

Tish'a b'Av Review

Consider the following as an educational tool; actual halachic questions should be put to your LOR. This is especially so of cases that are in any way out of the ordinary.

Some of this review is applicable to Shabbat Chazon and Tish'a b'Av in general, and some is specific to this year's situation of the fast being on Motza'ei Shabbat and Sunday.

Major sources: Aveilut HaChurban by HaRav Yoel Schwartz and The Laws of Tish'a b'Av that falls on Sunday and the laws of the Shabbat before it, by HaRav Sroya Devlitzky zt"l.

Erev Shabbat Chazon (Fri AUG 1): *Don't get confused if you are reading this before Shabbat Rosh Chodesh Av. See CALnotes for that. This REVIEW is for Tish'a b'Av and the Shabbat that precedes it.*

Cleaning the house and other preparations for Shabbat are as usual. Although we do not eat meat during the Nine Days, it is permitted to taste (without swallowing) food being cooked for Shabbat to determine its flavor-needs.

Many authorities permit showering and dressing for Shabbat as one would usually do for Shabbat. (This is the standard practice in Israel.)

Others impose some restrictions, such as washing with cooler (less pleasant) water, and not bathing the entire body at the same time.

One may wear fresh garments for Shabbat, but not new ones.

When Tish'a b'Av falls on Sunday, there is no SHAVUA SHECHOL BO. Some of the strictest restrictions do not apply this year.

Shabbat Chazon which is also **Erev Tish'a b'Av this year)**

Many shuls sing L'cha Dodi to the tune of "Eli Tzion" from Tish'a b'Av morning. Some authorities frown upon this custom as a sign of mourning on Shabbat. Some shuls split the difference. Each shul to its own.

Note for those who take Shabbat early during the Summer: It is permitted to drink wine and eat meat once a person has taken Shabbat upon himself, even before sunset.

If one usually sings z'mirot at his Shabbat table, he does so this Shabbat as well - but not more than usual. Some suggest reducing the amount of singing - unless doing so would be an obvious sign of mourning, which is not proper for Shabbat.

The rule of thumb for this Shabbat is sad feelings are in place; conspicuous mourning is not.

Many shuls read the pasuk beginning with the word "Eicha" (D'varim 1:12) to the tune of Eicha. Some object to this custom, too, but it is the common practice.

The Haftara for Shabbat Chazon is mostly read with the Eicha melody. And, once again, some object to this minhag as well. Yet, it is a well-established practice.

TZIDKATCHA is not said at Mincha, which goes along with our not saying Tachanun on Tish'a b'Av day.

No Pirkei Avot on Shabbat, 8 or 9Av.

One should not take a pleasurable walk on Shabbat afternoon (unless he always does and its lack would be conspicuous).

Shabbat meals are as usual, including meat and wine. The custom of not eating meat or drinking wine during the Nine Days does not apply to Shabbat - another example of "no public display of mourning on Shabbat". One may have meat and wine at all meals on Shabbat, even if this is more than he would usually do. In other words, it is permitted to have meat even at Seuda Sh'lishit, even if you never do so otherwise. On the other hand, there are opinions that Seuda

Sh'lishit should not be more than one's usual fare.

Although we abstain from meat and wine during the Nine Days, the actual halacha prohibits meat and wine only for the pre-Tish'a b'Av meal. And this year, because the day before the fast is Shabbat, that halacha does not apply and we may partake of meat and wine even at Seuda Shlishit, this year's pre-Tish'a b'Av meal. In other words, there is no Seuda Mafseket (with pita & a hardboiled egg) this year.

We thus get a glimpse of the (hopefully near) future when the prophecy of Zecharia will come to be and Tish'a b'Av and its three satellite fasts will become joyous days.

There is an interesting term used to tell us that we may eat anything we want at the Shabbat meals. The term is "like the Seuda of Shlomo in his (finest) hour", referring to the lavish, festive meal celebrating the building of the Beit HaMikdash. If all we had was our present and past, then that phrase would be insensitive, to say the least, in light of our mourning the Churban. But with our future guaranteed through G-d's prophecy, the phrase itself is part of the prophecy and promise.

Although there is no official Seuda Mafseket with egg and bread etc. (as

mentioned earlier) because of Shabbat, there are, nonetheless, differences in Seuda Shlishit to be noted:

Although we can eat without restriction at Seuda Shlishit, we should eat the meal with a heavy heart. We should not have company for this meal, unless it would be an obvious that we are not doing so because of 9Av. Z'mirot should be held to as minimal as will not be obvious that it is being curtailed because of Tish'a b'Av.

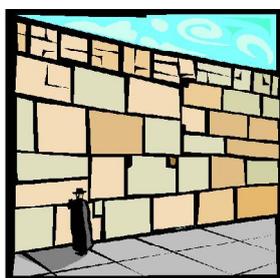
One must stop eating and drinking a bit before sunset. For Yerushalayim, with sunset at 7:40pm this year we should stop around 7:30-7:35pm. (Stopping a bit before sunset applies on Shabbat as well as during the week.) So too, the prohibitions of washing, use of lotions, cosmetics, perfumes, begin at sunset. Some say that one should also not be wearing leather shoes after this time, but should not yet put on "9Av shoes". One should try to avoid sitting on a regular chair after this time, if possible. Just don't be obvious about it. The other opinion is that

the prohibition of wearing leather shoes and the practice of not sitting on a regular chair do not begin until Shabbat is out.

Right before Maariv, one should say **Baruch HaMavdil Bein Kodesh L'chol** (J'lem from 8:15pm) and remove his shoes (if not already done). Maariv is recited in a low, mournful tone.

HAVDALA Wine and the Havdala bracha are held over until Sunday night. B'samim (spices) are not taken at all this week. Fire is used on Motza'ei Shabbat. After Maariv and before Eicha, a havdala candle, other candle or incandescent light bulb is used to say the bracha **BOREI M'OREI HA'EISH** - if one forgets, there is no make-up after Motza'Sh.

[If one must eat on Tish'a b'Av, he OR she should say havdala before eating. This applies to either Motza'ei Shabbat or the daytime of Sunday. Children may eat without Havdala. People who are fasting can fulfill their obligation of Havdala by listening to the Havdala of one who is not fasting, and they will not need to say Havdala after the fast.]



Then Megilat Eicha is read while people sit on the ground or on low stools. It is customary to reduce the lighting in shul and remove the curtain of the Ark and the covers of the Amud and Shulchan. (When Eicha is read from parchment, the bracha AL MIKRA M'GILA is recited, but not SHEHECHEYANU.) Following Eicha some kinot (poems of lament) are chanted.

The laws of Tish'a b'Av reflect three factors:

[1] The prohibitions of Yom Kippur-like fasts (viz. no eating or drinking, no washing except for fingertips for ritual washing and the washing of actual dirtied areas of the body, no cosmetics or lotions except unscented deodorant and medications, no wearing of leather shoes - preferable not comfortable non-leather shoes either, no marital relations);

[2] practices related to mourning (no Torah-learning except sad themes such as Eicha and Iyov, parts of other books of Tanach, the laws of Tish'a b'Av, the laws of mourning etc., no greeting one another, sitting on the ground); and

[3] a reduction of luxuries and comfort (such as making sleeping conditions less comfortable).

Note: We need not go overboard

with reducing comfort on Tish'a b'Av beyond what is the custom. For example - no need to shut off the air conditioner.

In the morning, one should wash only his fingers (and his eyes, if necessary).

Shacharit: Talit & T'filin are not worn. No Birkat Kohanim. Custom to omit OTEIR YISRAEL B'TIF'ARA from the morning Birchot HaShachar (and to say it at Mincha when one is wearing T'filin). The Korbanot portion of the davening is reduced (check a Tish'a b'Av kinot-book with davening for the details). Davening is regular but subdued.

We don't say Avinu Malkeinu, Tachanun, Laminatzei'ach, or Slichot, any or all of which we might expect on a fast day. Tish'a b'Av is referred to as a "Moed" and will IY"H be a festival when the Beit HaMikdash is rebuilt. As a sign of our complete confidence in this promise of the messianic times, we treat Tish'a b'Av as a festival in these token ways. (There are other reasons for these omissions.)

Special Torah reading and Haftara are followed by many Kinot which should ideally continue until (halachic) noon. Some have the custom of rereading Eicha in the morning.

Thinking about the destruction of the Temples (& other tragedies associated with 9Av) is essential. One should refrain from such activities that would cause the mind to wander from the day's thoughts.

Mincha Although most restrictions continue throughout the entire day, a few items are relaxed after chatzot (halachic noon). The Parochet is returned to the Ark, lighting in shul is restored to normal, talit and t'filin are worn at Mincha, Kohanim bless the People, and sitting on regular chairs is permitted. This, in essence, transforms Tish'a b'Av into a "regular" fast day and psychologically allows us to begin to reflect on the consolation of the prophecies of the Geula and the Building of the Third Beit HaMikdash.

Notwithstanding the tone of the previous paragraph, the five prohibitions of the fast continue until stars-out. The restriction on Torah learning applies to the whole day. (For this reason, it seems that it is an erroneous practice to repeat the Sh'ma at Mincha, having fulfilled the mitzva at Shacharit - even without T'filin.)

Torah and Haftara readings for Mincha are like other fast-days. The passages NACHEIM and ANEINU are recited in the mincha Amida. If either (or both) are inadvertently

omitted - and one has finished the Amida - one does not repeat. However, if one skipped NACHEIM in its regular position, he can insert it into the R'TZEI bracha, but without the bracha-ending of MENACHEIM TZIYON... Also, NACHEIM and/or ANEINU can be said at the end of ELOKAI N'TZOR, right before the concluding pasuk of the Amida - YIHYU L'RATZON...

Only fasters should say ANEINU; everyone says NACHEIM.

Maariv at the end of the fast is regular. If practical, one should wash his (full) hands ritually before Maariv, since it had not been "properly" done in the morning.

Havdala is said on a cup of wine (or other acceptable beverage). The introductory p'sukim are not said, nor are the brachot for spices or fire. Wine may be used (some say otherwise), notwithstanding what is said in the next paragraph.

Generally the laws and customs of the Nine Days continue until noon of the 10th of Av, because the Beit HaMikdash continued burning throughout the 10th.

The mournful nature of Tish'a b'Av continues until Chatzot of the 10th of Av (because the Beit HaMikdash continued burning on the 10th). All restrictions of the Nine Days

continue until Chatzot HaYom of Monday. Laundry, shaving, music, bathing... are all should wait until after 12:45pm-ish on Monday.

It cannot be overstated, that perhaps THE most important "detail" of Tish'a b'Av is our thoughts and feelings about the many tragedies of Jewish History - their causes and effects, what we can do to repair and rectify the our shortcomings - as individuals and as part of Klal Yisrael - that resulted in the Churban, - and our belief in the coming of the Geula, BIM'HEIRA B'YAMEINU, AMEIN.

The day of the week Tish'a b'Av falls is the same as the previous first day of Pesach. (This is the ALEF and TAV of the AT-BASH matching the days of the week of Pesach's days with other calendar dates.) Let us hope and pray that Pesach's and Yom Kippur's לשנה הבאה בירושלים הבנויה will become manifest in the joyous festival Tish'a b'Av will become, בב"א.

Remember - If anything written in this REVIEW strikes you as off or strange or whatever - check it out with your Rav.