

The Jewish Weekly

The Fatal Crash: A True Story

By Zev Roth

Larry Taylor stood on the platform and spoke loudly to the auction crowd. It had been his own idea to auction off goods and services, and it was going well. He was making lots of money for the synagogue's building fund.

"Oh, here's one that's really special. A 45-minute airplane tour in a small plane. See your house from the sky. I'll start the bidding with 100 dollars. Do I hear 150?" Larry saw a hand in the audience go up. "I have 150. Do I hear 200? Two hundred!" The bidding increased steadily until it reached 300 dollars.

Larry was surprised when he suddenly heard a familiar voice that until now had not entered a bid. "Three-fifty!" Nobody else bid higher, so Larry called out. "Going once? Going twice? Sold to my son Jason for 350 dollars!"

After the auction, Larry said to his son, "I never knew you wanted the airplane prize." He chuckled. "If I did, I would have made the bidding even higher!"

"Actually, Dad, it's your birthday present. I figured that you, me, Mom and Charice can go."

Larry was surprised, then smiled with pleasure. He had a good son, all right. "You know, I always wanted to see our house from the air. Elaine will be so thrilled."

Larry came home with the same broad smile still on his face. He walked into the kitchen and told his wife, "Guess what, dear? Jay bought the airplane tour for the four of us."

"Oh, that's wonderful! When will it be?"

"Let's see... Sunday, August 6."

Elaine opened the kitchen cabinet and checked her calendar. "Did you say the sixth? Oh, I can't make it that day. I'll be at a meeting; we're planning a tour to Israel."

Larry squinted at the calendar. "Can't you change something? Maybe postpone the meeting?"

"I don't know, it's so hard to get everyone to agree on a date. I just don't see how I could change it. I really have to get moving to get this tour together in time for Batsheva's due date."

Larry tilted his head slightly and sighed. "What a pity. We'll just have to go without you."

The night before the plane tour, Larry's heart was beating so hard with anticipation that he had trouble concentrating on the movie the TV was showing.

Exactly that same moment, 5,000 miles away, his son Baruch joined the crowd slowly getting off the bus at the Western Wall. On Tisha B'Av, when most restaurants and bars are closed, the Kotel plaza was jammed.

Baruch took one look at the Wall as he walked up the steps to the Jewish Quarter. The people near the Western Wall were sitting on the floor reading from the book of Lamentations, but many other teenagers at the back of the plaza were socializing as if they were at a cocktail party. Well, he

thought, at least they came to the Kotel on Tisha B'Av, even if they weren't showing proper respect. "And anyway," he thought, "do I know any better than they do what today is all about? I barely understand the Kinot; I don't really know what the Temple meant to our people. I sure don't feel much bereavement."

The custom at the yeshiva was for each student to give an introduction to one of the Kinot. Baruch prepared Kinah number six. When his turn came, he got up and said what he'd been thinking. "One of the problems we all have on a day like Tisha B'Av is that it's so hard to internalize what went on during the destruction of the Temples. It occurred to me that to get a taste of what it was like, while we're saying the Kinot each one of us could think about a tragic thing that happened in his own life. It would only be a tiny taste, but it would be something."

Late on Tisha B'Av afternoon, while Baruch was at the Western Wall, his father Larry, his brother Jason and his sister-in-law Charice drove out to tiny Bi-State Parks Airport. Larry felt like a millionaire going to his own private jet.

But then, seeing the sorry excuse for Air Force One that awaited him, his dreams shattered. The single-propeller plane was not much larger than his car. The door opened to reveal the stairs, and the three climbed in and took their seats.

"Hello," announced the pilot, "my name is Yarom and I am your pilot today. Our tour will be about 45 minutes and will be sure to fly over your neighborhood."

"Yarom?" asked Larry. "What kind of name is that?"

"It's a common Israeli name. I was a pilot in the Israeli air force before moving here six years ago."

"Is that so? My son Barry lives in Israel. Now he goes by the name of Baruch."

Jay insisted that Larry sit up front next to the pilot. Yarom started the engine and explained some of the instruments on the control panel, but with the noise from the propellers it was difficult to hear. The plane quickly picked up speed on the runway and took off. We can only surmise what happened in the cockpit. The passengers were surprised how bumpy this ride was compared to the jumbo jets they were used to. It was hard even to pay attention to the landscape under them.

A few minutes later, without warning, the plane began a downward spiral toward the ground. At first, Larry thought Yarom was showing off, but the look of terror on Yarom's face told Larry to fear the worst. All he could do was hold on and await the impact. The crash occurred not far from the spot they had taken off from seven minutes earlier.

Baruch was breaking his fast when the phone rang. Who would call so soon after Tisha B'Av had ended? He reached across the kitchen table and answered the phone on the second ring. "Hello."

There was a long delay. He wondered if anyone was there.

"Hello?" he said a second time.

Finally he heard a faint voice, so soft that he barely recognized it. "Barry?" His mother's voice was shaky, barely audible. Obviously something wasn't right.

It Once Happened...

"Mom? What is it? I can barely hear you."

"So terrible," she said in a whisper.

"What's terrible? What happened?" Baruch said, trying to hide the panic in his voice.

"Your father... brother... sister-in-law... in a plane crash."

He felt his whole world crash; it was Tisha B'Av all over again. "Hello? Mom? Are you there?!" Suddenly all Baruch heard was a dial tone. He dropped the phone and stared at the table for many long seconds. He felt his whole world crash; it was Tisha B'Av all over again.

His wife sat staring silently at him. Finally, when she thought he could hear her again, she simply asked, "What happened?"

Baruch drew a sobbing breath. "My mom just said that my father, brother, and sister-in-law were in a plane crash," he said as he looked at the floor, dazed.

What had his mother just said? Were they dead? How could that be?

His thoughts were interrupted when the phone rang again. "Mom?" Baruch said without even a Hello. The voice was slightly more audible this time. "They took a flight in a small plane, and it crashed. Nobody survived."

"They flew today? On Tisha B'Av?"

"Yes. It happened today. Barry, please come back to St. Louis right away."

Baruch managed somehow to get a seat on the very next flight. He arrived in time to help with the funeral arrangements.

One day after davening at the shiva house, Baruch asked Rabbi Pressman how to make sense of this tragedy.


Rabbi Pressman thought a moment and answered, "I can't tell you how to make sense of this. The tragedy is beyond words. But I can tell you that this is a taste of what Tisha B'Av is all about. You've had your own personal destruction, and you know how mourning feels. Perhaps you, with your heartfelt mourning, will be the one to bring the rebuilding of the Temple and the Jewish nation nearer."

Baruch was speechless. He remembered only too well what he himself had said at the yeshiva, just a few days ago. Now he would have to live up to his own words.

The next year, on Tisha B'Av morning, Baruch once again spoke about Kinah number six at his yeshiva. This time, however, he didn't need much preparation.

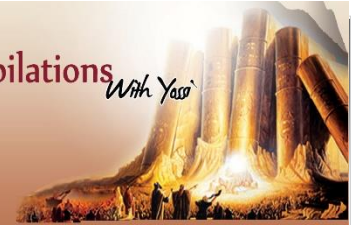
"Last year I suggested a way that everyone can internalize some of the meaning of Tisha B'Av. Well, for the rest of my life I have that lesson internalized. Tisha B'Av is my father's and my brother's yahrtzeit."

Reprinted from an email of aish.com



Shabbat Times – Parshat Devarim

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	7:10	8:26	9:02
Tel Aviv	7:25	8:29	
Haifa	7:18	8:30	
Be'er Sheva	7:26	8:27	



The Teacher Only when the Student is Ready

By Rabbi Yerachmiel Tilles

The "Holy Ari," Rabbi Yitzchak Luria, was born in Israel but at a very young age he moved to Egypt where he was raised by his uncle, who was a wealthy merchant, and eventually married his uncle's daughter.

After his marriage, the Arizal spent some time trying his hand in business. But a short while later he gave it up completely to pursue a life of scholarship and holiness. The reason, it is said, is that one day he came across the holy Zohar (primary Kabbalah text) and was instantly enchanted. He became so engrossed in its study that he let go of all else.

He spent seven years of intense Talmudic study with his teacher R. Betzalel Ashkenazi (author of Shita Hamekubetzet). Afterwards, he secluded himself for six years. He would retreat to a cottage that was built on the banks of the Nile, where he would be alone, in total isolation, returning home only for Shabbat.

During this time, he would not converse or speak to anyone. Even with his wife he would only speak when absolutely necessary, and when he did, it would be in concise words, and only in the Holy Language, Biblical Hebrew. From this he merited Ruach Hakodesh - i.e. purified and prophetic intuition. Eliyahu Hanavi (Elijah the Prophet) started to appear to him and teach him the secrets of the Torah.

After twenty years of such study, meditation and seclusion in Egypt, the prophet Eliyahu appeared to him and said, "G-d has told me to tell you: Your time is nearing, you are going to pass away from this world soon... go up to Israel, to the city of Tsfat, and find the wise man whose name is Rabbi Chayim (Vital). You shall rest your hands upon him (metaphorically speaking, as this is a form of initiatory transmission and transition) and give him over all your wisdom because he will take your place (after you pass on), and your entire being did not come down to this world except to rectify his soul, because he has a very precious soul. And through you (i.e., the wisdom you will impart and the spiritual work you will do with him), he will

merit wisdom and a great light will shine through him to the entire people of Israel.

"And I (Eliyahu) guarantee you that I will reveal myself to you whenever you need me, and I will reveal to you secrets of the Above and Below. And also, G-d will bestow upon you Ruach Hakodesh (Divine Inspiration), a thousand times more than what you have already received. What you cannot merit here in an impure land (i.e. Egypt) you will attain in the Land of Israel."

Immediately the Ari, along with this wife and children, moved to settle in Tsfat and waited for Rabbi Chayim Vital to come to him.

And there he sat, waiting and wondering, "When will this R. Chayim come and learn from me and receive the wondrous hidden wisdom?"

Six months passed and R. Chayim did not come to the Ari. Moreover, he thought that really the Ari should come to learn from him, being that he himself was such an accomplished scholar. To compound the situation, the Ari, despite the fact that he was the humblest of men, did not wish to approach R. Chayim or to send a messenger in order to encourage him to come learn with him.

Finally, after six months, R. Chayim did come to the Ari; he had decided to present him with a difficult piece of Zohar in order to see how the Ari would decipher the text. This was meant to be a test of sorts, as R. Chayim was already thoroughly confident in his understanding of the text, based on (his studies with and) the teachings of R. Moshe Cordevero. The Ari proceeded to explain the selection from the Zohar very beautifully, whereupon R. Chayim began to ask him a flurry of questions. The Ari answered each question thoughtfully and impressively.

Afterwards R. Chayim Vital went home and began fasting. Before he went to sleep he placed a sackcloth upon himself and sat covered in ashes. He cried bitterly in a great outpouring of his soul, praying to the Al-mighty that he find favor in the eyes of the Ari, so that the Ari would take him on as a student and become his teacher.

The next morning, he came to the Ari and said, "For the sake of Heaven, do not let me go without revealing to me the great secret wisdom that you possess."

The Ari replied, "The ashes you placed upon yourself last night helped (i.e., your prayers have been answered). This was my original intention (to become your teacher); do not worry any longer. Last night I was told by the Heavenly Academy to not withhold any (information) from you, and so I will reveal to you all that I know."

R. Chayim then said (wonderingly), "Does this find favor in the eyes of the Creator - that there should be such a great light in the world, and other students (besides me) of this generation will not know of such greatness?"

The Ari responded, "What you suggest (that you teach others) has not been decreed, for these inner secrets will be (revealed) only to you, and no others."

Reprinted from an email of KabbalaOnline.org.

Editor's Note: Rabbi Yitzchak Luria, the "Holy AriZal," ז"ל, 449th Yahrzeit was Wednesday, 5th Menachem Av - July 14th.

The sort of hidden theme to Sefer Devarim is this passuk, "ה' אֵלֵינוּ וְנִשְׁבַּח חֵדֶשׁ יְמֵינוּ כְּקִדְמָה" - 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 few months, we have suffered, Oh!!!! have we suffered, we had Miron, we had Givat Zev, we had Surfside, how many more collapses do we need to see. 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 families just pulled away from us, all those who perished from this crazy plague of a pandemic? 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 "ה' אֵלֵינוּ וְנִשְׁבַּח חֵדֶשׁ יְמֵינוּ כְּקִדְמָה". Bring us home Hashem, and let us merit to see Moshiach speedily in our times and let's pray with all our hearts, for our soldiers and healthcare professionals, and Chevra Kadisha members worldwide, and for those who need healing, shidduchim, children and parnassah and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, healthy, amazing, relaxed, spiritual, sweet Shabbat and an easy and meaningful fast.

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 Eicha)

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 דפורנותא - the "Three (Haftorot) of Punishment").

Next Shabbat July 24th, IS TU B'AV.

...ותחזיקה עינינו בשופך לציון ברהמים...

TISHA B'AV 2021
1953 years since the destruction of the Beit Hamikdash

ט' באב התשפ"א
1953 שנים לחורבן בית המקדש

צום קל ומועיל!
Have an easy and meaningful fast!
שיבבה בית המקדש במהרה בימינו

The Jewish Weekly

Laws & Customs: Shabbat Chazon and Tishah B'Av

The Jewish Weekly
For the year 5781

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
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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 (1:20pm). 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 Bentching, and a Mezuman is made if three adult men ate the Seudat Hamafseket together.

One may eat and drink after Birchat Hamazon, until sunset (7:49pm). 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 8:26pm. 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 פוין, 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.

Vihy 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 (7:49pm).

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 (1:20pm). 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 (7:49pm). 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 8:15pm.

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.

🕯️ 15TH 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*.

ותחינה עינינו בשובך לציון ברחמים...

TISHA B'AV 2021

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