

# The Jewish Weekly

eight or nine times. Yisro wasn't sure — he lost count.

## It Once Happened...

### Coming Home From Ramallah

By Zev Roth

After Maariv, Yisro made his way to the bookshelf to return his siddur before turning towards the shul's exit. On his way out, a sudden impulse struck him and he turned around to watch the people filing out. His eyes slowly scanned the room. Was there anyone who needed a place to eat? Yisro approached the young man he had never seen before who was standing in the back. Dungarees, backpack, dark skin, curly black hair — looks Sephardi, maybe Moroccan. A moment more for consideration, and he was moving toward the boy with his hand extended in welcome. "Good Shabbat! My name is Yisroel Chaim Yitzchak, but people call me Yisro. Would you like to eat at my house tonight?"

The young man's face broke in an instant from a worried look to a toothy smile. "Yeah, thanks. My name is Machi." The young man picked up his backpack, and together they walked out of the shul. A few minutes later, they were all standing around Yisro's Shabbat table. As soon as the family started singing Shalom Aleichem, Yisro noticed that his guest wasn't singing along. "Maybe he's shy, or can't sing," he figured. The guest gave another one of his toothy smiles and followed along, limping badly but obviously trying his best.

Even after the meal began and Machi had relaxed somewhat, he still seemed a bit fidgety and was mostly silent. After gefilte fish, Yisro noticed his guest leafing through his bentcher, apparently looking for something. Yisro asked with a smile, "Is there a song you want to sing? I can help if you're not sure about the tune." Machi's face lit up, a startling change. "There is a song I'd like to sing, but I can't find it in here. I really liked what we sang in shul tonight. What was it called? Something 'dodi...'"

Yisro paused for a moment, on the verge of saying, "It's not usually sung at the table," but then he caught himself. "If that's what the kid wants," he thought, "what's the harm?" Aloud he said, "You mean Lecha Dodi. Wait; let me get you a siddur." Once they had sung Lecha Dodi, the young man resumed his silence until after the soup, when Yisro asked him, "Which song now?"

Machi looked embarrassed, but after a bit of encouragement said firmly, "I'd really like to sing Lecha Dodi again." Yisro was not really all that surprised when, after the chicken, he again asked his guest what song to sing, and again the young man said, "Lecha Dodi, please."

Finally, it got to be too much for Yisro. "Don't you want to sing something else?" he suggested gently. Machi blushed and looked down. "I just really like that one," he mumbled. "Just something about it — I really like it." In all, they must have sung "The Song"

Later, when they had some quiet time to talk, Yisro said, "I was just wondering, we haven't had more than a few moments to chat. Where are you from?"

The boy looked pained, then stared down at the floor and said softly, "Ramallah."

Yisro's heart skipped a beat. He was sure he'd heard the boy say "Ramallah," a large Arab city on the West Bank. Quickly he caught himself, and then realized that he must have said Ramleh, an Israeli city. Yisro said, "Oh, I have a cousin there. Do you know Ephraim Warner? He lives on Herzl Street."

The young man shook his head sadly. "There are no Jews in Ramallah." Yisro gasped. He really had said Ramallah! His thoughts were racing. 'Did I just have a Shabbat meal with an Arab? Wait a minute! Take a deep breath and let's get this straightened out.' Giving his head a quick shake he told the boy, "I'm sorry, I'm a bit confused. And, come to think of it, I haven't even asked your full name. What is it, please?"

The boy looked terrified for a moment, then squared his shoulders and said quietly, "Machmud Ibn-esh-Sharif."

Machmud was looking even more terrified now; obviously, he could tell what Yisro was thinking. Hurriedly he said, "Wait! I'm Jewish! I'm just trying to find out where I belong."

Yisro stood there speechless. What could he say? Machmud broke the silence hesitantly: "I was born and grew up in Ramallah. I was taught to hate my Jewish oppressors, and to think that killing them was heroism. But I always had my doubts. So I questioned my father and his traditions, and he threw me out of the house. Just like that, with nothing but the clothes on my back. By now my mind was made up: I was going to run away and live with the Jews, until I could find out what they were really like."

"I snuck back into the house that night, to get my backpack and some of my things. My mother caught me in the middle of packing. She looked pale and upset, but she was quiet. I told her that I wanted to go live with the Jews for a while and find out what they're really like, and maybe I would even want to convert."

"She was turning more and more pale while I said all this, and I thought she was angry, but that wasn't it. Something else was hurting her, and

then she whispered, 'You don't have to convert. You're already a Jew.'

"I was shocked. My head started spinning, and for a moment, I couldn't speak. Then I stammered, 'What do you mean?'"

"I'm Jewish, so that means you're Jewish."

"I never had any idea my mother was Jewish! Then she quickly went and dug out some old documents, and handed them to me: things like my birth

certificate and her old Israeli ID card, so I could prove I was a Jew. I've got them here, but I don't know what to do with them."

"My mother hesitated about one piece of paper. Then she said, 'You may as well take this. It is an old photograph of my grandparents, which was taken when they went looking for the grave of some great ancestor of ours. They went up north and found the grave, and that's when this picture was taken.'"

Yisro gently put his hand on Machmud's shoulder. Machmud looked up, scared and hopeful at the same time. Yisro asked, "Do you have the photo here?"

The boy's face lit up. "Sure! I always carry it with me." He reached in his backpack and pulled out an old, tattered envelope.


Yisro gingerly took the photo from the envelope and looked at it carefully. The first thing that stood out was the family group: an old-time Sephardi family from the turn of the century. Then he focused on the grave they were all standing around. When he read the gravestone inscription, he nearly dropped the photo. He rubbed his eyes to make sure. There was no doubt. This was a grave in the old cemetery in Tzfas, and the inscription identified it as the grave of the great Kabbalist and Tzaddik, Rabbi Shlomo Alkabetz — the author of "Lecha Dodi!"

Yisro's voice quivered with excitement as he explained to Machmud who his ancestor was. "He was a friend of the Arizal, a great Torah scholar, a Tzaddik, a mystic. Your ancestor wrote that song we were singing all night — Lecha Dodi!"

This time it was Machmud's turn to be struck speechless. Yisro slowly stood up from the chair, still in awe about what had happened. He extended his trembling hand and said, "Welcome home, Machmud. Now, how about we sing that song again.....this time for real."

Postscript: Machmud changed his name and enrolled in yeshiva in Jerusalem, where he studied diligently to "catch up" on his Jewish education. He got married to a nice Jewish girl, and gained popularity as a lecturer, recounting his dramatic story. He eventually had to flee Israel, due to threats against his life by members of his Arab family.

Reprinted from jewishmusicalnotes.com  
(Taken and revised with permission from "Monsey, Kiryat Sefer, and Beyond," by Zev Roth (Targum Press, 2002).  
The story is true; the names have been changed.)



## Y-GRAPHICS

### Shabbat Times – Parshat Devarim

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	7:00	8:15	8:52
Tel Aviv	7:15	8:17	8:50
Haifa	7:08	8:18	8:53
Be'er Sheva	7:17	8:16	8:51



### Stop That Bus

By Rabbi Yerachmiel Tilles

If you've ever had the opportunity to ride the Israeli bus system, you've probably discovered the unique "Sabra" flavor that sets it apart from the transport systems in practically any other country.

At peak times, there can be many times more passengers than bus seats waiting at the bus stop. Everyone's hoping to get on and everyone's hoping for a seat. When the bus does arrive, you need to scramble and assert yourself if you'd like the privilege of riding this bus, let alone find a place to sit. There's usually plenty of good-natured noise until everyone is settled and the bus can drive. (If the driver even waits for everyone to be seated or braced for it to move, that is!)

"Nahag, nahag (Driver, driver)!" riders call, frantically prompting the driver to open the back door or make a stop. With passengers who essentially behave like backseat drivers, throwing orders and requests, it's no wonder said "nahagim" often lose their cool.

I've ridden many a bus - both local and intercity - which makes me think I've witnessed pretty much any scenario that could crop up. Until last week. The experience I was part of left me blown away.

I was on a bus headed for Jerusalem. It had been a bit delayed and we would be arriving later than expected. Sitting on the seat directly behind the driver, I couldn't help but overhear an exchange that left me amazed.

A man in his mid-sixties with a distinguished appearance approached the driver. "Nahag," he politely began, "Would it be possible for you to stop at the first bus stop at the entrance to Jerusalem?"

"No!" the driver brusquely responded. "It's not on my route."

"I understand it isn't on the route," the man said. "I'm asking if you could do me the favor. You see, I am a maggid shiur (teacher of [Torah] lessons) and I need to be in the classroom at 3 p.m. My yeshiva is close to that stop. If I wait for the first usual stop, I'll need to take another bus or a taxi to go back in the direction that we came from - and that will cause me to be late for class."

"I'm not interested in long explanations!" the driver replied forcefully. "It's not on my route and I will not stop!"

The maggid shiur politely thanked the driver and returned to his seat. He stroked his beard, lost in thought. Moments later, I noticed he had opened a sefer ([Judaism] book) and was immersed.

The exchange got me thinking. On the one hand, I understood the driver. A route is a route. And a rule is a rule. Bus drivers are not personal chauffeurs. They are not meant to make extra stops at every passenger's whim.

At the same time, however, the rider clearly asked for the sake of Torah - and he was so polite about it. What would have been so terrible had the driver agreed to an extra two-second stop, at an official bus stop, no less?! I pictured what the driver's reaction would have been had the questioner been a government official looking to get to work on time. Perhaps his response would have been different.

The bus continued on the highway. There was traffic as we reached the city. "Uh oh!" I thought to myself. Never mind my getting home on time, I glanced in the direction of the maggid shiur with pity. He's surely going to miss his class!

The man, however, looked surprisingly calm, continuing to learn without looking up. Yet there we were, sitting in bumper-to-bumper traffic, waiting for the roads to unclog.

Just as we entered Jerusalem, there was a loud bang. There was shouting and confusion. No one knew what had happened. The driver opened the doors and all the passengers scrambled off.

I noticed the maggid shiur striding purposefully away from the bus. I myself stayed; I was curious. I had to know what had happened.

I watched the driver approach the rear of the bus to inspect the damage of the impact. The collision had been caused by the bus behind us. With the stop-and-go of the bumper-to-bumper line up, that driver had accidentally bumped into us from behind. The bus seemed more or less okay with little damage. But most passengers were already gone.

That was when I noticed. We were standing exactly at that very bus stop where the maggid shiur had requested to be let off! He had long since gone and I pictured him standing at the front of his classroom, on time after all!

Reprinted from an email of KabbalaOnline.org.

The sort of hidden theme to Sefer Devarim is this passuk, "השיבנו ה' אליך ונשובה חדש ימינו כקדם" - Bring us home Hashem, and we are coming, renew our days like they once were."

This Shabbat, we start and we finish. We start Sefer Devarim, and we also read the third and final of the Haftorot of Tochacha. The rest of the Haftorot in Sefer Devarim are the Haftorot of Nechama, of consolation. All in the spirit of Hashem telling us "come home".

At the end of Eicha on Tisha B'av, we say Hashiveinu. Rosh Hashanah and Yom Kippur is all about "Hashiveinu", it's there and in the background. We need to believe it.

This week's Parsha starts off with Moshe speaking to Klal Yisrael and of his sensitivity to the dignity of Klal Yisrael, he does not say "Remember when you messed up, doing this wrong and that wrong etc" Instead it is "Remember when we were there, and there, and the other place, and Hashem was not happy with us". He was using the names of the places as a point of reference to hint at what they did, while trying to protect their dignity.

Rashi tells us, that this was for the purpose of giving them mussar. The Ramban has a different understanding however. The Ramban learns that this was to teach the Jewish nation that no matter what a person has ever done, Hashem in his infinite Midat Hachesed, always forgives and gives him a new chance.

My dear friends, let us take a look back at what we have gone through over the last couple of years, we have suffered, Oh!!!! have we suffered, so many people have been murdered, there are still hostages yearning to be free, so much antisemitism all over the world. How much more can we suffer??? These nine days feel like months, when we sit and say Eicha, how can we not remember our trials and tribulations? How can we not remember all those soldiers just pulled away from us, while fighting for our freedom? How much more must we suffer??? As we end these nine Days, days when we are supposed to feel the lack of a home, and the ones occupying the Har Habayit, our ultimate home, are doing a great job at showing us that we are not home just yet.

So let this story sink into us and let us cry together "השיבנו ה' אליך ונשובה חדש ימינו כקדם". Bring us home Hashem, and let us merit to see Moshiach speedily in our times and let's pray with all our hearts for the return of our hostages, for all those who are sick and injured, for peace and calm as well as praying for our soldiers and emergency service personnel who risk their lives to defend and help us, as well as those who need healing, shidduchim, children or parnassah and may we be blessed to have just continuous joy and to only go from one simcha through to the next, the most awesome, gorgeous, beautiful, peaceful, happy, healthy, amazing, relaxed, spiritual, sweet Shabbat and an easy and meaningful fast.

Yossi

### The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 2  
MITZVOT ASEH: 0  
MITZVOT LO TAASEH: 2

NUMBER OF PESUKIM: 105  
NUMBER OF WORDS: 1548  
NUMBER OF LETTERS: 5972

HAFTORA:  
Yeshayahu 1:1 - 27 (Some read it to the special melody of Eichav)

This Shabbat, the day before the fast of Tisha B'Av, is called Shabbat Chazon - the 'Shabbat of Vision,' because of the Haftora which is read from the first chapter of the Book of Yeshayahu, which begins "Chazon Yeshayahu - (the vision of Yeshayahu...)" In it, he prophesies about the destruction of Jerusalem and the Beit Hamikdash.

(The three Haftorot of the three weeks preceding the Ninth of Av, are called the — שלש דפרענותא - the "Three (Haftorot) of Punishment").

Next Shabbat August 9<sup>th</sup>, IS TU B'AV.

ותחזיקה עינינו בשובר לציון ברחמים...

**TISHA B'AV 2025** ט' באב התשפ"ה  
1957 years since the destruction of the Beit Hamikdash 1957 שנים לחורבן בית המקדש

**ז'מ קל ומועיל!**  
Have an easy and meaningful fast!

שיבנה בית המקדש במהרה בימינו

**The Jewish Weekly**



# Laws & Customs: Shabbat Chazon and Tishah B'Av

*The Jewish Weekly*

For the year 5785

According to Shulchan Aruch Harav, Mishna Berurah and Nittai Gavriel

All times listed are for Jerusalem only as per [www.myzmanim.com](http://www.myzmanim.com)

Based on Rabbi Shmuel Lesches's Halachah Sheets

Reviewed by Reb Elimelech Rabinowicz שליט"א, Rav of Tzeirei Kehal Chassidim, Shaarei Chesed

Compiled by Yossi Fraenkel in memory of his grandparents

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## SHABBAT CHAZON

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

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

If there won't be enough time after Shabbat, one should bring Tishah B'Av shoes and Kinot to Shul before Shabbat.

Shabbat 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.

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

One may not stroll for pleasure the entire Shabbat.

It is a Mitzvah to publicize in the name of R' Levi Yitzchok of Berditchev that this Shabbat is called "Chazon" (vision) because the Neshamah is shown a vision of the Beit Hamikdash. The purpose of this vision is to arouse a yearning to actually see the Beit 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 Moed Kattan).

In Kriat Hatorah, the first Aliyah ends at the end of Passuk 11, and the second Aliyah begins with the word Eicha.

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

## SHABBAT AFTER MIDDAY

Starting from midday (12:45pm), one learns only those parts of Torah which may be learned on Tishah B'Av (see section "Learning on Tishah B'Av").

A public Kiddush 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 Seudat Hamafseket. Ideally, Kriat Hatorah should not begin prior to Mincha Gedolah (1:19pm). The Amidah may certainly not begin before then.

Tzidkatecha is not recited.

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

## SEUDAT HAMAFSEKET

After Mincha, the Seudat Hamafseket 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 Shabbat. 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 Shabbat, 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 Shabbat for the weekday.

Shir Hamaalot is recited before Bentsching, and a Mezuman is made if three adult men ate the Seudat Hamafseket together.

One may eat and drink after Birchat Hamazon, until sunset (7:39pm). As it is Shabbat, there is no need to stipulate one's intention to do so before Birchat Hamazon.

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 Shabbat.

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

## TISHAH B'AV EVENING

Shabbat concludes at 8:15pm. One should not make any Tishah B'Av preparations before reciting Baruch Hamavdil Bein Kodesh Lechol.

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

[One who came to Shul whilst it was still Shabbat does not exchange his footwear as soon as Shabbat ends. Rather, he does so right after Barchu at the beginning of Maariv, or before Barchu 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 Shabbat clothing on Motzei Shabbat.

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

The lights in Shul are dimmed to a bare minimum.

Atah Chonantanu is recited during the Amidah.

After the Amidah, the Chazzan recites Kaddish Titkabel.

Havdallah is not recited until Sunday evening, after the fast. However, a Havdallah candle is held aloft in Shul between Kaddish and the reading of Eicha, so that everyone can recite the Brachah of Borei M'orei Ha'eish. [One must come close enough to actually benefit from the light before a Brachah can be made.] If one did not do this in

Shul before Eicha, he should do it at any point during the evening, before dawn. One may also recite this Brachah before davening Maariv if he wishes.

One who regularly recites the poem, "ג-ט פון אברהם", does not recite it on *Tishah B'Av*.

The prevalent custom is that children under Bar/Bat 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 Besamim. The wine should be given to a child who understands the concept of Brachot (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 Passuk, and raising his voice slightly at the beginning of each Perek.

The last Passuk (i.e. the second "Hashivenu") is recited aloud with the Chazzan, followed by a few short Kinot.

One who davens without a Minyan still recites Eicha and Kinot.

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

One does not exchange the usual greeting of Shavuah Tov.

V'Yiten Lecha is not recited.

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

It is not the Chabad 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 Beit Hamikdash was destroyed
- The 2nd Beit Hamikdash was destroyed
- The fall of Beitar
- The site of the Beit 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 Beit 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.

As during the rest of the Nine Days, one should endeavor to hear a Siyum. This should be done on a topic which may be learned on Tishah B'Av (such as the conclusion of Moed Kattan.)

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

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

## 🕯️ LAWS OF TISHAH B'AV

On Tishah B'Av, it is prohibited to:

- Wear festive clothing or festive jewelry. (However, one wears Shabbat clothing on the night of Tishah B'Av, as it is Motzei Shabbat.)
- 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 (12:45pm) – unless

one is frail or infirm, pregnant, while nursing, or when sitting in a vehicle.

- Intimacy – Harchakot must be kept even during the day.
- Greet another. If one was greeted, he may return the greeting in a subdued manner, or explain that it is Tishah B'Av.
- Give gifts (unless it is Tzedakah).
- Study, go to work, engage in business activity, or perform a job or task that requires concentration, as these will distract him from mourning. [Technically, these are permitted after midday, but it is best to refrain even then.] Nevertheless, one may do these in order to prevent a financial loss or to retain his job. Even then, one should defer any publicly performed work until after midday, if this is possible.
- Instruct a non-Jew to work publicly on his behalf (such as construction). However, one may instruct a non-Jew to do any other work, even if it will be performed in one's own home.

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

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

One should be especially careful not to become angered.

## 🕯️ WHO MUST FAST?

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

A Rav should be consulted regarding medicines.

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

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

Anyone below Bar/Bat 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 Besamim) 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 say Birchat Hamazon.]

### TISHAH B'AV MORNING

In the morning, one washes their hands only up to the knuckles. [Tip: Prepare the cup 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, one washes their hands again – with a Brachah – only up to the knuckles.

The Brachah of Sheasah Li Kol Tzorki is omitted until the following morning.

Tallit and Tefillin are not worn until after midday. Similarly, a Brachah is not recited on the Tzitzit, nor are they held and kissed during davening.

During Shacharit, only the Chazzan recites Aneinu. A non-fasting individual shouldn't serve as Chazan.

The Chazzan doesn't recite Birchat Kohanim.

Tachnun, Selichot 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 Kriat 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, Kinot 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 Kinot.

After Kinot, the following are recited: Ashrei, Uva L'tziyon (with the omission of the Passuk that begins Va'ani Zot Briti), and Aleinu. Everything else (including Tehillim) is postponed until Mincha time.

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

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

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

A Brit should be postponed until after Kinot. The baby's parents and Baalei Habrit may wear Shabbat clothing for the duration of the Brit, but not leather shoes. The Sandak sits on a regular-height chair whilst the Brit is performed. The Brachah is recited on wine, but is drunk by a child who understands the concept of Brachot (the younger, the better). The Seudah takes place at night, after the fast.

Some have the custom to visit a cemetery on Tisha B'Av, some however do not, unless for a Levaya. Those who do go, upon returning should wash their hands up until their knuckles.

### 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 Seudat Mitzvah before midday.

After midday (12:45pm), it is permitted to sit on chairs of regular height, unless one will still be finishing Kinot.

### MINCHA

The Parochet 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 (7:38pm).

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

Ideally, Kriat Hatorah should not begin prior to Mincha Gedolah (1:19pm). The Amidah 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 Kriat 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 honor 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, most communities return the Torah to the Aron Kodesh and then say Kaddish. The Chabad custom is that the Chazzan slowly recites Kaddish while the Torah is returned to the Aron Kodesh, similar to Mincha on Shabbat.

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'techezena; or in Modim before V'al Kulam. [In any of these cases, he recites the conclusion of the Brachah as usual, and does not add the words Menachem Tziyon Uvoneh Yerushalayim.] If one didn't remember until he concluded the Amidah, 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 the Amidah.

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

The Chazzan recites Aneinu between Goal Yisrael and R'faeinu, Nacheim in Bonei Yerushalayim, and also recites Birchat Kohanim toward the end of the Amidah.

Tachnun and Avinu Malkeinu are not said.



Those who wear Rabbeinu Tam Tefillin put them on after Mincha, and one recites the usual selections.

One should ensure that he puts on Tefillin before sunset (7:38pm). If one davens with a Minyan which will conclude only after sunset, he should change into Rabbeinu Tam Tefillin before Mincha.

### 🕯️ CHAZZAN'S ANEINU

During *Shacharit*, only the *Chazzan* recites *Aneinu*. Therefore, one who is not fasting (or who anticipates that he won't be able to finish the fast) shouldn't serve as *Chazzan*.

[In the unlikely event that the *Chazzan* is not fasting, or less than three congregants are fasting: Instead of reciting *Aneinu* between *Goal Yisrael* and *R'faeinu*, the *Chazzan* includes *Aneinu* in the *Brachah* of *Sh'mah Koleinu*, and concludes the *Brachah* regularly; i.e. *Shomea Tefillah*.]

A *Chazan* who forgot to recite *Aneinu*:

- if he remembered before reciting *Hashem's* name at the end of the *Brachah* of *R'faeinu*, he recites *Aneinu* immediately, and then repeats the *Brachah* of *R'faeinu*;
- if he already concluded the *Brachah* of *R'faeinu*, he recites *Aneinu* in the *Brachah* of *Sh'ma Koleinu*, and concludes the *Brachah* with a double conclusion; i.e. *Ha'one B'eit Tzara V'shomea Tefillah*;
- if he already concluded the *Brachah* of *Sh'ma Koleinu*, he recites *Aneinu* as a separate *Brachah* immediately after the *Brachah* of *Sim Shalom*.

### 🕯️ CONCLUSION OF FAST

The fast concludes at 8:03pm (R' Tukaccinsky) Some wait until the time for מוצאי שבת at - 8:14 PM.

One washes their hands (covering the entire hand with water) without a *Brachah*, 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 *Besamim* 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 the *Amidah* again with *Atah Chonantanu*.]

A man who heard *Havdallah* should not recite it again for a woman. Therefore, one should not be *yotze* with the *Havdallah* at *Shul* 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*.

The *Beit Hamikdash* was set ablaze on the afternoon of the 9th of *Av*, and burned through the 10th. Therefore, all restrictions of the Nine Days (including – but not limited to – consuming meat or

wine, having a haircut, bathing, wearing freshly laundered clothing, or doing the laundry) extend until midday (12:45pm) of the 10th of *Av*.

### 🕯️ 15<sup>TH</sup> AV / SHABBAT NACHAMU

One should continue to participate in a *Siyum* and learn *Hilchat Beit Habechira* every day until (and including) the 15th of *Av* (*Shabbat Nachamu*). The 15th of *Av* is also an appropriate time for a joyous *kiddush*.

The congregation stands during the *Aseret Hadibrot*, facing the *Sefer Torah*.

*Av Harachamim* and *Tzidkotecha* are not recited on *Shabbat Nachamu*, in honor of the 15th of *Av*.

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

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