

Day by Day

ה'תשע"ה
5775

The
London
Edition

Chicken/Meat & Wine - during the NINE DAYS

The restrictions of the NINE DAYS start from צאת הכוכבים (9.54 pm) ליל ראש חודש שקיעה (9.10 pm). Some people start from מעריב early, the restrictions start then.

Question: What about a dish which contains a small amount of meat? or **diluted** wine or grape juice?

Answer: If one can still taste the meat or the wine, it is **אסור**. (Even if the wine is so diluted that one says שהכל). But if the taste is lost in the mixture, or if the food contains sixty times the meat or the wine, even if it **improves** the taste, it is **מותר**.

Pareve foods may be cooked in a fleishig pot, even if it was used for meat in the past 24 hours.

All other alcoholic beverages, are permitted. Vinegar made from wine is permitted.

Children, are included in this prohibition, if they have reached the 'age of Chinuch', i.e. old enough to understand that this is a sign of mourning over the **חורבן הבית**, and the loss of **קרבת** where meat and wine played a major role.

The exact age is not clear, but not before the child is **nine**. However, the widespread custom is not to feed children of any age, unless it is necessary (even if not critical) for their diet.

One **may** taste a meat dish on ערב שבת to see if it requires extra seasoning. However, one **may not** taste the dish to fulfill the custom of **זכו חיים**.

When bringing in Shabbos early, one makes Kiddush on wine and may eat chicken and meat.

Who drinks the **הבדלה** wine? Order of priority:

1. A child (even girl) who has reached the 'age of Chinuch' to say ברכות on food, (usually **six**), (preferably if the child has reached the 'age of Chinuch' for making **הבדלה**), but has not yet reached the 'age of Chinuch' for refraining from meat/wine in the Nine Days (under **nine** according to all opinions).
2. An older child, who is not yet Bar (or Bas) Mitzvah.
3. If there are no children present, the adult drinks it. He should still use **wine**, and **not** coffee, tea, etc. (not even **grape juice**).

תשעה באב

TISHA B'AV

Compiled by
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A project of www.halochos.com

This year, this applies only the **first** מוצאי שבת of the NINE DAYS, (although it is not חזון i.e. the שבת before the FAST of תשעה באב). (תשעה באב בשנת ה'תשל"ח). But the **second** מוצאי שבת of the NINE DAYS is the fast, and מוצאי תשעה באב is no longer the NINE DAYS.

It also applies on תשעה באב itself, that an **adult** who is allowed to eat must first make **הבדלה**, but if a child is available, give it to the child. But before **Children** eat, they don't need to make **הבדלה** (according to many opinions), since it doesn't serve a **חינוך** purpose, because as adults they will fast and not need **הבדלה**.

Friday, 8th Av ערב שבת חזון

One who cuts nails **every** שבת ערב is allowed to cut them on this day as well. But, one who doesn't, there is a מחלוקת, but many still allow.

Bring non-leather shoes to Shul before שבת, unless מעריב שבת מוצאי will be delayed to give people time to change shoes at home.

Shabbos, 9th Av שבת חזון

נוהגין להחמיר באבילות שבצנעה, חוץ מליל טבילה, או הבא מן הדרך, או היוצא לדרך בתשעה באב.

Public displays of mourning are strictly forbidden. We eat, drink and rejoice as usual, and even **more than usual**, to avoid any **possible appearance** of mourning.

Furthermore, שבת only postpones fasting, mourning, etc. but the **positive** elements of תשעה באב remain in full force. Since it is the actual **birthday** of **משיח**, when **מזלו גובר**, it is a **יום מסוגל** for the **האמיתית והשלימה**.

It is even **more pronounced** this year, when it is on **שבת**, since every שבת we experience a taste of the future redemption, יום שכולו שבת ומנוחה לחיי העולמים.

Since all fast days will be **permanently postponed** and transformed into **ימים טובים**, **feasting this שבת** provides the energy to witness this complete transformation.

Dedicated in the Memory of

חנה בת ר' יוסף ע"ה

Schwalbe (nee Breuer)

Whose Yartzeit is on Tisha B'Av

In שחרית we say **אב הרחמים**.

After **חצות היום** - 1.06 pm

One may study only those Torah subjects that are permitted on **תשעה באב** itself.

List of Subjects that one may learn:

(Reason: They discuss calamities and destruction)

1. Sefer **Iyov** and its commentaries.
2. The tragic parts in **Yermiyah**, skipping those verses which deal with comfort and those which mention the tragedies that will befall the gentiles.
3. Midrash Eicha.
4. Third chapter of Moed Katan (פרק אלו מגלחין).
5. The story of the Churban in Gittin (נהב - נתב).
6. Sanhedrin Daf 104b.
7. The story of the destruction in Josephus.
8. Laws of mourning, and laws of the Three Weeks & Tisha B'Av.
9. Reshimos of the מגילת איכה on צמח צדק.

Even thinking Torah, without verbalizing, is also forbidden.

One may not delve deeply even into the permitted subjects, nor learn answers to questions that arise on the subject.

A Rov may not **pasken** on subjects which are unrelated to **תשעה באב** unless it involves a sick person who is in need of an answer.

Shabbos cancels most restrictions of **תשעה באב** and therefore learning is **permitted till חצות**.

But **after חצות** it is like any **ערב תשעה באב** after **חצות**, that we don't learn because one **naturally continues to think** about the subject for the next half day, **generating joy** into the **night** of **תשעה באב** (שו"ת חת"ס סקני"ו). **תשעה באב**

Exception: Fixed studies that are extensions of Davening.

עניני בית הבחירה and **חת"ת**

חצות - before לכתחילה

שקיעה - till בדיעבד

שיעור יומי ברמב"ם

חצות - Make sure to finish before

מוצאי תשעה באב - Otherwise, you must wait till

מנחה

No צדקתך צדק.

Reason: Just as we don't say תחנון on **תשעה באב** and neither on every **ערב תשעה באב** because it is called in the מגילת איכה **"מועד" - a Yom Tov!** (א, טו)

עלינו say the usual משניות from **מסכת מקואות** after

We do **not** say **פרקי אבות**.

The **final meal** is a regular Shabbos meal, with meat and wine, etc. We **don't** dip the bread (or hardboiled-egg) in ashes.

The **סעודה שלישית** of every **שבת** is connected with the great feast that will take place with the coming of **משיח**.

Today, this meal becomes even more special, since **משיח** was born on the **afternoon** of **תשעה באב**.

No eating, drinking or washing any part of the body **from שקיעה - 8.59 pm**.

We continue sitting on chairs of a regular height and wearing leather shoes until **מוצאי שבת**.

ליל תשעה באב - מוצאי שבת

We say **ברוך המבדיל בין קודש לחול** before removing leather shoes.

In שמונה עשרה say **אתה חוננתנו** as usual.

One who does not daven מעריב, before doing any מלאכה must say: **ברוך המבדיל בין קודש לחול** since **הבדלה** on wine will not take place until tomorrow night.

The **פרוכת** and the covers of the **עמוד** & **בימה** are removed. The lights are dimmed.

The **עמוד** and **בעל-יארצייט** still light the usual five candles at the **עמוד**.

After שמונה עשרה the **חזן** says **קדיש** **תתקבל**. We omit **נועם**.

Recite the **ברכה** of **מאורי האש** over an **הבדלה** flame.

Recite **קדיש**, a few paragraphs of **קיונות**, full **קדיש** without **תתקבל**, **עלינו**, **קדיש יתום**.

The **אבל** says **משניות**, not the regular one, but from **מסכת תענית** (probably those dealing with fast days, from **פרק א'** **מסכת מועד קטן פרק ג'** or **פרק ג'** till the end of **משנה ד'**)

Greetings

On **מוצאי שבת** we do not wish each other **"א גוט וואך"**

It is forbidden to greet a friend, by saying: Shalom Aleichem, Good Morning, Hello, How are you, etc. If an unlearned person greets you, reply in a soft tone and in a subdued manner.

This prohibition includes not sending presents. However, one is allowed to wish **Mazal-Tov**, and even shake hands.

Celebrating the birthday of

ר' אליעזר שיחי

Breindel

**Wishing him, together with his wife
Good health and much Chasidishe Nachas
from all his children and grandchildren
שיחי**

Washing Body or Hands

It is forbidden to wash, even with cold water, any part of the body, if it is for the sake of **pleasure**. One may not even stick a finger in water.

If the hands, or any part of the body, are **dirty, muddy**, etc. it is permitted to wash them to **remove the dirt**. The washing must be **confined** to the unclean area only.

One who is sick may bathe for **medical purposes**.

Washing hands after attending to one's needs:

1. night **before** Maariv, or **anytime** during תשעה באב **day** (which is always **before** one of the תפילות) one washes the fingers only.

Reason: 'Davening' requires a higher degree of purity, and justifies this washing, although one did not touch anything unclean.

2. night **after** Maariv:

One may only wash fingers if they touched bodily fluids or a covered area of the body (which is assumed to be sweaty).

It is advisable to **make** them dirty, by touching one of these bodily impurities, in order to be allowed to wash them and say the ברכה of **אשר יצר** in purity.

Even if only **one part** of only **one finger** became impure in the above manner, one washes all **ten fingers**.

One who is always מקפיד to wash each hand **three times**, may do so today, but only the **fingers**.

Before eating Bread:

One who must eat, washes the **entire hand** for המוציא.

Anointing Body

One may not apply to one's body, for **pleasure** purposes, any oil, cosmetics or perfume.

For **medical** purposes, it is permitted to apply creams, etc.

Deodorant to prevent bad odour or sweat is **מותר**.

Working

From תשעה באב night until חצות היום:

We do not engage in business or do any work **which requires some time**.

Examples: Repairs around the house. Tailoring, even buttons. Even housework (washing dishes, floors, etc.) should be avoided until midday.

Reason: One's mind should not be **distracted** from the mourning.

After חצות - 1.06 pm

One should not get **carried away** with business or other work to the extent that **his mind is diverted** from mourning. One will not gain any benefit from the money earned in the process.

Exceptions when work is allowed even 'before' חצות:

1. To commission a non-Jew to do any work, even in your house, as long as it is **not public and noisy** (construction, etc.) But, if he was hired as a contractor before חצות it is allowed.

2. To avoid financial loss (similar to חול המועד).

3. Work which requires **minimal time**. **Examples:** lighting a match, making a knot, etc.

4. **Food** shops may open even before חצות.

Sunday Morning

For נטילת ידיים next to one's bed upon awakening and again before saying ברכות השחר one washes only the fingers.

Reason: On תשעה באב one possesses a **weaker level of purity**, and therefore the counterpart, the spirit of **impurity**, has less desire to nurture from it, and does not extend past the fingers.

Similar to the reasoning why a non-Jew doesn't need to wash hands before touching **our** food. This particular form of impurity that remains on the hands after waking up, only desires to reside in a Jewish body which is a holy vessel, as it contains a Neshama. During sleep, the Neshama departs from the body, and the spirit of impurity enters and nurtures from the body. Upon awaking, the Neshama returns and pushes out the impure spirit from most of the body, but it sticks to the hands until נטילת ידיים.

Omit the ברכה of שעשה לי כל צרכי as it is a specific thanks for providing shoes which we don't wear.

שחרית

We don't say a ברכה on the טלית קטן of the ציצית.

Give צדקה before davening.

We don't wear טלית and תפילין. We do wear a **gartel**.

ציצית we don't hold or kiss שמע and ברוך שאמר in.

חזרת הש"ץ in ברכת כהנים No.

Dedicated to
my wife **Devorah Leah** שתחי
on her birthday on 4th Av
and our children Esther Miriam,
Binyomin Mordechai, and Menachem Mendel.
שיחיו

May we see the Rebbe and the building of
the Beis Hamikdash speedily. Amen!

Shmuel Davidoff

After הפטרה and קריאת התורה: חזרת השייץ.

We say the entire קניות, followed by אשרי, skipping the second פסוק "...ואני זאת בריתי", full קדיש without תתקבל, עלינו. קדיש יתום, עליו.

After שחרית: Say the entire מגילת איכה (for the second time), while sitting on a low stool, even if it is **after חצות**.

Sunday Afternoon - חצות - 1.06 pm

עניני בית הבחירה
Only after חצות

חת"ת
In conjunction with מנחה

שיעור יומי ברמב"ם
מוצאי תשעה באב

After חצות it is permitted to sit on a regular chair.

The פרוכת and all the covers are restored.

All other restrictions remain in force till the end of תשעה באב.

מנחה

צדקה: Give the equivalent of what you have saved by not eating today.

בחורים say a ברכה on the קטן.

Put on טלית and תפילין.

Say the three פרשיות of שמע. Don't repeat אמת.

קאפטילך the Rebbe's & yours', יום תהלים, אין כאלקינו, שיר של יום

הפטרה, קריאת התורה, אשרי. מנחה before קרבנות.

שמע קולנו in עננו * בנין ירושלים in נחם
One who is not fasting, says נחם but does not say עננו.

Question: Why do we say נחם only in מנחה?

Reason 1: The בית המקדש was set on fire, during מנחה time, and we are **now** in need of **comfort**.

Reason 2: With the destruction of the בית המקדש it became clear, that Hashem has chosen to vent His anger on a **building** of wood and stone, rather than on human **lives**. We **rejoiced** and found it **comforting** that we will survive as a Jewish **People**.

Reason 3: We actually **received comfort**, at this time, when the 'cow' made two consecutive announcements:

1. The בית המקדש was just destroyed.
2. **משיח**, whose name is **מ'נחם**, was just born, and is ready at any moment, to come and be **מנחם** us.

עלינו say the usual משניות (מסכת מקואות) after עלינו.

After Mincha - **before שקיעה** - which is **8.58 pm**

Put on תפילין דרבינו תם and say the usual פרשיות.

Sunday Night 9.39 pm מוצאי תשעה באב

After מעריב, **before הבדלה** and **קידוש לבנה**, one must first wash the usual morning נטילת ידים (entire hand, three times, alternately), without a ברכה. Even those who washed their full hands for bread during the fast-day must rewash them.

Reason: The stronger level of purity that returns after תשעה באב, once again attracts a new opposition of impurity, which was not dealt with the נטילת ידים that took place during תשעה באב. (לקוי"ש ח"ט ע' 386)

הבדלה

מוצאי יום טוב and no שמנים.

1. (מוצאי שבת ויו"ט like every הנה א-ל ישועתי ...)

2. ברוך אתה ... בורא פרי הגפן

3. ברוך אתה ... המבדיל ...

The בית המקדש was set ablaze on the afternoon of the 9th of Av, and burned through the 10th.

Therefore, the restrictions of the **Nine Days** (meat, wine, bathing, nail cutting, haircuts, laundry, music, שהחינו extend until midday of the 10th of Av.

This year, since תשעה באב is on the 10th there are **no further restrictions** on מוצאי תשעה באב, with the exception of **meat and wine** that are not allowed till next morning.

However, there is no need to give the הבדלה wine to a child, since the NINE DAYS are **over**, and the restriction on meat and wine is only because of ...

Reason 1: When fasting for 'Teshuva' purposes, there is a custom to refrain from meat and wine in the final meal **before** the fast and in the first meal **after** the fast.

Reason 2: It is still part of the general **בין המצרים** period, and since some have the custom not to have meat and wine for the entire three weeks, we can all join them for this one and final time.

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