

The Three Weeks

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TISHA B'AV

5777/2017



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THREE WEEKS SCHEDULE

17th of Tammuz – TUESDAY, July 11

Fast Begins	4:14 am
<i>Shacharit & Selichot</i>	6:30 am
<i>Mincha & Maariv</i>	7:45 pm
Fast Ends	9:08 pm

Erev Tisha B'Av - MONDAY, JULY 31

<i>Shacharit</i>	6:40 am
<i>Mincha</i>	6:00 pm
Followed by <i>Seudah Mafseket</i> at home	
Fast Begins	8:09 pm
<i>Maariv & Eichah</i>	8:30 pm
<i>Please remember to wear non-leather shoes</i>	

Tisha B'Av - TUESDAY, AUGUST 1

Early <i>Shacharit</i> and <i>Kinot</i>	6:15 am
Late <i>Shacharit</i> and Explanatory <i>Kinot</i>	8:30 am

Following our local recitation of Kinot, we will be connecting to the YU live stream of Kinot and their discussion presented by Rabbi Dr. Jacob J. Schacter

<i>Chatzot</i> (Midday)	12:57 pm
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Tisha B'Av Film Presentation

HIDING & SEEKING: Faith and Tolerance after the Holocaust
5:40 pm – 7:20 pm

<i>Mincha</i> (with <i>Tallit</i> and <i>Tefilin</i>)	7:30 pm
<i>Maariv</i>	8:10 pm
Fast Ends	8:48 pm

LAWS AND BASIC INFORMATION REGARDING THE THREE WEEKS AND TISHA B'AV

I. FAST OF 17TH OF TAMMUZ - TUESDAY, July 11

A. HISTORICAL SIGNIFICANCE OF THE FAST OF TAMMUZ

The Fast of the Seventeenth Day of Tammuz commemorates....

- ▶ The breaching of the wall around Jerusalem
- ▶ The cessation of the daily offerings during the siege of the first Temple
- ▶ The burning of a Sefer Torah by *Apostomos*
- ▶ The placing of an idol in the Temple
- ▶ The breaking of the tablets by Moshe

II. THE THREE WEEKS: AN OVERVIEW

From the 17th day of Tammuz until the Ninth of Av, Tuesday, August 1st, we commemorate the destruction of Jerusalem, the Temple and the fall of the Jewish Commonwealth in Israel. These experiences are not just events of the past, rather they created the Diaspora existence that we currently experience. For this reason, it is appropriate that we continue to commemorate these events and understand their roots to the many tragedies that have befallen our people.

The Three Weeks begin with the Fast of the Seventeenth of Tammuz and end on Tisha B'Av. It is a period of gradually intensified mourning. This period can be subdivided into two smaller groupings: (1) From the 17th of Tammuz until Rosh Chodesh Av (July 11th – July 23rd); and (2) from Rosh Chodesh Av until Tisha B'Av (July 24th —August 1st). This latter period is commonly referred to as “The Nine Days.”

Rabbi Joseph Soloveitchik famously explained that these two periods of mourning are constructed to mirror the different stages of mourning following the lost of a parent. Thus, the initial Three Weeks period mirrors the 12 month mourning of a parent.

A. LAWS APPLYING TO THE ENTIRE THREE WEEKS

1. One may not get a haircut or shave.
 - a. Like the 12 month mourning, shaving would be permitted for necessity and professionalism.
 - b. One may certainly shave for Shabbat.
2. One should not wear new clothing or new shoes.
 - a. A sale item which will not be available after the three weeks may be purchased, but cannot be used until after Tisha b'Av.
3. Weddings or any other social parties are forbidden.
 - o A simple gathering of 2 or 3 families in a restaurant would not be considered a celebration.

- A larger gathering, however, would be prohibited during this time period.
 - While the general example of a larger gathering is weddings, any party would be prohibited during the 3 weeks.
- 4. One should not attend any musical events.
 - R. Aharon Lichtenstein permits functional use of recorded music, e.g. to keep you awake while driving or to motivate you during exercise.

B. LAWS APPLYING TO THE NINE DAYS (JULY 24 – AUGUST 1)

Similarly, according to Rabbi Soloveitchik, the Nine Days, beginning on Rosh Chodesh Av (August 23 at nightfall), mirrors the period of *Shloshim*, the 30 days that follow the burial of a loved one. As such:

1. One should not wash clothing, as it is not in consonance with the spirit of mourning.
 - a. It is prohibited to give adult clothing to a non-Jewish launderer, even if the clothing will be returned after Tisha B'Av.
 - b. It is permissible to give clothing to a non-Jewish launderer before the Nine Days, even if the clothing will be washed during the nine days. However, one should not wear that clothing until after Tisha B'Av.
 - c. Washing of clothes for the sake of a mitzvah is permissible. Therefore, if one must wash clothing for Shabbat, one may do so on the Thursday prior or Friday.
 - d. One may wash children's clothing.
2. One should also not wear freshly laundered clothing.
 - a. One may wear laundered undergarments.
 - b. One may wear laundered clothes on Shabbos
3. During the Nine Days, it is our custom not to bathe for pleasure. However, showering for hygienic reasons is permitted.
 - a. A woman may wash for the sake of her ritual immersion during this time.
4. No shaving is permitted.
 - a. If one's business will be compromised by not shaving, one may shave until the week in which Tisha B'Av occurs.
5. Swimming is prohibited during this period.
6. One may not eat meat or chicken, or drink wine, with the exception of Shabbat.
 - a. If possible, Havdalah should be drunk by a child. However, if no child is available, the one reciting the blessing may drink it.
7. Meat may be eaten and wine drunk at a feast in honor of the performance of a mitzvah, such as at a circumcision, a pidyon haben (redemption of the first-born), or the completion of a Talmudic tractate.
8. The *shahacheyanu* blessing is not recited during the Nine Days, even on Shabbat.

III. EREV TISHA B'AV – MONDAY, JULY 31

1. While one eats a regular large meal to prepare for the fast, the custom is also to eat a *Seudah Hamafseket* (The Meal before the Fast) close to the beginning of the fast (prior to 8:09 pm).
2. While sitting on the floor, one eats only a piece of bread and a hard boiled egg.
3. The custom is to dip the bread and egg into ashes.
4. When one finishes the *seudah hamafseket*, it is advisable to verbally say: “I do not accept the fast upon myself until dusk”, so that one may still eat or drink.

IV. TISHA B’AV – TUESDAY, AUGUST 1

A. HISTORICAL SIGNIFICANCE OF TISHA B’AV

While Tisha B’Av has become a day of collective Jewish mourning for ages of tragedies that have befallen the Jewish people. The actual day of Tisha B’Av commemorates

- The day the spies returned poisoning the Jewish people’s attitude towards the land of Israel and causing a communal panic and cry. This led to 40 years of wandering in the desert as well as a decree of the Almighty that for generations Tisha B’Av would be a day of crying and misfortune for the Jewish People.
- The First Temple was destroyed by the Babylonians and Nebuchadnezzar
- The Second Temple was destroyed by the Romans in 70 CE
- The Romans crushed the Bar Kokhba revolt and destroyed the city of Betar, killing over 500,000 Jews in 135 CE.
- The Roman commander Turnus Rufus plowed the Temple mount and surrounding areas.

Other calamities continued to pile on.

- The Jews were expelled from England on the 9th of Av in 1290.
- The Jews were expelled from France on the 10th of Av in 1306.
- The Jews were expelled from Spain on the 7th of Av in 1492.
- SS commander Heinrich Himmler formally received approval from the Nazi Party for “The Final Solution” on the 9th of Av in 1941.



B. THE FIVE ABSTENTIONS

1. Eating and Drinking
 - i. Eating and drinking are prohibited on Tisha B'Av, same as on any other fast.
 - i. Females above the age of twelve years and one day and males above the age of thirteen years and one day are obligated to fast.
 - ii. Any ill person, or pregnant/nursing woman who feels severe discomfort and may need to eat and/or drink should speak to Rabbi Brander.
2. Washing
 - i. Showering or bathing in either hot or cold water is prohibited.
 - ii. The following is permitted:
 - a. In the morning upon arising one should wash fingers only.
 - b. During the day, if one's hands become soiled, one may wash them in order to clean them.
3. Anointing
 - i. Applying any kind of ointment, lotion, etc. is forbidden.
 - ii. For medicinal purposes, it is permitted.
4. Wearing Leather Shoes
 - i. Wearing shoes made wholly or partially of leather is forbidden.
5. Marital Relations
 - i. Marital relations are forbidden on Tisha B'Av.
 - ii. In addition, at night, a couple should observe the separations of niddah.

C. OTHER PROHIBITIONS

1. Learning Torah
 - a. The learning of Torah is forbidden, as it serves to gladden the Jewish soul.
 - b. One is permitted to study the following, as they are appropriate to the mood of Tisha B'Av:
 - i. The book of Iyov (Job)
 - ii. The prophecies of evil in Jeremiah
 - iii. Eicha and Midrash Eicha (Lamentations)
 - iv. The account of the destruction of the Temple in Sanhedrin (104a-b)
 - v. The third chapter of Moed Katan.
 - c. The same laws apply to teaching children.
 - d. The above laws of learning apply only to Tisha B'Av up to midday (12:57 p.m.).
2. One does not greet a friend on Tisha B'Av, even to say "Good Morning." If one is greeted, return the greeting in a low tone.
3. One should not walk for enjoyment on Tisha B'Av and one should be careful in spending time so as not to come to jest on Tisha B'Av.

4. One should deprive oneself of some comfort when one sleeps on the night of Tisha B'Av, e.g. if one usually sleeps with two pillows, one should use only one.
5. Work which takes time to complete, whether it is skilled work or unskilled work, is forbidden Tisha B'Av night and during the day at least until midday (12:57 pm). The same applies to business dealings.
 - a. It is preferable to refrain from any kind of work or business transaction during the whole day.
6. One should not prepare food for the break fast until after midday.
7. One may not sit on a chair until midday (12:57 p.m.). Instead one must sit on the floor or on a low Shiva stool.

D. TISHA B'AV MAARIV/NIGHT SERVICE

- Tisha B'Av night, the congregation recites Maariv slowly and in a weeping voice, while sitting on the floor or on low stools.
- After *Kaddish*, the congregation sits on the floor (or on low stools) and *Eicha* is read slowly, in a wailing voice.
- The light is reduced to a minimum, sufficient to follow the reading of *Eicha* and the *Kinot* (lamentational prayers).
- At the end of *Eicha*, the passage of *Hasheveinu* is recited by the congregation and then repeated by the reader.
- During the recitation of *Kinot*, it is forbidden to converse.

E. TISHA B'AV DAY DAVENING/SERVICE

- In the morning, neither *tefillin* nor the *talit gadol* (prayer shawl) are put on. The *talit katan* (the smaller four-cornered garment) is donned without reciting any blessing.
- Three males are called up for the reading of the Torah, which is from Deut. 4: 25-40. The third one chants the *haftora* from Jer. 8:13- 9:23 in the same melody as *Eicha*.
- *Kinot* are recited in the morning after the Torah reading.
- The following are omitted from the *Shacharit* prayers:
 - *Korbanot*
 - *Birkat Kohanim* in the Chazan's repetition of the Amidah.
 - *Tachanun*
 - *Kayl Erech A'payim*
 - *La'Mi'Na' Tzay'ach*
 - Parts of *U'vah L'Tziyon* and parts of *Kaddish*
 - Psalm of the day
- For Mincha, *tefillin* and *talit gadol* are worn.
 - One who doesn't wear a *talit gadol* should now touch the tzitzit of the *talit katan* and recite the blessing.
- At Mincha, *Korbanot* and the Psalm of the day are said.

- At Mincha, the Torah and the *haftora* reading is the same as that of any other fast day.
- At Mincha, *Nachem* is inserted in the paragraph of *Boneh Yerushalayim* (14th Blessing).
- At Mincha, *Aneinu* is inserted by all those fasting.

V. THE DAY AFTER TISHA B'AV – WEDNESDAY, AUGUST 2

- Since the *Beit HaMikdrash* (Temple) primarily burned on the 10th of Av (the day after Tisha B'Av), all prohibitions of the Nine Days continue until midday (12:57 pm) on Wednesday, August 2nd. This includes eating meat, drinking wine, listening to music, doing laundry, getting a haircut, shaving and reciting *shehecheyanu*.



כל המתאבל על ירושלים זוכה ורואה בשמחתה
**ALL WHO MOURN OVER JERUSALEM,
 MERIT AND SEE ITS HAPPINESS**

May we merit to partake in the final rebuilding of Jerusalem speedily in our days!