



בס"ד Laws & Customs: Tishah B'Av

For the year 5786

To subscribe:
youngyeshivah.com.au/subscribe

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

☞ TRAGEDIES

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.

☞ EREV TISHAH B'AV

A *Bris* or *Pidyon Haben*, including the *Seudah*, should be conducted before midday.

One should not engage in enjoyable or leisurely activity.

Starting from midday (12:26pm), one learns only those parts of *Torah* which may be studied on *Tishah B'Av* (see section "Learning on Tishah B'Av"). Both *Chitas* and *Rambam* should be completed before midday. [If running late, *Chitas* may be finished any time before sunset, whereas *Rambam* should be postponed until after *Tishah B'Av*.]

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

One should eat and drink sufficiently well in preparation for the fast, but not in a festive manner, nor in excessive amounts. This meal (along with *Bentching*) should occur before *Mincha*.

☞ MINCHA / SEUDAH HAMAFASEKES

Mincha is *davened* earlier, to allow sufficient time for the *Seudah Hamafsekes*. [A *Chiyuv* recites the usual *Mishnayos* prior to the last *Kaddish*.]

Tachanun is omitted from *Mincha* onward until after *Tishah B'Av*.

The *Seudah Hamafsekes* consists of bread dipped in ashes and cold hard-

boiled eggs. One may drink water, tea, coffee and other non-alcoholic beverages, but should consume less than he usually would.

The *Seudah Hamafsekes* is eaten when sitting on a low chair. One may still wear leather shoes.

Shir Hamaalos is recited before *Bentching*, but a *Mezuman* is not made. Ideally, three adult men should avoid eating this meal together in the first place.

Before *bentching*, one should verbally stipulate that he might still eat or drink again before the fast begins. [If one neglected to do so, it is still permissible to eat and drink before the fast.]

After *bentching*, one may resume sitting on a regular chair until *Tishah B'Av* begins.

After *Plag Hamincha*, if one accepted (whether verbally or in thought) to begin the fast, one may no longer eat, and all the prohibitions of *Tishah B'Av* apply. Even so, leather shoes may still be worn.

☞ TISHAH B'AV EVENING

Tishah B'Av begins at 5:25pm.

The *Paroches* is removed from the *Aron HaKodesh* (or drawn aside).

The lights in *Shule* are dimmed to a bare minimum. Nonetheless, the *Chazzan* lights the usual number of candles; five for a *Chiyuv*, and two for a non-*Chiyuv*.

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

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*.

V'Atah Kadosh is recited, 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*.

It is not our custom to sleep on the floor, nor to place a stone under the pillow.

☞ LEARNING ON TISHAH B'AV

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*.

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*.]

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*).

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.
- Wear footwear containing any leather. One may wear all 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, therapeutic or pain-relief purposes. 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 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, deodorants, perfumes or creams – unless necessary for medical, therapeutic or pain-relief purposes.
- Brush one's teeth or rinse one's mouth, even if the liquid is completely expelled.
- Sit on a regular-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 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 also 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 below *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, according to each child's ability. [One should not be unduly strict in this regard.]

An individual exempt from fasting 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 the flakes out 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*. Therefore, one who won't be fasting should not 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 step out.] Even so, if he was already called up, he may accept the *Aliyah* at *Shacharis*. 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 Bris*), 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, rather than 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, which is then 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 who attend 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 (5:25pm).

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* (12:52pm). *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 step out.] If he is called up, and declining the *Aliyah* will pain him or diminish 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 ends with the *Ba'al Koreh*.

After *Haftorah*, the *Chazzan* recites *Kaddish* slowly while the *Sefer Torah* is returned to the *Aron HaKodesh*, as at *Shabbos Mincha*.

One who forgot *Nacheim* 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 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 should not 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 (5:25pm). 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 5:54pm.

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 breaking the fast.

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, 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](#) (including consuming meat or wine, or wearing freshly laundered clothing) until midday (12:26pm) of the 10th of Av. Nevertheless, since it is *Erev Shabbos*, the following preparations may be done from the morning (and even the evening prior if truly necessary): Haircuts, bathing, laundry.

🕯️ 15TH AV (WEDNESDAY)

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

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

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