



בס"ד Laws & Customs: Tishah B'Av

For the year 5779

According to Minhag Chabad
All times listed are for Melbourne only

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SHABBOS CHAZON

One may bathe on Friday in honour of *Shabbos*, cut one's nails, don fresh *Shabbos* clothing and use fresh tablecloths. [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 dream.

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 (12:25pm), 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 Hamafsekas*. Ideally, *Krias Hatorah* should not begin prior to *Mincha Gedolah* (12:51pm). *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 Hamafsekas* 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 Hamafsekas* together.

One may eat and drink after *bentching*, until sunset (5:39pm). 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 6:21pm. 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 *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*.

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 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 (12:26pm) – 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 pleasurable 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*. [See [17 Tammuz Halacha Sheet](#) regarding a *Chazzan* who forgot to recite *Aneinu*, or who is not fasting.]

The *Chazzan* does not 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 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 (5:41pm).

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* (12:51pm). *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'sechezena*; 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 Yisrael* 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.]

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 (5:41pm). 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 6:09pm.

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, 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*.

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