

HALACHOT OF THE THREE WEEKS

The three weeks between the fast of the Seventeenth of *Tamuz* and *Tisha B'Av* are a period of gradually intensified mourning. This period can be subdivided into three smaller groupings:

- 1) from the 17th of *Tamuz* until *Rosh Chodesh Av*
- 2) from *Rosh Chodesh Av* until the week during which *Tisha B'Av* occurs
- 3) the week during which *Tisha B'Av* occurs.

The latter two periods together are referred to as the Nine Days.

Five tragedies befell the Jewish people on the 17th day of the month of *Tamuz*:

- a) The first tablets containing the Ten Commandments were broken when *Moshe* descended from Mount Sinai.
- b) The two daily sacrifices were suspended during the time of the first *Bait HaMikdash*.
- c) The enemy penetrated the walls of Jerusalem prior to the destruction of the second *Bait HaMikdash*.
- d) The wicked Apostomos burned the *Torah*.
- e) An idol was erected in the *Bait HaMikdash*.

Since these tragedies occurred on the 17th day of *Tamuz*, *Chazal* designated this day as a fast day.

The purpose of a fast day is to stir our hearts in order that we utilize the paths of repentance and to serve as a reminder to us of our own actions and those of our forefathers. These iniquities are responsible for the terrible events which befell our people. Remembering these tragedies should lead us to examine our conduct and return to *HaShem*.

One should not mistakenly assume that abstinence from food and drink alone fulfills the requirement and purpose of a fast day. When the sinful city of *Ninveh* repented, the prophet *Yonah* teaches that *HaShem* saw their actions. Our sages emphasize that fasting and wearing sackcloth alone would have been meaningless, were it not for the altering of their evil ways. Thus the true purpose of a fast day must be evidenced in one's improved deeds.

Conduct During the Three Weeks

Weddings should not be performed during this period. Engagements, however, may take place until *Rosh Chodesh Av*, even if a *seuda* is served. From *Rosh Chodesh Av* until after *Tisha B'Av* engagements may take place; while a *seudah* may not be served, refreshments are permitted.

Erev Tisha B'Av

The final meal before *Tisha B'Av*, the *Seuda HaMafseket*, must be eaten after noon and with the intention not to eat anything afterwards. It is generally accepted that one eat a regular meal prior to *mincha* and the *Seudah HaMafseket* after *mincha*. One should preferably be seated on the ground or a low bench while eating the *seudah*. The *Seudah HaMafseket* usually consists of bread, cold hard-boiled eggs, and water. A portion of the bread is customarily dipped in ashes and eaten. One should eat alone in order to avoid the obligation of *Birkat HaMazon* as a *m'zuman*. If a group did eat together, they should not *bentch m'zuman*.

Tisha B'Av

Five tragedies befell the Jewish people on *Tisha B'Av*.

- a) It was decreed that our forefathers will remain in the desert and not enter *Eretz Yisrael*.
- b) The first *Bait HaMikdash* was destroyed on *Tisha B'Av*.
- c) The second *Bait HaMikdash* was destroyed on *Tisha B'Av*.
- d) The city of *Betar* was captured and tens of thousands of Jews were killed.
- e) The wicked Turnus Rufus plowed the site of the *Bait HaMikdash* and its surroundings.

Since these tragedies occurred on *Tisha B'Av*, *Chazal* decreed this day as a fast day.

On *Tisha B'Av* it is prohibited to eat, drink, bathe or wash, anoint oneself, cohabit, wear shoes or sneakers made entirely or partially of leather, or learn *Torah* with the exception of those portions which sadden the heart. On *Tisha B'Av* one may learn the following:

- a. Job and its commentaries.
- b. Those portions of Jeremiah or other prophets which deal with tragedy and destruction.
- c. Aicha, the *midrash* on *Aicha* and its commentaries.
- d. *Kinot*.
- e. The third *perek* in *Moed Katan*, which deals with mourning.
- f. The story of the destruction, in *Gittin* (56b - 58a).
- g. The story of the destruction, in *Sanhedrin* (104a & b).
- h. The story of the destruction, in Josephus.
- i. The *Talmud Yerushalmi* at the end of *Taanit*.
- j. *Halachot* of *Tisha B'Av* in *Shulchan Aruch* and its commentaries.
- k. *Halachot* of mourning in *Shulchan Aruch* and its commentaries.
- l. One who will read the *Torah* may prepare the reading both for the morning and for *mincha*.

פתיעה פאך געבלין דער רבו און פירט געקענט גראשן.
 פתיעה פאך געקענט דער רבו און פירט געקענט געקענט.
 פתיעה פאך דער רבו און פירט געקענט געקענט.
 פתיעה פאך דער רבו און פירט געקענט געקענט.

FAST OF THE 9TH OF AV.



תענית פאך

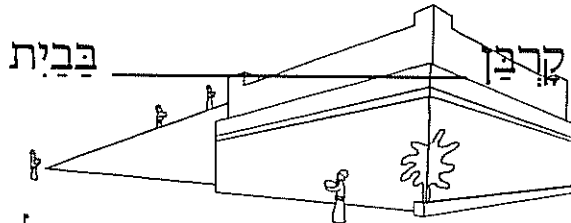
שם _____
פְּתַח ב'

שִׁבְעָה עָשָׂר (י"ז) בְּתַמוּז

חֲמִשָּׁה דְּבָרִים שֶׁקִּרְוָה בְּשִׁבְעָה עָשָׂר בְּתַמוּז

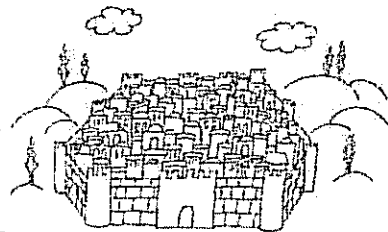
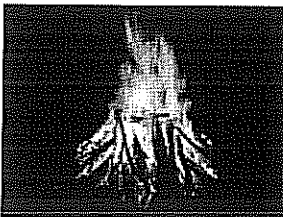


1. שִׁבַּר מֹשֶׁה רַבֵּינוּ אֶת הַלֻּחוֹת



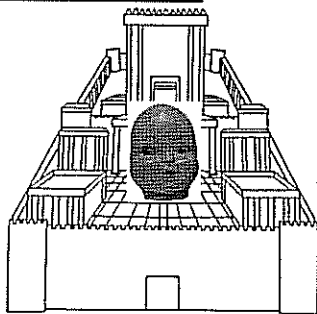
2. הִפְסִיקוּ לְהַקְרִיב אֶת קֶרְבַּן הָרֵאשׁוֹן בְּבֵית

3. הָרוּמְאִים שָׁבְרוּ אֶת חוֹמוֹת _____ וּבָאוּ אֶל הָעִיר



4. אַפּוֹסְטֵמוֹס הָרָשָׁע

סָפַר תּוֹרָה



5. הִקִּימוּ הָרוּמְאִים

בְּבֵית הַמִּקְדָּשׁ

הַכְּרִיאוֹנֹת הַכְּתָא'ז יְרוּשָׁלַיִם שָׂרֵל אֶבְזָה לָּרָה

שם _____
כְּתוּב ב'

בֵּין הַמִּצְרִים

א. הַיָּמִים בֵּין י"ז בְּתַמּוּז וְתַשְׁעָה בְּאָב נִקְרָאִים _____
_____.

ב. בֵּין הַמִּצְרִים נֶחֱלְקוּ _____ חֻלְקִים

1. מִי"ז בְּתַמּוּז עַד ר"ח _____

2. מִר"ח אָב עַד _____ שָׁחַל בּוֹ תַשְׁעָה בְּאָב

3. מִשְׁבּוּעַ שָׁחַל בּוֹ תַשְׁעָה בְּאָב עַד _____

כ"ג תמוז	כ"ב תמוז	כ"א תמוז	כ' תמוז	י"ט תשמוז	י"ח תמוז	י"ז תמוז
א' אב	כ"ט תמוז	כ"ח תמוז	כ"ז תמוז	כ"ו תמוז	כ"ה תמוז	כ"ד תמוז
ח' אב	ז' אב	ו' אב	ה' אב	ד' אב	ג' אב	ב' אב
						ט' אב

אָב
שְׁבּוּעַ
תַשְׁעָה
בֵּין הַמִּצְרִים
תַשְׁעָה בְּאָב