

Laws & Customs: 9 Days and Tishah B'Av

The Jewish Weekly
For the year 5780

According to Nitti Gavriel, Mishna Berurah and Shulchan Aruch Harav
All times listed are for Jerusalem only as per www.myzmanim.com

Based on Rabbi Shmuel Lescher's Halachah Sheets

Compiled by Yossi Fraenkel in memory of his grandparents

ר' ראובן בן הרב משה אליעזר הלוי ע"ה וחיה ברכה בת ר' נפתלי משה ע"ה רבינוביץ
ר' יוסף בן ר' אורי ע"ה ומלכה בת ר' יצחק צבי הלוי ע"ה פרנקל

to subscribe: www.thejweekly.org or editor@thejweekly.org

THE MONTH OF AV

משונכנס אב ממצטרים בשמחה – “When the month of Av enters, we reduce our joy.” The entire month of Av is considered inopportune. One who is scheduled to have a court hearing, or anything of a similar nature, should try to postpone it until after the month of Av, or at least until after the Nine Days.

THE NINE DAYS

In addition to the activities prohibited in the three weeks, there are many additional prohibitions during the Nine Days, beginning on Tuesday evening at sunset (7:47pm).

One may not take a haircut. [Even so, a moustache may be trimmed if it gets in the way of eating. Similarly, a woman may groom her legs or eyebrows etc.]

An *Opshernish* should be deferred until after the Nine Days. [Other practices associated with an *Opshernish* – such as training the child to wear *Tzitzit* and recite *Brachot*, *Shma* and *Birchat Hamazon* – should not be deferred.]

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 he even turns down a small bonus to delay the job; when necessary for a *Mitzvah*, such as a *Shul*, 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 enter into contract to purchase or lease property.

One may not plant trees or flowers for the sake of shade or fragrance, but one may tend to these if already planted prior to the Nine Days. One may also plant for the sake of producing fruit.

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 *Chanukat Habayit* should be deferred until after the Nine Days.

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

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

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

When possible, medical procedures should be avoided, especially during the week of *Tishah B'Av*.

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

Similarly, it is customary to refrain from traveling during the Nine Days. If travelling is absolutely necessary, one should at least begin the preparations (such as packing) beforehand.

SWIMMING & BATHING

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

One should not go swimming.

One may bathe as usual for the sake of a *Mitzvah* (such as *Mikvah*) or medical purposes.

There is room to be lenient if one suffers from perspiration and the like, and he is not washing for pleasure. [Where possible, this should be done with colder 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 permit it for the sake of *Shabbat* or for the sake of a *Mitzvah*.]

NEW CLOTHING & ALTERATIONS

One should not purchase new clothing or shoes during the Nine Days – even if it 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 cannot be purchased later for a similar price.

One may not wear new clothing during the Nine Days, even if it was purchased on sale, or before the three weeks began. Nevertheless,

if one forgot to buy shoes needed for *Tishah B'Av*, one may do so during the Nine Days.

One may not engage a tailor or seamstress to create new clothing – even if it will not be worn until after the Nine Days. [One may be lenient if necessary for the sake of 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 *Rav* 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 will not be used until after the Nine Days.

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

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 best to launder only a few items at a time. However, when washing with a machine, it is best to reduce the number of loads by washing as many items together as possible. Even so, one may only include items which are permissible to wash.]

A launderer by profession should consult a *Rav* regarding what may and may not be done.

WEARING FRESH CLOTHING

It is forbidden to wear freshly laundered clothing or use freshly laundered tablecloths, linens and 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 one intends to use during the Nine Days.

If one neglected to do so, there is room to be lenient and allow these items to be worn or used 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.

One should not wear *Shabbat* clothing during the weekdays of the Nine Days, even if not freshly laundered. However, on the occasion of a *Brit*, freshly laundered *Shabbat* clothing are worn by the *Mohel* and *Sandak*, the parents of the newborn, as well as the woman who serves at the *kvater*. Similarly, in the event of a *Pidyan Haben*, the parents of the baby and the *Kohen* wear freshly laundered *Shabbat* clothing. Likewise, a *Bar-Mitzvah* boy and his parents may wear *Shabbat* clothing.

MEAT & WINE

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

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

One may eat *Parev* foods that were prepared in a clean *Meaty* pot or utensil.

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

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

LEARNING & SIYUMIM

During these days, it is appropriate for both men and women to increase in one's *Torah* studies, with special focus on the *Halachot* of the Nine Days, as well as learning about the *Geulah* and the *Beit Hamikdash* (e.g. chapters 40-48 of *Yechezkel*, tractates *Middot* and *Tamid*, and *Hilchat Beit Habechira* in the *Rambam*).

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

As we get closer to the days of *Moshiach*, we start to focus on the inner purpose of the destruction, which is to bring us to an even higher level – the third *Beit Hamikdash*. Therefore, we moderate the sadness with permissible expressions of joy. As such, one should try to participate in a *Siyum* every day of the Nine Days, including *Shabbat*, and if possible, until the 15th of *Av*.

The *Siyum* should preferably be done on a *Masechta* of *Gemara* (as opposed to *Mishnayot*). The *Siyum* may even be made by a child.

Some have the custom to recite the normal *Kaddish D'rabannan* at the conclusion of the *Siyum*, but most recite the “*Kaddish Hagadol*” printed in the back of the *Gemara*.

Ideally, the *Siyum* should be on a *Masechta* whose conclusion is easy for all the participants to 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 Lubavitcher 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 be associated with food.

Many hold that one should eat meat and drink wine when celebrating a *Siyum during the 9 days*. The *Chabad* custom is not to eat meat or drink wine at the *siyum*.

🌀 SHABBAT CHAZON – 4TH OF AV

One may bathe on Friday in honour of Shabbat, don freshly laundered clothing, and use freshly laundered tablecloths. [However, one should not change the linens.]

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 *Erev Shabbat*, even if one is normally accustomed to doing so.

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*.

It is customary for the *Gabbaim* to arrange a *Kiddush* with the purpose of increasing resolutions in learning Torah, keeping *Mitzvot B'hidur*, and rejoicing in the completion of the *Torah*.

It is a *Mitzvah* to publicize in the name of R' Levi Yitzchak of Berditchev that this Shabbat is called “Chazon” (vision), because the Neshama 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.

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

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

🌀 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*.

🌀 TRAGEDIES

Five tragedies occurred on Tisha B'Av:

- The sin of the *Meraglim*.
- First *Beit Hamikdash* destroyed.
- Second *Beit Hamikdash* destroyed.
- The fall of *Beitar*.
- The site of the *Beit Hamikdash* and the surrounding area was ploughed.

🌀 EREV TISHAH B'AV

A *Brit* or *Pidyan Haben* (including the *Seudah*) should be conducted before midday.

One shouldn't engage in enjoyable activity.

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” on page 4). Those

who learn daily should complete their learning before midday.

A *Siyum* can be 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*).

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 *Birchat Hamazon*) should occur before *Mincha*.

🌀 MINCHA / SEUDAT HAMAFSEKET

Mincha is davened earlier, to leave sufficient time for the *Seudat Hamafseket*. [According to the Chabad custom, a *Chiyuv* recites the usual *Mishnayot* prior to the last *Kaddish*.]

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

The *Seudat Hamafseket* consists of bread and cold hard-boiled eggs dipped in ashes. One may drink water, tea, coffee and other non-alcoholic beverages, but should drink less than he usually would.

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

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

Before *Birchat Hamazon*, 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.]

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

After *Plag Hamincha* (6:11pm), if one accepted to begin the fast – whether verbally or in his mind, one may no longer eat, and all the prohibitions of *Tishah B'Av* are applicable – the exception being that leather shoes may still be worn.

🕯️ TISHAH B'AV EVENING

Tishah B'Av begins at 7:42pm.

The *Parochet* is removed from the *Aron HaKodesh* (or moved to the side).

The lights in *Shul* are dimmed to a bare minimum. Nonetheless, the *Chazzan* lights the usual amount of candles; according to their custom.

After The Amidah, the *Chazzan* recites *Kaddish Titkabel*.

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 *Kinot*.

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

V'Atah Kadosh is recited, followed by the full *Kaddish* – excluding the line beginning *Titkabel* – and *Aleinu*.

According to the Chabad custom, a *Chiyuv* recites the third *Perek* of *Mishnayot Moed Kattan* prior to the last *Kaddish*.

Some have the custom to sleep on the floor, some sleep without their pillow or place a stone under the pillow. This is not the Chabad custom

🕯️ LEARNING ON TISHAH B'AV

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 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 *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 adopt 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.
- 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 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 *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.

An individual exempt from fasting 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

Washing one's hands as one does in the mornings is only up to the knuckles. [Tip: Prepare the water 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 *Sheasa 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 *Baruch Sheamar* and *Shmah*.

The *Chazzan* lights candles as usual; according to one's custom.

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*.

The *Chazzan* does not 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.

🌀 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, 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 (7:41pm).

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 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, 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'techezana*; 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*.

According to the Chabad custom, a *Chiyuv* recites the usual *Mishnayot* prior to the last *Kaddish*.

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

One should ensure that he puts on *Tefillin* before sunset (7:41pm). 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 8:06pm.

One washes *Netilat Yadayim* (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 breaking the fast.

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, 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, the custom is to extend 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) until midday (12:45pm) of the 10th of Av.

🌀 15TH AV

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