

The Jewish Weekly

The Second Slap

by Rabbi Yerachmiel Tilles

The sound of a slap was heard in the shul (synagogue). Everyone present turned around and were astonished to see that the person administering the slap was no other than Rabbi Lipa, the Rav of Shargorod, in Ukraine. For a moment silence reigned but soon people returned to their prayers.

Rabbi Lipa's studiousness was exceptional. He hardly took time to sleep. While studying Torah he disengaged himself entirely from his surroundings to the extent that he was completely unaware of the passing of time. One of the duties of his elderly shammesh (attendant) was to remind Rabbi Lipa when it was time for prayers.

Time passed and the old attendant passed away. The leaders of the community looked for a suitable candidate to take his place. Eventually they chose a young man who had decided not to continue his intensive studies. They hoped that being in close contact with the Rav would influence him spiritually for the better.

The rather irresponsible young man wasn't impressed with his new duties. He even used his situation negatively and often caused the Rav distress. All this time the Rav kept this to himself; he said nothing to the people who had appointed him.

One night the young man sat with his friends till early morning. Concerned that if he would go to bed he would not get up in time to remind the Rav that it was time for morning prayers, he decided to lie down on a bench in the shul, hoping that the arrival of the first worshippers would wake him.

He slept so deeply, however, that the entrance of the early comers didn't wake him, not even when the prayers began. The community had waited for a long time for the Rav to join them but when he didn't come they started the prayers without him.

Only in the middle of the prayers did the gabbai (manager of the synagogue) notice the sleeping young man. He immediately realized the reason for the absence of R. Lipa. He quickly awakened the young man and sent him to call the Rav.

The young man came to the Rav as usual and said nothing about the delay. The Rav leisurely made his way to shul, but on his entrance realized that the community was about to finish praying. This angered him greatly and he slapped the young man on the cheek in front of all the worshippers.

The young man accepted the slap with understanding and the people present also felt that it was deserved. But the Rav was terribly upset. His conscience troubled him - how could he have hurt another Jew! His prayer that morning was like the concluding prayer of Ne'ilah on Yom Kippur, his tears flowed from his eyes like water.

Immediately after the prayers, the Rav ascended the bimah (platform in the synagogue for the Torah Reading) and announced emotionally: "I deeply and sincerely regret the slap I gave the young man, and I beg him for pardon and forgiveness."

Right away the young man stood up and exclaimed: "Honorable Rabbi, I deserved that slap, already for a long time I had it coming due to all the distress I caused you."

Several days went by when suddenly it became known in town that the Rav left on a long journey, without stating when he would return. The Rosh Yeshiva (head of the yeshiva) was appointed as his substitute. Only to the members of his family the Rav revealed that he decided to take upon himself a period of exile [not so rare in those days] as penance for slapping the young man in public. He would continue until he received a sign from Heaven that his repentance was accepted.

The Rav exchanged his clothes for the clothes of a simple wayfarer and wandered from town to town. There were times that he would have no food for a long time and times that he found no place to lie down and rest. Often he was jeered at, but he accepted it all with love.

Years passed and he felt his strength weaken, he realized that he would not be able to continue his wanderings but he still awaited a sign from Heaven. One Shabbat eve he came to a town close to Shargorod. He decided to approach the person in charge of the Guest House for help in finding a house where to eat his Shabbat meals.

When he stood in front of the man responsible for the Guest House he was dumbfounded to realize that this was the same young man who was his servant all those years ago. He had married, raised a family and moved to this town. The man didn't recognize the Rav and the latter didn't say anything. He was sent to eat in the house of the head of the community.

From the conversation during the Shabbat evening meal the host discovered that his guest was an outstanding Torah scholar. The community leader was extremely pleased and invited the Rav to stay and sleep in his house. At the end of Shabbat after havdala (ceremony at the termination of Shabbat) the Rav took leave of the household members and got ready to continue his journey.

In the meantime, a tumult broke out in the shul: the valuable silver candlesticks had disappeared. Suspicion fell immediately on the guest, who had hurried to leave the house of his host. The community leader ran to the Guest House supervisor and furiously asked him, "How did you send me a guest who is nothing but a thief!?"

The supervisor decided to discover the whereabouts of the thief. He took his carriage and set out to find the guest, who hadn't managed to cover much distance. By the time he overtook him he was so incensed that he slapped the Rav on his cheek then ordered him to return the stolen candlesticks.

To his surprise, he saw a big smile appear on the face of the guest. This angered the supervisor even more and he raised his hand in order to slap the guest again.

The Rav raised his hand and said "Enough! I deserved one slap but not more than that."

This remark sounded very strange to the supervisor. Looking searchingly at the man in front of him he suddenly yelled "Oy! Rebbe!" realizing that this was none other than the Rav of Shargorod, Rabbi Lipa!

He threw himself down before the Rav, begging him for forgiveness. Again a big smile spread over the Rav's face. He said "You do not have to feel bad. Finally I have received a sign from Heaven that my repentance has been accepted."

Reprinted from an email of KabbalaOnline.org.

It Once Happened...

The Bed Problem

by Rabbi S. Y. Zevin

This was good news indeed that reached the ears of Reb Yossele of Ostila, the son of Reb Mordechai of Neshchiz. He had heard that a celebrated tzaddik was soon to pass through his town and very much wanted to have him as his guest, for this was none other than Rabbi Yaakov Yitzchak of Lublin, known as the Chozeh ("the Seer") on account of his unusual powers of perception. Now he knew that when the Chozeh lay down on another's bed he would sometimes cry out: "It's prickly!" He therefore summoned to his home a G-d-fearing carpenter and instructed him to build a bed especially for the Rebbe; to make sure that no one else should sleep on it; that he should immerse himself in a mikvah before working on it; and that he should entertain pure thoughts while working.

The carpenter was not at all enthused by this odd proposition, and in fact was somewhat apprehensive. On the other hand he could not quite bring himself to reject an instruction given by the Rebbe. In the end he set about the work with a dejected spirit and a feeling of unworthiness, knowing full well who was the holy man who was soon to sleep on this bed. As soon as the finished article was delivered to Reb Yossele, he stood it in a special room, made it up with bedclothes that were suitably spotless and ironed, brought in a chair, table and lamp, and locked the door. And in order that he should be certain that no one at all would enter the room, he kept the key in his own pocket.

A few days later Reb Yossele was overjoyed, for when he went out to greet his distinguished guest, the Chozeh in fact accepted in offer of hospitality. He conducted him to his room, showed him the bed which a G-d-fearing carpenter had constructed especially for him, invited him to lie down to rest a little, and left the room in calm satisfaction.

"Help! It's prickly!" - came the cries of alarm from within.

Reb Yossele did not know what to think. Perhaps he should offer the Chozeh his own bed? But then it would not be very pleasant if the same thing happened there too. If that were the case, how would the tzaddik rest after his arduous journey? Finally, however, he decided to ask the Rebbe to sleep in his own bed, and the Chozeh agreed.

When he woke up he said: "Excellent! You have restored life to all my limbs!" Reb Yossele was relieved - but he still had a question: "I was a little surprised, sir, that you said that the new bed was prickly, for a G-d-fearing man made it specially for you."

"Have no fear!" the Rebbe reassured him. "The bed is kosher in every respect. Only one thing: it exudes a smell of melancholy, because it was built during the Nine Days of Mourning, and the carpenter, being a G-d-fearing man, was lamenting the Destruction of the Beit HaMikdash while he was working on it."

Reprinted from A Treasury of Chassidic Tales (Artscroll).

Editor's Note: R. Yaakov Yitzchok Horowitz, known as 'the Chozeh' (Seer) of Lublin ז'ל"ג, 207th Yahrzeit is this Shabbat, 9th Av - August 6th of this year.



YF GRAPHICS

Shabbat Times - Parshat Devarim

| | Candle Lighting | Motzei Shabbat | Motzei Shabbat ר"ת |
|-------------|-----------------|----------------|--------------------|
| Jerusalem | 6:57 | 8:11 | 8:49 |
| Tel Aviv | 7:12 | 8:14 | |
| Haifa | 7:05 | 8:15 | |
| Be'er Sheva | 7:14 | 8:13 | |



Former Gan Israel Camper Saved From Cremation

By Menachem Posner

Candice spent much of her 50-something years in a non-Jewish environment.

But she clung to the Jewish observances she gained as a child at Camp Gan Israel Day Camp in Richmond, Va., saying Shema every night, lighting candles before Shabbat and observing the holidays to the best of her ability.

She had little in the way of material possessions, says her sister Suzie, "but she never saw the bad in anyone. Her home was literally open 24/7 to anyone in need, including children from unimaginably difficult home lives. They knew they were safe with her."

When she passed away earlier this month, her husband decided that she would be cremated and sent her body to a non-Jewish funeral home with the expectation that the process would take a few days. A close friend of hers, Shannan, believing that the cremation had already been done, knew that she was Jewish and wanted to know if there were specific Jewish rites or prayers that should be performed upon retrieving the remains.

She reached out to Rabbi Chaim and Yocheved Adelman, Chabad emissaries in Amherst, Mass., who had directed Gan Israel in Richmond from 1983 to 1987 and who had remained in touch with Candice, known to them as Shoshana, throughout the decades.

"We were quite close to Shoshana and her two sisters, Wendy and Suzie," says Rabbi Adelman. "We'd have them at our house occasionally for Shabbat and holidays."

Suzie says even after the family relocated west from Richmond to Powhatan, Rabbi Adelman would drive an hour each morning and again each afternoon to ensure that the girls could attend camp during the summer months.

"They included every child, no matter your background," Suzie says. "We went on kosher scavenger hunts, we sang songs about Shabbat and loved being Jewish."

The connection continued even after the Adelmans moved to New England and Shoshana relocated to Brooklyn to attend Beth Rivkah high school in Crown Heights for a short while.

Ultimately, she returned home to Virginia, married a non-Jewish man and raised two children of her own. For decades, the Adelmans would send her supplies for Jewish holidays such as matzah for Passover.

"In recent years, we knew that Shoshana was not feeling well, and we'd call from time to time to find out how she was doing," says the rabbi.

Shoshana passed away earlier this month, having spent several months in and out of hospitals and nursing facilities. Her husband had opted to cremate her since he could not afford a burial.

Cremation is anathematic to Jewish tradition, in which the body must be returned to the life-giving earth from which it was taken.

Yocheved Adelman, hoping against hope that the cremation had not yet been done, called the husband to ask if he was willing to cancel it and allow her to have a Jewish burial, and he agreed. Rabbi Adelman then contacted Rabbi Levi Brashevitzky, program director of Chabad of Tidewater, the area where Shoshana had been living.

"I still cannot believe how Rabbi Brashevitzky pulled everything off so fast; he was absolutely amazing," says Rabbi Adelman. "He worked with the family, the funeral home the Jewish Burial Society to make the burial a reality and affordable."

Rabbi Adelman drove down to Tidewater (530 miles each way) with his 17-year-old son, and Rabbi Brashevitzky helped arrange for a minyan of 10 Jewish men to attend the funeral in a plot generously provided by the Bnai Israel Jewish cemetery.

Some of the funding came from a local family whose father had been cremated and wished to prevent the same tragedy from occurring to others.

"Talk about a mitzvah," reflected Suzie, the sole surviving sister (Wendy passed away earlier this year). "I had no idea that my sister had remained in touch with the Adelmans for 35 years, but they kept the connection."

Following the burial, the funeral party regrouped at Chabad of Tidewater where the mourners were served the traditional meal of hard-boiled eggs and bread, and some male family members put on tefillin.

"I am 50 years old," says Suzie, "and this is the first Jewish funeral anyone in our family has ever attended. I cried and cried before the funeral, but not afterward, because my sister's soul is at peace. Candice would be dancing if she knew how things turned out."

And the Jewish soul of Shoshana bat Yosef was thus escorted to its heavenly abode with full honor and dignity.

Reprinted from an email from chabad.org.

In Parshat Devarim, Moshe brings the words of Hashem to the Bnei Yisrael, then at Chorev, which is Mount Sinai. Hashem said to them, "רב לכם שבת בחר הוה" - You have been dwelling alongside this mountain for a long time. "פנו וסעו לכם" - Now turn and move on to new destinations."

Here, Rashi gives two different commentaries. The first is, "תפשוטרו" meaning, "according to its plain, simple meaning." That is to say, Hashem was saying to the people, "You've been here for a long time. Now go on to some other places."

Rashi then gives a second commentary. Here the term 'רב' is linked to the word 'הרבה' which means 'much' and what Hashem was saying to the people was: "רב לכם שבת" - While dwelling alongside this mountain you have achieved much."

Rashi gives examples: It was here that we received the Torah. It was here that we built a mishkan. It was here that we established a Sanhedrin and much more, as a result of which: "פנו וסעו לכם" - Now turn aside and go on to future destinations inspired and motivated by your experiences here."

There is a principle in the commentary of Rashi that whenever he gives more than one commentary, his own preference is for the last one that he mentions. So I believe that here, there is an analogy to Jewish education. It would be easy to say, once a child has been in a Jewish primary school or has learnt until the age of Bar or Bat mitzvah, "רב לכם," it's enough. They've been there, they've done it. Now they can go on to pursue different educational interests throughout the rest of their lives.

But there is a different approach and that is to say, once one has had an immersive, wonderful Jewish education, one can derive inspiration from what one has experienced, in order to go from Elementary school to High school and from High school on to yeshiva or seminary and thereafter, to continue with a commitment to Jewish learning so that for the rest of one's life one can exclaim: "כי הם חיינו ואורכי ימינו" - The words of Torah are our life and the length of our days," "והם נהגה ויהם הלילה" - And we will always meditate on them day and night," "באור אל" - Because when learning is part of our existence we can only go from strength to greater strength.

The experiences of our nation at Mount Sinai are with us to guide and inspire us to this very day. So too, let us guarantee that every moment of Jewish education that we have had will only lead to further educational experiences on our Jewish journey and that as a result, we will be blessed with much meaning and joy always.

My dear friends, let us take a look back at what we have gone through over the last year, we have lost so many people, there have been too many accidents, we have suffered, Oh!!!! have we suffered. 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 who were 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 us cry together "השיבו ה' אליך ונשובה חדש ימינו בקדם". Bring us home Hashem, and let us merit to see Moshiach speedily in our times and let's pray with all our hearts, for those suffering from the current situation in Eastern Europe, as well as for the recovery of all the sick, our soldiers and healthcare professionals, and Chevra Kadisha members worldwide, for peace 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 fast.

ותהינה עינינו בשוכר לציון ברחמים...

TISHA B'AV 2022
1954 years since the destruction of the Beit Hamikdash

ט' באב התשפ"ב
שנים לחרוב בית המקדש 1954

צום קל ומועיל!
Have an easy and meaningful fast!

שיבנה בית המקדש במהרה בימינו

The Jewish Weekly

The Jewish Weekly's **PARSHA FACTS** *Yossi*

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 (postponed to the next day because one may not fast on Shabbat), 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").

As today is Tisha B'Av, Pirkei Avot is not said but will resume next week.

Next Friday, August 12th, IS TU B'AV.

פרשת דברים

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Laws & Customs: Shabbat Chazon and Tisha B'Av

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For the year 5782

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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 Tisha 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. Nevertheless, private acts of mourning are observed. Therefore, intimacy for married couples is prohibited – unless it is *Leil Tevilah*. Either way, *Harchakot* do not need to be observed.

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.

Those who make a Siyum throughout the Nine days continues to do so also on Shabbat. If after midday, it should be performed on a topic which may be learned on Tisha 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 (12:44pm), one learns only those parts of Torah which

may be learned on Tisha B'Av (see section "Learning on Tisha 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 Tisha 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 (1:18pm). The Amidah may certainly not begin before then.

Tzidkatecha is not recited.

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 Birchat Hamazon, and a Mezuman is made if three adult men ate the Seudat Hamafseket together.

One may eat and drink after Birchat Hamazon, until sunset (7:36pm). 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 Tisha 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 Tisha B'Av shoes and Kinot whilst it is still Shabbat – even if there is an Eruv.

TISHA B'AV EVENING

Shabbat concludes at 8:11pm. One should not make any Tisha 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 are 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 *Tisha 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 TISHA 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 Tisha 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 Tisha B'Av.

For those who have the custom to hear a Siyum during the rest of the Nine Days, should endeavor to hear a Siyum. This should be done on a topic which may be learned on Tisha B'Av (such as the conclusion of Moed Kattan.)

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

On Tisha B'Av, it is prohibited to:

- Wear festive clothing or festive jewelry. (However, one wears Shabbat clothing on the night of Tisha 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 Tisha B'Av midday (12:44pm) – 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 Tisha 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.]

TISHA 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 Tisha 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). As the fast this year is a Nidche (deferred), there are a number of leniencies – A Rav should be consulted.

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.

TISHA 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 (12:44pm), 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 (7:35pm).

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 (1:18pm). 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 Birkhat 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 (7:35pm). 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 8:00pm.

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, usually, 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) are extend until midday of the 10th of Av. However, As the fast this year is a Nidche (deferred), all the other restrictions of the Nine Days (including listening to music, having a haircut, bathing, wearing freshly laundered clothing, or doing the laundry) are permitted immediately after the fast.

ותחזינה עינינו בשובך לציון ברחמים...

TISHA B'AV 2022
1954 years since the destruction
of the Beit Hamikdash

ט' באב התשפ"ב
1954 שנים לחורבן בית המקדש

צ'ום קל ומרע'יל!

Have an easy and meaningful fast!

שיבנה בית המקדש במהרה בימינו

The Jewish Weekly

