ma Koleinu* after *Aneinu*; in *Retzei* before *V'sechezena*; or in *Modim* before *V'al Kulam*. [In any of these cases, he recites the conclusion of the respective *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.

One who forgot *Aneinu* in *Sh'ma Koleinu* may recite it in the passage of *Elokai N'tzor*, before the second *Yih'yu L'ratzon*. If he didn't remember until he ended *Shmoneh Esrei*, he does not repeat it.

A non-fasting individual omits *Aneinu* but still recites *Nacheim*.

The *Chazzan* recites *Aneinu* between *Goel Yisroel* and *R'foeinu*, *Nacheim* in *Boinei Yerushalayim*, and *Birchas Kohanim* towards the end of *Shmoneh Esrei*. [A non-

fasting individual shouldn't serve as *Chazzan*. See [17 Tammuz Halacha Guide](#) regarding a *Chazzan* who forgot to recite *Aneinu*, or who is not fasting.]

Tachanun and *Avinu Malkeinu* are not said.

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

After *Mincha*, one puts on *Rabbeinu Tam Tefillin* and recites the usual selections.

One should make sure to put on *Tefillin* before sunset (see local calendar). If one *davens* with a *Minyan* that 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 both hands entirely 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 a *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, when there are women at home waiting to hear *Havdallah*, one should not be *yoitze* with the *Havdallah* at *Shule*.

A woman may make *Havdallah* herself.

Kiddush Levanah is recited if the moon is visible. 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*.

The *Beis Hamikdash* was set ablaze on the afternoon of the 9th of Av, and burned through the 10th. Therefore, the custom is to extend all restrictions of the [Nine Days](#) (e.g. refraining from meat or wine, haircuts, bathing, doing laundry, wearing freshly laundered clothing) until midday (see local calendar) of the 10th of Av.

15TH AV / SHABBOS NACHAMU

One should continue to participate in a *Siyum* and learn *Hilchos Beis Habechira* every day until (and including) the 15th of Av (*Shabbos Nachamu*). The 15th of Av is also an appropriate time for a joyous *Farbrengen* and *Hachlatos* to increase *Torah* study.

While the *Aseres Hadibros* is read, the congregation stands facing the *Sefer Torah*.

Av *Harachamim* and *Tzidkosecha* are not recited on *Shabbos Nachamu*, in honour of the 15th of Av.

The third chapter of *Pirkei Avos* is recited after *Mincha*.