

## פֶּרֶק שְׁנַיִם עָשָׂר

חודש אב

אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבָרְכָהּ בְּגִמְרָא הַקְדוּשָׁה (תענית כו): מִשְׁנֻכָּנָס אָב, מִמַּעֲטִין בְּשִׁמְחָה. וְרָאוּי לְאָדָם מְאֹד שְׁיִתְנַהֵג בַּיָּמִים אֵלּוּ בְּשִׁתִּיקָה, רַק דְּבוּר הַהֲכָרָחִי, שֶׁלֹּא יָבוֹא, חֵס וְשָׁלוֹם, לִידֵי שְׁחֹק וְשִׁמְחַת הַלֵּב; וַיִּפְנֶה לְבוֹ רַק אֶל הָאֲבָלוֹת שֶׁל חֶרֶבֶן הַבַּיִת. וְרָאוּי לְאָדָם לְהַעֲמִיד עַצְמוֹ עַל כָּל פְּנִים בְּתַשְׁעָה יָמִים שְׁמֵרָאשׁ חֹדֶשׁ עַד אַחֵר הַתַּעֲנִית מִתַּעֲנוּגֵי אֲכִילָה וְשִׁתִּיָּה בְּכָל מָה דְּאִפְשָׁר, וּלְכַוֵּן בְּזֶה לְאוֹנֵן וּלְקוֹנֵן עַל חֶרֶבֶן בֵּית הַמִּקְדָּשׁ

## CHAPTER 12

### THE MONTH OF AV

In the latter part of the previous chapter, the author discussed the month of Tammuz and the period of *Bein HaMetzarim* (the Three Weeks). He now continues with the month of Av and the Nine Days, culminating with Tishah B'Av and its various practices and *minhagim*. The chapter concludes with a brief comment about Tu B'Av.

#### ☞ The Nine Days

Our Sages, of blessed memory, stated in the holy Gemara (Mishnah, *Taanis* 26b): From the beginning of the month of Av, we diminish our joy. וְרָאוּי לְאָדָם מְאֹד — שְׁיִתְנַהֵג בַּיָּמִים אֵלּוּ בְּשִׁתִּיקָה, רַק דְּבוּר הַהֲכָרָחִי — It is therefore most fitting for a person to conduct himself during these days in silence, speaking only when absolutely necessary, שֶׁלֹּא יָבוֹא חֵס וְשָׁלוֹם לִידֵי שְׁחֹק וְשִׁמְחַת הַלֵּב — so that he does not come to frivolity and lightheartedness, Heaven forbid.<sup>[1]</sup> וַיִּפְנֶה לְבוֹ — Instead, he should direct his mind and heart exclusively toward mourning for the destruction of the Beis HaMikdash.

Another practice for these days that expresses our diminished joy: — וְרָאוּי לְאָדָם לְהַעֲמִיד עַצְמוֹ עַל כָּל פְּנִים בְּתַשְׁעָה יָמִים שְׁמֵרָאשׁ חֹדֶשׁ עַד אַחֵר הַתַּעֲנִית — It is proper for a person to refrain, at minimum during the Nine Days, from Rosh Chodesh until after the fast of Tishah B'Av, מִתַּעֲנוּגֵי אֲכִילָה וְשִׁתִּיָּה בְּכָל מָה — from indulging in eating and drinking, to whatever extent possible.<sup>[2]</sup> — וּלְכַוֵּן בְּזֶה לְאוֹנֵן וּלְקוֹנֵן עַל חֶרֶבֶן בֵּית הַמִּקְדָּשׁ — with the intention that this self-denial

1. In the previous chapter, the author advised minimizing conversation throughout the Three Weeks. Once the Nine Days begin, however, drawing closer to Tishah B'Av, one should avoid conversation altogether unless absolutely necessary.

2. One should consume what is necessary

for health and proper functioning, but avoid eating for mere pleasure. Ideally, this practice should begin with the Three Weeks (see previous chapter, after note 34), but at the very least, it should be observed during the Nine Days.

וְעַל שֶׁבֶר גָּדוֹל<sup>(א)</sup> שְׁאִירֵעַ לְעַם קְדוֹשׁ בְּיָמִים הָאֵלֶּה, וְתַחֲשֹׁב לוֹ לַצִּדְקָה לְדוֹר וָדוֹר עַד עוֹלָם.<sup>(ב)</sup> וּבִכְבֹּר נִהְגוּ רַבִּים וְכֵן שְׁלָמִים<sup>(ג)</sup> יִרְאִי הַשֵּׁם, שֶׁמֶרְאֵשׁ חֹדֶשׁ עַד תְּשֻׁעָה בָּאָב מִתְעַנִּין בְּכָל יוֹם וְיוֹם, וְאַחֲרֵי הַתְּעִנִּית אֵין אוֹכְלִין שׁוֹם תְּבִשִּׁיל, רַק פֶּת חֲרָבָה,<sup>(ד)</sup> וְאַשְׁרֵי חֶלְקָם. וּבִיּוֹתֵר בְּעֶרֶב תְּשֻׁעָה בָּאָב רְאוּי מְאֹד לֵאדָם לְמַעַט סְעוּדָתוֹ בְּכָל מָה דְּאַפְשָׁר יוֹתֵר מִכָּל שִׁבְעַת הַיָּמִים, שְׁלֹא יֵאכַל רַק תְּבִשִּׁיל אֶחָד אֶף קוֹדֶם חֲצוֹת, כִּי כְדָאִי הוּא בֵּית אֱלֹהֵינוּ<sup>(ה)</sup> יִתְבָּרַךְ שְׁמוֹ וְיִתְעַלֶּה לְמַעַט מִתְעַנּוּג כָּל דְּהוּא, וְדִי בְּהֶעֱרָה זֶה.

(א) ע"פ ירמיה ד', ו (ב) ע"פ תהלים קו, לא (ג) ע"פ נחום א, יב  
(ד) ע"פ משלי יז, א, תענית ל. (ה) ע"פ תענית יג.

serves as mourning and lamentation over the destruction of the Beis HaMikdash, — וְעַל שֶׁבֶר גָּדוֹל שְׁאִירֵעַ לְעַם קְדוֹשׁ בְּיָמִים הָאֵלֶּה — and over the great catastrophe that befell the holy Jewish people during these days.<sup>[3]</sup> וְתַחֲשֹׁב לוֹ לַצִּדְקָה — This will be credited to him as righteousness, with its merit enduring for him and his descendants through all generations, forever.

Some pious individuals go beyond these basic requirements:

— וּבִכְבֹּר נִהְגוּ רַבִּים וְכֵן שְׁלָמִים יִרְאִי הַשֵּׁם — Indeed, many upstanding, God-fearing people have adopted a practice of fasting every single day from Rosh Chodesh until Tishah B'Av. — שֶׁמֶרְאֵשׁ חֹדֶשׁ עַד תְּשֻׁעָה בָּאָב מִתְעַנִּין בְּכָל יוֹם וְיוֹם — ואֲחֵרֵי הַתְּעִנִּית — After breaking their fast each evening, they do not eat any cooked dishes, consuming only dry bread. — אֵין אוֹכְלִין שׁוֹם תְּבִשִּׁיל, רַק פֶּת חֲרָבָה — ואֲשֶׁרֵי חֶלְקָם — Fortunate is their lot! However, even someone for whom such stringency is difficult should avoid eating for pleasure during the Nine Days, as indicated above.

### ☞ Erev Tishah B'Av

— וּבִיּוֹתֵר בְּעֶרֶב תְּשֻׁעָה בָּאָב — Especially on Erev Tishah B'Av (the eighth of Av), — רְאוּי מְאֹד לֵאדָם לְמַעַט סְעוּדָתוֹ בְּכָל מָה דְּאַפְשָׁר, יוֹתֵר מִכָּל שִׁבְעַת הַיָּמִים — it is most fitting for a person to limit his meal as much as possible, even more stringently than during all the preceding seven days. — אֵין אוֹכְלִין שׁוֹם תְּבִשִּׁיל אֶחָד אֶף קוֹדֶם — ואֲחֵרֵי חֲצוֹת — That is, he should eat no more than one cooked dish, even before *chatzos* (halachic midday).<sup>[4]</sup> — בִּי כְדָאִי הוּא בֵּית אֱלֹהֵינוּ יִתְבָּרַךְ שְׁמוֹ וְיִתְעַלֶּה לְמַעַט מִתְעַנּוּג — כִּי כְדָאִי הוּא בֵּית אֱלֹהֵינוּ — For the House of our God, blessed and exalted be His Name, surely deserves our forgoing some measure of pleasure to demonstrate our mourning for its destruction. — וְדִי בְּהֶעֱרָה זֶה — This comment should suffice.

3. Rather than merely restricting pleasurable eating, one should make it a meaningful exercise by contemplating the tragic events of this period and consciously avoiding the enticing food as a way of expressing grief for those events.

4. Strict halachah requires eating no more than one cooked dish during the *seudah hamafsek* — the final meal before the fast,

eaten after *chatzos* (Shulchan Aruch, Orach Chaim 552:1). This limitation helps one to recall the Churban and enter a mourning mindset (see Mishnah Berurah §1). However, there is no such restriction for meals eaten before the *seudah hamafsek*, certainly not before *chatzos* (ibid. *se'if* 9). The author suggests adopting this restriction for any meal during the day, even before *chatzos*.

בִּנְתַּת תַּעֲנִית תִּשְׁעָה בָּאָב וְהַקִּינּוֹת וְכָל הַתְּנַהֲגוּתוֹ

אַחַר סְעוּדָה הַמִּפְסָקָת קוֹדֵם שְׂיֻלָּךְ לְבֵית הַבְּנִסַּת, יִקְבַּל עַל עֲצֻמוֹ הַתַּעֲנִית וְיַחְלוּץ נִעְלוֹ מֵעַל רַגְלוֹ וְעָנָה וְאָמַר<sup>(א)</sup> בְּזֶה הַלְשׁוֹן: הֲרִינִי מִקְבַּל עָלִי תַעֲנִית שֶׁל תִּשְׁעָה בָּאָב בְּאֲכִילָה וּשְׁתִּיָּה וּרְחִיצָה וְסִיכָה וְנִעִילַת הַסֶּנְדֵּל וְתִשְׁמִישׁ הַמָּטָה כְּפִי שְׁצוּנוֹ חֻכְמִינוּ וְזִכְרוֹנָם לְבִרְכָּהּ, וְהֲרִינִי מוֹכֵן וּמוֹזֵמֵן לְקִיִּים מִצּוֹת עֲשֵׂה וְלֹא תַעֲשֵׂה שְׁצוּנוֹ יוֹצְרִי וּבוֹרְאִי וְכוּ', וְאֲנִי מִקְבַּל עָלִי חֲמֵשֶׁה עֲנוּיִים אֵלּוֹ לְהִתְאַבֵּל וּלְקוֹנֵן עַל חֲרָבֵן בֵּית הַמִּקְדָּשׁ וְעַל גְּלוּת הַשְּׂכִינָה הַקְּדוּשָׁה וְעַל גְּלוּת יִשְׂרָאֵל עִם קְדוּשׁ וְעַל הַרִיגַת הַצַּדִּיקִים וְעִם קְדוּשׁ בִּשְׁעַת הַחֲרָבֵן, עַד כָּאן. וְיֹאמַר נוֹסַח זֶה בְּשִׁבְרוֹן לֵב מְאֹד וְאַחֵר כֵּךְ יֵלֶךְ לְבֵית הַבְּנִסַּת.

(א) ע"פ דברים כו, ה

## THE KAVANAH FOR THE FAST OF TISHAH B'AV, THE KINNOV, AND ITS OTHER PRACTICES

### Tishah B'Av Night

After concluding the *seudah hamafsekes* (the final meal before the fast), before one goes to shul, יִקְבַּל עַל — he should verbally accept upon himself the fast and remove his shoes from his feet, וְעָנָה וְאָמַר בְּזֶה הַלְשׁוֹן — reciting the following declaration: “I hereby accept upon myself the fast of Tishah B’Av, בְּאֲכִילָה וּשְׁתִּיָּה וּרְחִיצָה וְסִיכָה וְנִעִילַת הַסֶּנְדֵּל — abstaining from eating and drinking, washing, anointing, wearing shoes, and marital relations,<sup>[5]</sup> כְּפִי שְׁצוּנוֹ חֻכְמִינוּ וְזִכְרוֹנָם לְבִרְכָּהּ — as our Sages, of blessed memory, commanded us, וְאֲנִי מִקְבַּל עָלִי חֲמֵשֶׁה עֲנוּיִים אֵלּוֹ — and I am prepared and ready to fulfill the positive and negative commandments of following the edicts of the Sages, which my Maker and Creator commanded us.<sup>[6]</sup> I accept upon myself these five afflictions, לְהִתְאַבֵּל וּלְקוֹנֵן עַל חֲרָבֵן בֵּית הַמִּקְדָּשׁ — in order to mourn and lament over the destruction of the Beis HaMikdash, and over the exile of the holy *Shechinah* and the exile of Israel, the holy nation, וְעַל הַרִיגַת הַצַּדִּיקִים וְעִם קְדוּשׁ — and over the murder of the righteous and the holy people at the time of the Destruction.” The declaration concludes here. עַד כָּאן — He should recite this *nusach* with profound heart-break, וְאַחֵר כֵּךְ יֵלֶךְ לְבֵית הַבְּנִסַּת — and afterward go to shul.

5. These are the five afflictions (*inuyim*) required on Tishah B’Av (see *Shulchan Aruch*, Orach Chaim §554).

6. See above, Ch. 4 in this Shaar, note 24.

וְאִם חָל תִּשְׁעָה בָּאֵב בְּמוֹצָאי שַׁבָּת, תִּיכֶף אַחֲרֵי תְּפִלַּת הָעֲמִידָה בְּשִׁירָאָה אֹרֶךְ הַנֵּר, יִבְרַךְ בְּרַכַּת "בּוֹרֵא מְאֹרֵי הָאֵשׁ" בְּשִׁמְחַת הַלֵּב וּבְהוֹדָאָה עֲצוּמָה בְּמַחֲשַׁבְתּוֹ לְהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ וַיִּתְעַלָּה בְּפִי הַבּוֹנֵה הַמְּבֹאֲרֵת לְמַעַלָּה (שַׁעַר הַשְּׁמִינִי, פֶּרֶק שְׁלֹשָׁה עָשָׂר) בְּמוֹצָאי שַׁבָּת; כִּי אִף בְּרַכָּה שֶׁל "דִּיּוּן הָאֱמֶת" עַל כָּל צָרָה שְׁלֵא תְּבוּא, <sup>(א)</sup> צָרִיךְ הָאָדָם גַּם בֵּן לְבָרֶךְ בְּשִׁמְחָה עֲצוּמָה בְּמַפּוֹרֵשׁ בְּמִשְׁנָה דְּבִרְכוֹת פֶּרֶק ט' (מִשְׁנָה ה').

וְלֹא יִבְרַךְ "עַל מִקְרָא מְגִילָה" קֹדֶם קְרִיאַת אִיכָּה בְּפִי שְׁנֵדֶפֶס בְּקִינּוֹת, בֵּינָן שְׁלֵא נִזְכֵּר בְּרַכָּה זֶה בְּשִׁלְחָן עָרוּךְ.

(א) ע"פ תענית יט.

### ☞ Tishah B'Av on Motza'ei Shabbos

When Tishah B'Av falls on Motza'ei Shabbos, one cannot recite the complete Havdalah over a cup, as drinking is forbidden on the fast. Therefore, the full Havdalah is postponed until Motza'ei Tishah B'Av (Sunday night), but the *berachah* on the flame is nonetheless recited Saturday night, before the reading of *Eichah* (see *Shulchan Aruch*, *Orach Chaim* 556:1 with *Mishnah Berurah* §1). The author provides guidance on this practice:

תִּיכֶף — If Tishah B'Av falls on Motza'ei Shabbos, **וְאִם חָל תִּשְׁעָה בָּאֵב בְּמוֹצָאי שַׁבָּת** — immediately after *Shemoneh Esrei*, before beginning *Eichah*, when he sees the light of the Havdalah candle, **יִבְרַךְ בְּרַכַּת "בּוֹרֵא מְאֹרֵי הָאֵשׁ" בְּשִׁמְחַת הַלֵּב וּבְהוֹדָאָה עֲצוּמָה בְּמַחֲשַׁבְתּוֹ לְהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ וַיִּתְעַלָּה** — one should recite the *berachah* of *Borei Me'orei HaEish* with heartfelt joy and profound gratitude in his thoughts to the Creator, blessed and exalted be His Name, for His creation of fire and light, **כִּפִּי הַבּוֹנֵה הַמְּבֹאֲרֵת לְמַעַלָּה בְּמוֹצָאי שַׁבָּת** — in accordance with the *kavanah* taught above regarding Motza'ei Shabbos (Shaar 8, Ch. 13, p. 241-242). Although the night of Tishah B'Av is a time for mourning, the opportunity to recite a *berachah* and bless Hashem should always evoke joy, **כִּי אִף בְּרַכָּה שֶׁל "דִּיּוּן הָאֱמֶת" עַל כָּל צָרָה שְׁלֵא תְּבוּא** — for even the *berachah* of "*Dayan HaEmes*" over any tragedy, may it not occur, **צָרִיךְ הָאָדָם גַּם** — a person must also recite with profound joy, **בְּפִי הַבּוֹנֵה הַמְּבֹאֲרֵת לְמַעַלָּה בְּמוֹצָאי שַׁבָּת** — as explicitly stated in the Mishnah in *Berachos*, Chapter 9 (Mishnah 5).

### ☞ Megillas Eichah

The author addresses a question regarding the proper protocol before reading *Eichah*:

וְלֹא יִבְרַךְ "עַל מִקְרָא מְגִילָה" קֹדֶם קְרִיאַת אִיכָּה בְּפִי שְׁנֵדֶפֶס בְּקִינּוֹת — One should not recite the *berachah* of "*Al Mikra Megillah*" before reading *Eichah*, as printed in some editions of the *Kinnos*, **כִּי אִף בְּרַכָּה שֶׁל "דִּיּוּן הָאֱמֶת" עַל כָּל צָרָה שְׁלֵא תְּבוּא** — since this *berachah* is not mentioned in *Shulchan Aruch*.<sup>[7]</sup>

7. *Shulchan Aruch* and *Rama* (ibid. 559:2) state only to recite the *Kinnos* and *Eichah* after

וַיִּתְחִיל לִקְרוֹת מְגִילַת אֵיכָה עִם הַצְבוּר בְּבִכְיָה גְדוֹלָה מְאֹד; גַּם הַתִּיבוֹת בְּעֶצְמָם מַעֲוָרִים לֵב הָאָדָם אֶל הַבְּכִי. וְהַעֲיָקָר לְהַכְנִיס בְּלִבּוֹ צֶעַר וְאַנְיָנוּת גְּדוֹל עַל כָּל הַנִּזְכָּר בַּמְגִּילָה, דִּהְיִינוּ עַל גּוֹדֵל צֶעַר שֶׁהָיָה אֶז לְיִשְׂרָאֵל עִם קְדוּשׁ בְּמִיתוֹת מְשׁוֹנוֹת, וּבִיחּוֹד עַל גּוֹדֵל חִילוֹל שְׁמוֹ הַגָּדוֹל שֶׁל בּוֹרְאָנוּ יִתְבָּרַךְ שְׁמוֹ וַיִּתְעַלֶּה, שֶׁהָיָה אֶז בֵּין הָעַמִּים, וּבִיחּוֹד בֵּין אוֹתָם הַחֲיִילוֹת אֲשֶׁר צָבָאוּ פָתַח<sup>(א)</sup> בֵּית הַמִּקְדָּשׁ, שֶׁנִּכְנְסוּ אֶז לְהִיכַל ה' וּבֵית קֹדֶשׁ הַקִּדְּשִׁים, וְקוֹל נָתְנוּ בֵּית ה' בְּיוֹם מוֹעֵד,<sup>(ב)</sup> וְקִרְקְרוּ שָׁם בְּכָל מִינֵי שְׁחוֹק וְהִיתוּל וְאָמְרוּ "אֵיָה אֱלֹהֵיהֶם".<sup>(ג)</sup>

(א) ע"פ שמות לז, ח (ב) ע"פ איכה ב, ז (ג) תהלים עט, י

The author now provides guidance on how to approach the actual reading of *Eichah*:

One should begin to read *Megillas Eichah* with the *tzibbur*<sup>[8]</sup> with copious weeping; **גַּם הַתִּיבוֹת בְּעֶצְמָם** — this should occur quite naturally, since the very words themselves arouse a person's heart to crying. **וְהַעֲיָקָר לְהַכְנִיס בְּלִבּוֹ** — The essential point is to bring into one's heart profound pain and mourning over everything mentioned in the *Megillah*, **דִּהְיִינוּ עַל גּוֹדֵל צֶעַר שֶׁהָיָה אֶז לְיִשְׂרָאֵל עִם קְדוּשׁ בְּמִיתוֹת מְשׁוֹנוֹת**, that is, over the immense suffering that the holy Jewish nation endured through the horrific deaths to which many of them were subjected, **וּבִיחּוֹד עַל גּוֹדֵל חִילוֹל שְׁמוֹ** — and especially over the profound desecration of the great Name of our Creator, blessed and exalted be His Name, that occurred then among the nations, **וּבִיחּוֹד בֵּין אוֹתָם הַחֲיִילוֹת**, particularly among those legions of soldiers who massed at the entrance of the Beis HaMikdash, **אֲשֶׁר צָבָאוּ פָתַח בֵּית הַמִּקְדָּשׁ** — who then entered the Sanctuary of Hashem and the Holy of Holies, **שֶׁנִּכְנְסוּ אֶז לְהִיכַל ה' וּבֵית קֹדֶשׁ** — and raised their voices in the House of Hashem as on a festival day. **וְקִרְקְרוּ שָׁם בְּכָל מִינֵי שְׁחוֹק וְהִיתוּל** — They reveled there with all manner of frivolity and ridicule,<sup>[9]</sup> **וְאָמְרוּ "אֵיָה אֱלֹהֵיהֶם"** — saying mockingly

Maariv, with no *berachah* mentioned. See also *Pri Megadim* in *Eishel Avraham* to the beginning of that *siman*; *Rama* *ibid.* 490:9; *Teshuvos Rama* §35. However, some *Poskim* maintain that one should recite a *berachah* on *Megillas Eichah* (*Magen Avraham* 490:9; *Beur HaGra* *ad loc.*). *Mishnah Berurah* (490:19) therefore writes that one should certainly not protest against someone who recites a *berachah*, especially when the *Megillah* is written on parchment (*klafl*).

8. The author's wording implies that everyone in shul would read *Eichah* together

(perhaps because they did not commonly use a *klafl*). See similarly above, Shaar 8:9 note 44 (p. 189) regarding the *haftarah* on Shabbos; and Shaar 8:10 note 27 (p. 120) regarding *Megillas Rus*.

9. This is based on a Baraisa cited in *Yerushalmi* (*Megillah* 1:4 [6a]), which states that on the 7th of Av the enemies entered the Beis HaMikdash, on the 8th they reveled in it [בְּשִׁמְיָהּ הָיוּ מְקַרְקְרִים בּוֹ], and on the 9th they set it on fire. See also *Bavli*, *Taanis* 29a and *Yoma* 69b with *Rashi* מְקַרְקְרִים בְּדִיכּוֹל.

כָּל זֶה יִשִּׁים הָאָדָם אֶל לְבוֹ בַּעַת קְרִיאַת הַמְּגִלָּה, וַיִּבְכֶּה בְּמַר נֶפֶשׁ<sup>(א)</sup> מְאֹד בְּכִי גָדוֹל. וּבִנְדָאִי אִם יִכִּין אָדָם רַק אֶת לְבוֹ אֶל אֲנִינֹת גָּדוֹל וּלְהִצְטַעַר עֲצָמוֹ מְאֹד בַּעַת קְרִיאַת הַפְּסוּקִים הַמּוֹרִים עַל חִלּוֹל שְׁמוֹ הַגָּדוֹל יִתְבָּרַךְ שְׁמוֹ וְעַל שֶׁבַר הַגָּדוֹל<sup>(ב)</sup> שֶׁל עִם קְדוֹשׁ, כִּי גָדוֹל כִּיִּם שִׁבְרָם<sup>(ג)</sup> בְּמִיתוֹת אֲבָזְרִיּוֹת מְשׁוֹנוֹת — מִמִּילָא עֵינָיו יוֹרִידוּ כִּנְחַל דְּמָעָה מֵאִין הַפּוּגוֹת<sup>(ד)</sup> מֵרֹאשׁ הַמְּגִלָּה וְעַד סוּפָהּ, וְדִי בְּהֶעֱרָה זֶה. וְאַחֲרֵי קְרִיאַת הַמְּגִלָּה יֵאמֹר קִינוּת בְּבִכְיָה גָדוֹלָה גַּם בֶּן, מִמֶּשׁ עַל הַכֹּנָה הַנִּזְכָּרַת לְעִיל בְּמִגִּילַת קִינוּת.

(א) ע"פ איוב י, א (ב) ע"פ ירמיה ד, ו (ג) ע"פ איכה ב, יג (ד) ע"פ שם ב, יח; ושם ג, מט

about the Jewish people, “Where is their God?” כָּל זֶה יִשִּׁים הָאָדָם אֶל לְבוֹ בַּעַת — A person should contemplate and take all this to heart during the reading of the Megillah, — וַיִּבְכֶּה בְּמַר נֶפֶשׁ מְאֹד בְּכִי גָדוֹל — and weep with profound bitterness and copious tears.

The natural result of proper contemplation:

Without — וּבִנְדָאִי אִם יִכִּין אָדָם רַק אֶת לְבוֹ אֶל אֲנִינֹת גָּדוֹל וּלְהִצְטַעַר עֲצָמוֹ מְאֹד a doubt, if a person would only prepare his heart to experience deep grief and profound anguish בַּעַת קְרִיאַת הַפְּסוּקִים הַמּוֹרִים עַל חִלּוֹל שְׁמוֹ הַגָּדוֹל יִתְבָּרַךְ — when reading the verses that describe the desecration of [Hashem's] great Name, blessed be His Name, — וְעַל שֶׁבַר הַגָּדוֹל שֶׁל עִם קְדוֹשׁ — and the great catastrophe that befell the holy Jewish people — כִּי גָדוֹל כִּיִּם שִׁבְרָם — for their devastation was as vast as the sea, with multitudes slaughtered through cruel and horrific forms of death — מִמִּילָא — his eyes will naturally flow with tears like a river, without cease, — מֵרֹאשׁ הַמְּגִלָּה וְעַד סוּפָהּ — from the beginning of the Megillah reading until its end. — וְדִי בְּהֶעֱרָה זֶה — This comment should suffice.

### ☞ Kinnos on Tishah B'Av Night

— וְאַחֲרֵי קְרִיאַת הַמְּגִלָּה יֵאמֹר קִינוּת בְּבִכְיָה גָדוֹלָה גַּם בֶּן — After reading the Megillah, one should recite the nighttime *Kinnos* with copious weeping as well, מִמֶּשׁ עַל — precisely with the same *kavanah* mentioned above regarding the “*Megillah of Kinnos*” (Lamentations), i.e., *Eichah*.<sup>[10]</sup> That is, contemplating and grieving over the horrific tragedies that the Jewish people endured during the *Churban*, and especially over the profound desecration of Hashem's Name at that time.

10. This is how *Megillas Eichah* is referred to in several places in the Talmud (e.g., *Yerushalmi Shabbos* 16:4 [96b]). It bears this name because it consists of *kinnos* — lamentations or elegies — composed by Yirmiyahu mourning the destruction of

Yerushalayim and the First Beis HaMikdash. The author uses this terminology here to emphasize the similarity between *Eichah* and the *Kinnos* themselves, reinforcing his point that they share the same *kavanah*.

וְלִלְמוֹד עַד חֲצוֹת לַיְלָה, וּבַחֲצוֹת יַעֲשֶׂה הַתְּקוּן וְלִלְמוֹד אַחֵר זֶה מֵעַט  
וְיִקְרָא קְרִיאַת שְׁמַע שְׁעַל הַמָּטָה וְיִישָׁן, כְּדִי שֶׁלֹּא יִתְנַמְנֵם מִחֵר בְּקִינוֹת.  
וְיִזְהַר הָאָדָם מְאֹד מֵאִיסוֹר נְעִילַת הַסַּנְדָּל. וּבְעֻנּוּתֵינוּ הָרַבִּים, רֹב הַמּוֹן  
עִם אֵינָם נִזְהָרִים בָּזֶה. וְאַף בְּעַת יְהִיָּה הַגֶּשֶׁם עַל הָאָרֶץ, (ס) וְיִרְפְּשׁוּ מִימּוֹ  
רֶפֶשׁ וְטִיט (ב) — כָּתַב ה"מֶגֶן אַבְרָהָם" בְּהִלְכוֹת יוֹם כְּפוּרִים (סִימָן תְּרִיד,  
ס"ק ה): אֵין כָּל אָדָם יָכוֹל לֹמַר 'אִיסְטֵנִס אָנִי' וּמָה גַם בִּיבּוּשֶׁת הָאָרֶץ.

(א) ע"פ בראשית ז, יב (ב) ע"פ משלי כה, כו; וישעיה נז, כ

### ☞ Proper Conduct for the Remainder of the Night

Typically (in the author's times), one would go to sleep early and, if following the author's path of *avodah*, would rise at midnight to recite *Tikkun Chatzos* and learn until daybreak (see Shaar 2, Chapters 1-6). On the night of Tishah B'Av, however, by the time one finishes *Eichah* and *Kinnos*, it will likely be too late to get proper sleep before *chatzos*. The author advises a different schedule:

וּבַחֲצוֹת יַעֲשֶׂה — He should study Torah<sup>[11]</sup> until midnight, וְלִלְמוֹד אַחֵר זֶה מֵעַט — and at midnight, recite *Tikkun Chatzos*. — וְיִקְרָא קְרִיאַת שְׁמַע שְׁעַל הַמָּטָה וְיִישָׁן — He should then study a little more,<sup>[12]</sup> כְּדִי שֶׁלֹּא יִתְנַמְנֵם מִחֵר בְּקִינוֹת — and recite the Bedtime *Krias Shema* and go to sleep. — It is inadvisable to remain awake longer, so that one does not doze off the next day during the *Kinnos*.

### ☞ The Prohibition of Wearing Leather Shoes

Before proceeding to Tishah B'Av day, the author pauses to address what appears to have been a laxity in observance in his time:

וּבְעֻנּוּתֵינוּ — A person should be extremely careful regarding the prohibition of wearing leather shoes on Tishah B'Av. — הָרַבִּים רֹב הַמּוֹן עִם אֵינָם נִזְהָרִים בָּזֶה — Regrettably, due to our many sins, most people are not careful about this.<sup>[13]</sup> — וְאַף בְּעַת יְהִיָּה הַגֶּשֶׁם עַל הָאָרֶץ — Even when there are rain puddles on the ground, — וְיִרְפְּשׁוּ מִימּוֹ רֶפֶשׁ וְטִיט — and the waters become muddy with mire and sludge, — כָּתַב הַמֶּגֶן אַבְרָהָם בְּהִלְכוֹת יוֹם כְּפוּרִים — *Magen Avraham* writes in the laws of Yom Kippur (*Orach Chaim* 614:5) אֵין — that although an *istenis* (a particularly sensitive person) may have certain allowances to wear leather shoes in such situations (see *Rama* there), not everyone may claim, "I am an *istenis* and must wear shoes." In other words, most people should not rely on this *heter* (exemption).<sup>[14]</sup> — וּמָה גַם בִּיבּוּשֶׁת הָאָרֶץ — How much more so when the ground is dry does one

11. That is, the topics permitted on Tishah B'Av; see below at note 23.

12. There is great value in studying Torah after *chatzos* (see Shaar 2:1; Vol. 1, pp. 201-205).

13. In those days, not wearing leather shoes

often meant walking barefoot or with flimsy footwear.

14. See there for details of this ruling. See also *Mishnah Berurah* (ad loc. §12) regarding muddy conditions, citing *Taz* and other *Poskim* (see *Shaar HaTziyun* §15). Note that

וַיִּזְהַר הָאָדָם מְאֹד בָּזָה, כִּי הוּא דִּינָא דְגִמְרָא.  
וּבְשִׁמְיעַת הַפְּרָשָׁה מִפִּי הַקּוֹרֵא בַּתּוֹרָה וּבִקְרִיאַת הַהֶפְטָרָה, יוֹשִׁים בְּלִבּוֹ  
אֲבָלוֹת וְאַנְיּוֹנוֹת גָּדוֹל עַל כָּל הַנּוֹכַח שָׁם. וְאַחֵר קְרִיאַת הַתּוֹרָה יִתְחִיל  
לֹאמַר קִינוֹת עִם הַצְבוּר. וְכוֹנֵנֶת בְּכִיּוֹת שֶׁל הַקִּינוֹת הֵם מִמֶּשׁ עַל דֶּרֶךְ כּוֹנֵנֶת  
קְרִיאַת מְגִילַת אֵיכָה. וְעֵיקַר אֲמִירַת קִינוֹת הִיא הַבְּכִיָּה, כִּי זֶה שׁוֹרֵשׁ  
וְעֵיקַר בְּקִינוֹת. וְכוֹנֵנֶת הַבְּכִיָּה יִהְיֶה עַל שְׁנֵי דְבָרִים, כְּנוֹכַח לְעִיל בְּתַעֲנִית  
כ' סִיּוֹן וּבִקְרִיאַת מְגִילַת אֵיכָה.

וַיִּזְהַר הָאָדָם מְאֹד בָּזָה כִּי הוּא דִּינָא — have no valid justification for wearing shoes.  
A person should be extremely careful about this prohibition, for it is a law established in the Gemara, not merely a custom that one might choose to disregard.

### Tishah B'Av Day

Shacharis of Tishah B'Av includes *Krias HaTorah* with a *haftarah*, both of which relate to the events surrounding the *Churban*.<sup>[15]</sup> The author emphasizes that the *kavanos* he mentioned earlier apply to this reading as well:

While listening to the Torah portion being read by the *baal korei*, and also during the reading of the *haftarah*, — יוֹשִׁים בְּלִבּוֹ אֲבָלוֹת וְאַנְיּוֹנוֹת גָּדוֹל עַל כָּל הַנּוֹכַח שָׁם — one should bring into his heart profound mourning and anguish over everything mentioned there.

The author now turns to the central *avodah* of the day — reciting the daytime *Kinnos*:

After *Krias HaTorah*, one should begin to recite *Kinnos* with the *tzibbur*. — וְאַחֵר קְרִיאַת הַתּוֹרָה יִתְחִיל לֹאמַר קִינוֹת עִם הַצְבוּר  
וְכוֹנֵנֶת בְּכִיּוֹת שֶׁל הַקִּינוֹת הֵם מִמֶּשׁ עַל דֶּרֶךְ — The *kavanah* of the weeping (i.e., what a person should have in mind when crying) during the *Kinnos* is exactly the same as the *kavanah* when reading *Megillas Eichah*,<sup>[16]</sup> — וְעֵיקַר אֲמִירַת קִינוֹת הִיא הַבְּכִיָּה  
— and the primary objective of reciting the *Kinnos* is indeed the weeping that it evokes, — כִּי זֶה שׁוֹרֵשׁ וְעֵיקַר בְּקִינוֹת — because this is the essence and principal purpose of the *Kinnos*, not merely reciting the words.  
וְכוֹנֵנֶת הַבְּכִיָּה יִהְיֶה עַל — The *kavanah* of the weeping should focus on two matters: The suffering of the Jewish people during the tragedies, and the anguish this causes to Hashem, as well as the desecration of His Name, — כְּנוֹכַח לְעִיל בְּתַעֲנִית כ' סִיּוֹן  
— as explained above in the previous chapter regarding the

the discussion in that *siman* centers on Yom Kippur, which is Biblical, and the author applies it here to the Rabbinic restrictions of Tishah B'Av (cf. *Aruch HaShulchan*, *Orach Chaim* 554:16)

15. The Torah portion is *Devarim* 4:25-40 (בי תוליד בנים), which according to the Gemara

(*Sanhedrin* 38a) alludes to the destruction of the First Beis HaMikdash. The *haftarah* is from *Yirmiyah* (8:13-9:23), which speaks about that destruction occurring in his time.

16. See above, at notes 7-9. The author made a similar statement regarding the nighttime *Kinnos*, at note 10.



וְהִנְנִי שֵׁם לְפָנֶיךָ בְּשִׁיעוּר<sup>(א)</sup> בְּמָה קִינוּת, וּמֵהֶם תְּקִישׁ מַעֲצָמְךָ עַל  
הַשָּׂאָר: בְּקִינָה "אֵיכָה אֵלֵי קוֹנֵנוּ מֵאֵלֵינוּ וְכוּ", הַמְדַּבֵּר מֵעֵנִין הַרִיגַת  
הַצַּדִּיק יֵאֱשִׁיחוּ הַמֶּלֶךְ; וּבְקִינָה "אַרְזֵי הַלְבָנוֹן", שֶׁמְדַּבֵּר מֵעֵנִין עֲשָׂרָה  
הַרוּגֵי מַלְכוּת הַתְּנָאִים הַקְדוּשִׁים וְכִיּוּצָא, יִבְכֶּה בְּכִי גָדוֹל וְעֵצוֹם מֵאֵד עַל  
גֹּדֶל צַעַר הַשְּׂכִינָה הַקְדוּשָׁה בְּבִיכּוֹל, שֶׁהִיְתָה לָהּ מִבְּנִים הַנְּחָמָדִים בָּאֱלוֹ,

(א) ע"פ שמות יז, ו

fast of the 20th of Sivan and in this chapter regarding the reading of *Megillas Eichah*.<sup>[17]</sup>

The author provides examples of how the *Kinnos* should evoke this twofold mourning:

וְהִנְנִי שֵׁם לְפָנֶיךָ בְּשִׁיעוּר בְּמָה קִינוּת — I will now present to you examples from several *kinnos*, וּמֵהֶם תְּקִישׁ מַעֲצָמְךָ עַל הַשָּׂאָר — and from them you can deduce on your own for the others. " — בְּקִינָה "אֵיכָה אֵלֵי קוֹנֵנוּ מֵאֵלֵינוּ וְכוּ" — In *Kinna* 11, "*Eichah eli konenu me'eilav*, etc." (*Arouse the lament of Eichah for one of the mightiest [kings], etc.*), הַמְדַּבֵּר מֵעֵנִין הַרִיגַת הַצַּדִּיק יֵאֱשִׁיחוּ הַמֶּלֶךְ — which speaks about the murder of the righteous King Yoshiyahu,<sup>[18]</sup> וּבְקִינָה "אַרְזֵי הַלְבָנוֹן" — and in *Kinnah* 21, "*Arzei HaLevanon*" (*Cedars of Lebanon, mighty ones of the Torah*), שֶׁמְדַּבֵּר מֵעֵנִין עֲשָׂרָה הַרוּגֵי מַלְכוּת הַתְּנָאִים הַקְדוּשִׁים — which speaks about the *Asarah Harugei Malchus* (the Ten Martyrs executed by the Romans) — the holy Tannaim,<sup>[19]</sup> וְכִיּוּצָא — and in other similar *kinnos*, one should focus on the following two matters.

The first level of pain one should feel when reciting these *kinnos*:

יִבְכֶּה בְּכִי גָדוֹל וְעֵצוֹם מֵאֵד עַל גֹּדֶל צַעַר הַשְּׂכִינָה הַקְדוּשָׁה בְּבִיכּוֹל שֶׁהִיְתָה לָהּ מִבְּנִים הַנְּחָמָדִים  
בָּאֱלוֹ — He should weep copiously and intensely over the immense anguish of the holy *Shechinah*, as it were, that it endured over the fate of such beloved

17. There is some variation between the *kavanah* the author outlined for the 20th of Sivan, where his focus was on Hashem's anguish, as it were, due to the slaughter of His holy children and the loss of *nachas ruach* they would bring through their mitzvos and learning had they remained alive; while regarding *Eichah*, the author focused on the *Chillul Hashem* that occurred during the destruction of the Beis HaMikdash. However, the main point of this twofold mourning is made primarily in the previous chapter, where the author explains how this dual focus — on the tragedy of the Jewish people and on how Hashem, as it were, suffered from this tragedy — forms the perfect inner *avodah* of the fast day. See there with the author's *meshal* about the brothers and their father.

18. This *kinnah* is based on the verse (*Il Divrei HaYamim* 35:24): *Yirmiyahu lamented over Yoshiyahu*. King Yoshiyahu had led the nation to repent from their sins and destroyed almost all the idols in the land. The *kinnah* describes his tragic death when he went out to battle Pharaoh Necho to prevent him from traversing Eretz Yisrael. Yoshiyahu had ignored Yirmiyahu's advice to let Pharaoh pass through, and he suffered an awful death, as described in *Taanis* 22b.

19. This *kinnah* describes how ten of our greatest Tannaim were murdered by the Romans during the Mishnaic period. The dramatic accounts of their deaths are meant to evoke feelings of loss and repentance on the part of the *tzibbur*.

שְׁהִיְתָה מִתְפַּאֲרֶת בָּהֶם בְּכָל הָעוֹלָמוֹת: רְאוּ מֶה בְּרִיָּה בְּרָאתִי בְּעוֹלָמִי! בְּנוֹזֵכַר בּוֹהֵר הַקְּדוֹשׁ (פרשת ואתחנן דף רסה), שְׁמִתְפַּאֲרֶת בֶּן בְּאֶדָם צָדִיק; וְעָבְשׁוּ בְּעוֹנוֹתֵינוּ הָרַבִּים רָאֵתָה גּוֹדֵל צַעֲרָם בְּמִיתָתָם הַקָּשָׁה עַל יְדֵי יְסוּרִים קָשִׁים וּמְרִים שֶׁנַּעֲשׂוּ בָהֶם. וַיְכוּן גַּם בֶּן בְּבִכְיָתוֹ עַל צַעֲרָם שֶׁל הַצְּדִיקִים וְהַחֲסִידִים הָהֵם, בָּנִים נַחֲמָדִים שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ, שֶׁסָּבְלוּ יְסוּרִים קָשִׁים וּמְרִים בְּזָה, וְכִיוּצָא בְּשֹׁאֵר קִינוֹת הַמְּדַבְּרִים מִעֲנִינִים בְּאַלֶּה. וּבִקְיָנָה "זְכוֹר אֲשֶׁר עָשָׂה צָר בְּפָנִים", וּבִקְיָנָה "וְאַתָּה אִמְרַת הֵיטֵב אֵיטִיב עִמָּךְ" וְכִיוּצָא, יִבְכָּה בְּכִי גָדוֹל וְעֶצוֹם עַל חִלּוֹל שְׁמוֹ הַגָּדוֹל וְהַנּוֹרָא בֵּין עַם טָמֵא.<sup>(א)</sup>

(א) ע"פ דברים א, יט; וישעיה ה, ה

sons, King Yoshiyahu and the martyred Tannaim. שְׁהִיְתָה מִתְפַּאֲרֶת בָּהֶם בְּכָל — For [the *Shechinah*] would take pride in them throughout all of the worlds, saying: — רְאוּ מֶה בְּרִיָּה בְּרָאתִי בְּעוֹלָמִי — "See what a creation I created in My world!," — as stated in the holy Zohar (e.g., *Parashas Va'eschanan*, p. 265), that [the *Shechinah*] takes such pride in a righteous person; וְעָבְשׁוּ בְּעוֹנוֹתֵינוּ הָרַבִּים רָאֵתָה גּוֹדֵל צַעֲרָם בְּמִיתָתָם — and now, due our many sins, [the *Shechinah*] was compelled to witness their tremendous suffering in their harsh deaths — הַקָּשָׁה עַל יְדֵי יְסוּרִים קָשִׁים וּמְרִים — through the difficult and bitter torments inflicted upon them.

The second level of pain:

He should also focus his weeping on the anguish of those righteous and pious ones, בָּנִים נַחֲמָדִים שֶׁל — וַיְכוּן גַּם בֶּן בְּבִכְיָתוֹ עַל צַעֲרָם שֶׁל הַצְּדִיקִים וְהַחֲסִידִים הָהֵם — the beloved children of the Holy One, blessed is He and blessed is His Name, — שֶׁסָּבְלוּ יְסוּרִים קָשִׁים וּמְרִים בְּזָה — who endured such difficult and bitter torments.

— And one should similarly contemplate these two aspects when reciting other *kinnos* that speak about such matters — that is, the murder of the righteous.

Other *kinnos* focus on the desecration of Hashem's Name:

— In *Kinnah* 16, "*Zechor asher asah tzar b'finim*" (Remember what the oppressor [Titus] did inside [the Beis HaMikdash]),<sup>[20]</sup> וּבִקְיָנָה — and in *Kinnah* 18, "*VeAtah amarta heitiv eitiv imach*" (But you have said, "I will surely do good with you" ... so why, when wicked people desecrated Your Name, did You not pour out Your fury upon them?), — וְכִיוּצָא — one should weep copiously and intensely — עַל חִלּוֹל שְׁמוֹ הַגָּדוֹל וְהַנּוֹרָא בֵּין עַם טָמֵא — over the desecration of His great and awesome Name among an impure nation.

20. The *kinnah* describes the wicked and defiant acts that the Roman general Titus commit-

ted in the Beis HaMikdash, specifically in the *Kodesh HaKodashim* (as taught in *Gittin* 56b).

ובקינה "החרישו ממני ואדברה", שמדבר בה מענין גודל שברם של עם קדוש, וגם ענין שפלות וירידות תורתנו הקדושה, שנאבדו תופסי כלי מלחמה והם התלמידי חכמים הגדולים, ובבה על זה כבי גדול ועצום מאד, שאין לנו עתה מי שיפרש ויפענח צפונות סודותיה הגנוזים בה. ומי שאין טבעו להוריד דמעות, על כל פנים יאמר הקינות בלב נשבר מאד ובקול בבי, ויצטער ויתאונן מאד על כל הנזכר לעיל, ודי בזה. הנה על זה ראוי לעורר את האדם מאד ומאד, שיהיה מאד מהיסח הדעת

Other *kinnos* focus on the destruction of Torah study:

"ובקינה "החרישו ממני ואדברה" — And in *Kinnah* 22, "*Hacharishu mimeni va'adaberah*" (Be silent and leave me be so that I may speak out),<sup>[21]</sup> שמדבר — which speaks about the great catastrophe that befell the holy Jewish people, — וגם ענין שפלות וירידות תורתנו הקדושה, — and also about the degradation and decline of our holy Torah, שנאבדו תופסי כלי — for those who "wield its weapons" — the great Torah scholars<sup>[22]</sup> — were annihilated, — יבבה על זה כבי גדול ועצום מאד — one should weep over this with profound and intense grief, — שאין לנו עתה מי — for we no longer have anyone of that caliber who can explain and decipher the hidden secrets concealed within [the Torah].<sup>[23]</sup>

The author concludes with guidance for those who cannot easily weep:

על כל — One whose nature is not to shed tears, — ומי שאין טבעו להוריד דמעות — should in any case recite the *Kinnos* with a very broken heart and with a sobbing voice, — ויצטער ויתאונן מאד על כל — while feeling deep anguish and grief over everything mentioned above.<sup>[24]</sup> — ודי בזה — This comment should suffice.

### ☞ Maintaining Focus on the *Aveilus*

הנה על זה ראוי לעורר את האדם מאד ומאד — Now, the following matter is exceedingly important to bring to one's attention: שיהיה מאד מהיסח הדעת

21. This *kinnah* captures the anguish of a survivor of a massacred community whose greatest Torah scholars were murdered and their *sefarim* and manuscripts thrown to the flames.

22. These scholars engage in the "battle" of Torah study, armed as they are with the strategies necessary to properly interpret and apply its wisdom.

23. This degraded state of Torah study is rooted in the *Churban*, as it says in *Eichah* 2:9: מלכה ושריה בגוים אין תורה, *Her king and her princes are among the nations; there is no*

*Torah* (meaning, there is no Torah instruction from the prophets and sages); see *Gra* on *Pirkei Avos*, end of Ch. 5. See also *Shaar* 5:5 with note 33 (Vol. 2, pp. 103-104).

24. *Shelah* (*Maseches Tamid, Ner Mitzvah* §42) similarly advises one who finds it difficult to cry at appropriate places in *tefillah* to nevertheless daven in a weeping voice, as this too expresses sincere emotion. He infers this from the verse (*Tehillim* 6:9): כי שמע ה' קול בכי, *for Hashem has heard the voice of my weeping*. It does not say "Hashem heard my weeping," but rather, "the voice of my weeping."

מאבלות, חס ושלום, כל היום. והנה מזה יתבונן האדם גודל העונש על זה, רחמנא לצלן, מדאסרו חכמינו זכרונם לברכה אף למוד תורה הקדושה, שחיובה "והגית בו יומם ולילה"; אף בעבור שהלמוד משמחת את הלב, <sup>(א)</sup> ויסיח דעתו מהאבלות, על פן אסרו חכמינו זכרונם לברכה (תענית ב.) הלמוד בתשעה באב; ומזה תבין גודל העונש למי שמסיח דעתו מהאבלות ביום המר הזה אפילו רגע אחת. לכן יזהר האדם בזה מאד ומאד, דהיינו אף בעת שלא יעסוק בלמוד בדברים המותרים בנזכר בשלחן ערוך סימן תקנ"ד, דהיינו בעת הליכתו מביתו לבית הכנסת או מבית הכנסת לביתו וכיוצא, ואף בשעה שיהיה בבית הכסא,

(א) ע"פ תהלים יט, ט

מאבלות חס ושלום כל היום — that he should be extremely careful not to divert his attention from the *aveilus*, Heaven forbid, throughout the entire day of Tishah B'Av. A person can infer the severe punishment for this, may the Merciful One spare us, מדאסרו חכמינו זכרונם לברכה אף למוד תורה הקדושה שחיובה "והגית בו יומם ולילה" — from the fact that our Sages, of blessed memory, prohibited on this day even the study of the holy Torah — whose obligation is constant, as it says (*Yehoshua* 1:8): *You shall study it day and night*; אף בעבור שהלמוד משמחת את הלב ויסיח דעתו — yet because Torah study gladdens the heart and would divert one's attention from the mourning, על פן אסרו חכמינו זכרונם לברכה הלמוד בתשעה באב — our Sages, of blessed memory, prohibited Torah study on Tishah B'Av (*Taanis* 30a). ומזה תבין גודל העונש למי שמסיח דעתו מהאבלות ביום המר הזה אפילו רגע אחת — From this you can understand how severe the punishment is for one who diverts his attention from the *aveilus* on this bitter day even for a moment — and this is not even for the sake of Torah study.

The author provides practical guidance for maintaining this mindset: Therefore, one should be extremely careful about this; דהיינו אף בעת שלא יעסוק בלמוד בדברים המותרים בנזכר בשלחן ערוך סימן תקנ"ד — that is, even when he is not occupied with studying the permitted Torah topics, as mentioned in *Shulchan Aruch*, *Orach Chaim*, *Siman* 554,<sup>[25]</sup> — such as while walking from his house to shul or from shul to his house, and the like, — and even when he is in the bathroom,<sup>[26]</sup>

25. For example, *Sefer Iyov* and the sad parts of *Sefer Yirmiyah*, as well as commentaries and Midrashim on *Eichah* (ibid. §1-2). *Mishnah Berurah* adds (from *Levush*) the Churban-related *Aggadeta* in *Gittin* (*Perek HaNizakin*) and *Sanhedrin* (*Perek Cheilek*). All these topics are conducive to focusing on *aveilus*.

26. It is forbidden to think about Torah matters in the bathroom, but contemplating thoughts of *mussar* (improving one's *avodas Hashem*) or other spiritual matters — such as focusing on the tragedies of Tishah B'Av — is permitted. See Shaar 1, Ch. 7 (Vol. 1, p. 144) with Insight; *Mishnah Berurah* 85:5.

לֹא יִסִּיחַ דַּעְתּוֹ מֵאַבְלוּת, וַיִּחְשׁוּב אִזּוֹ גּוֹדֵל שִׁבְרָם שֶׁל יִשְׂרָאֵל עִם קְדוּשׁ שֶׁהָיָה לָהֶם בְּשַׁעַת הַחֲרוּבָן, הַשְּׁפִיכוֹת דָּמִים וּשְׂאֵרֵי דְבָרִים הָרָעִים, כְּפִי שְׁנוּכָר בְּגִמְרָא, פֶּרֶק הַנִּזְקִין וְכִיּוּצָא, וַיִּצְטַעַר בְּלִבּוֹ הָרַבָּה עַל זֶה. וְהִתְחַבּוּלָה לָזֶה, שְׁלֹא יִסִּיחַ דַּעְתּוֹ מֵאַבְלוּת אֲפִילוּ רָגַע אַחַת הוּא, שְׂוִיזְהָר מִלְדָּבָר עִם שׁוּם אָדָם כָּל הַמַּעַת לַעַת בְּנוֹכָר לַעִיל. וּבִוְדָאֵי מִי שְׁנוּזְהָר מִלְהַסִּיחַ דַּעְתּוֹ מֵאַבְלוּת כָּל הַמַּעַת לַעַת, יִזְכֶּה לִרְאוֹת בְּנִחְמוֹת צִיּוֹן, כְּמוֹ שֶׁאָמַר הַכְּתוּב (ישעיה סו, י): "שִׂישׁוּ אִתָּהּ מִשׁוּשׁ כָּל הַמֵּתָאֲבָלִים עֲלֶיהָ", וְדִי בְהֶעֱרָה זֶה. וְאַחֵר הַקִּינוּת יִקְרָא מְגִילַת אֵיכָה, שְׁל"ה. וְרָאוּ לִקְרוֹת בְּצַבּוּר כְּמוֹ אֶתְמוֹל. וְעֲנִין הַלִּיכָה לְבֵית הַקְּבָרוֹת בְּתַשְׁעָה בָּאָב שְׁכַתְבַּת הָרַמ"א סִימֵן תַּקנ"ט

(א) ע"פ ברכת רצה והחליצנו בברכת המזון בשבת

לֹא יִסִּיחַ דַּעְתּוֹ מֵאַבְלוּת — he should not divert his attention from the *aveilus*. Rather, he should use that time to contemplate the great devastation that the holy Jewish nation endured during the *Churban*, the bloodshed and other terrible atrocities that were perpetrated against them, — כְּפִי שְׁנוּכָר בְּגִמְרָא פֶּרֶק הַנִּזְקִין וְכִיּוּצָא — as mentioned in the Gemara, *Perek HaNizakin* (*Gittin* 55b-58a) and elsewhere, — וַיִּצְטַעַר בְּלִבּוֹ הָרַבָּה עַל זֶה — and he should grieve deeply in his heart over this. The strategy for ensuring that one will not divert his attention from the *aveilus* even for a moment — is to be careful not to speak with anyone during the entire twenty-four hour period of Tishah B'Av, as similarly advised above regarding the Nine Days. — וּבִוְדָאֵי מִי שְׁנוּזְהָר מִלְהַסִּיחַ דַּעְתּוֹ — Without a doubt, one who is careful not to divert his attention from the *aveilus* the entire twenty-four-hour period — מֵאַבְלוּת כָּל הַמַּעַת לַעַת יִזְכֶּה לִרְאוֹת בְּנִחְמוֹת צִיּוֹן — will merit to witness the consolations of Tziyon with the rebuilding of the Beis HaMikdash, — כְּמוֹ שֶׁאָמַר הַכְּתוּב "שִׂישׁוּ אִתָּהּ מִשׁוּשׁ כָּל הַמֵּתָאֲבָלִים עֲלֶיהָ" — as the verse says (*Yeshayah* 66:10): *Rejoice with her greatly, all who mourn for her.*<sup>[27]</sup> — וְדִי בְהֶעֱרָה זֶה — This comment should suffice.

### ☞ Reading *Eichah* on Tishah B'Av Day

— According to *Shelah*, after the *Kinnos* one should read *Megillas Eichah*. — וְרָאוּ לִקְרוֹת בְּצַבּוּר כְּמוֹ אֶתְמוֹל — It is proper to read it together with the *tzibbur*, as was done the night before, though it is not required.<sup>[28]</sup>

### ☞ The Minhag to Visit a Cemetery on Tishah B'Av

— There is also the custom of going to the cemetery on Tishah B'Av, as *Rama* states in *Orach*

27. See the previous chapter, at notes 35-36. 28. See *Mishnah Berurah* 559:2.

(סעיף י'), ובבדי להוציא כל הדיעות, שהאר"י ז"ל מזהיר שאין לילך לבית הקברות רק לצורך הלכות המת בר מנן — ראוי שילך קרוב לבית הקברות בבדי שיוכל לראות משם קברי מתים, ובה יוצא כל הדיעות. בכתבי האר"י ז"ל: לקדש הלכנה במוצאי תשעה באב.

*Chaim, Siman 559* (§10), in order to arouse mercy.<sup>[29]</sup> However, there are opinions that advise against entering a cemetery. — ובבדי להוציא כל הדיעות — Therefore, to accommodate all the opinions, — שיהאר"י ז"ל מזהיר שאין לילך לבית — since *Arizal* warns that one should not go to the cemetery except for the purpose of accompanying the dead (a funeral), may Heaven spare us,<sup>[30]</sup> ראוי שילך קרוב לבית הקברות בבדי שיוכל לראות משם — קברי מתים — it is proper that he go close to the cemetery so that he can see the graves from there, but he should not actually enter the cemetery. ובה יוצא כל — Through this he fulfills all the opinions, i.e., the custom cited by *Rama* to visit a cemetery on Tishah B'Av, as well as *Arizal's* general caution against entering a cemetery.<sup>[31]</sup>

#### ☞ Motzaei Tishah B'Av and the 10th of Av

— In the writings of *Arizal*<sup>[32]</sup> it is taught to recite *Kiddush Levanah* on Motza'ei Tishah B'Av — the night immediately after Tishah B'Av.<sup>[33]</sup>

The author records an elevated practice of extending the fast beyond Tishah B'Av:

29. See *ibid.* §41, from *Taanis* 16a.

30. See *Mishnas Chassidim, Maseches Gemilus Chasadam* 2:3; *Shaar HaYichudim* Ch. 4 (cited also by *Magen Avraham* 559:15).

31. *Chayei Adam* (135:25, cited in *Mishnah Berurah* 559:41) advises one who does enter a cemetery (anytime) to stay four *amos* away from any grave. This is likewise based on *Arizal*, in *Shaar Ruach HaKodesh, Tikkun* 12.

The prevalent custom, however, is not to be stringent about these restrictions — particularly regarding *kevarim* of *tzaddikim* or one's parents. See *Teshuvos Minchas Elazar*, Vol. 1 §68; *Teshuvos Yabia Omer*, Vol. 4, *Yoreh Deah* 35:5; *Teshuvos Divrei Yoel*, Vol. 1, 99:4, among others.

32. *Pri Eitz Chaim, Shaar Chag HaShavuot*, Ch. 1, cited by *Ba'er Heitev* (551:25 and 426:6).

33. Generally, *Kiddush Levanah* is recited earlier in the month (three or seven days after the *molad*; see Ch. 1 of this *Shaar*, after note 11). However, *Rama* writes (426:2) that in the

month of Av, one should not recite *Kiddush Levanah* before Tishah B'Av, as this mitzvah must be performed with joy, and during the Nine Days we are in a state of mourning (*Mishnah Berurah* §8). *Rama* adds that it should not be recited on Motza'ei Tishah B'Av either, since the *aveilus* still lingers; rather, one should wait until the following night.

*Arizal*, however, maintains that one should specifically recite *Kiddush Levanah* on Motza'ei Tishah B'Av to demonstrate that although the Jewish people went into exile when the Beis HaMikdash was destroyed, their glory — and the glory of the *Shechinah* — will ultimately be restored, just as the moon is renewed each month (see *Pri Eitz Chaim* *ibid.*). *Mishnah Berurah* (426:11) notes that this is the consensus among the later *Poskim*, though they advise that one should first eat something and put on shoes before reciting *Kiddush Levanah*. [Many shuls therefore schedule *Kiddush Levanah* later that night, to give people time to break their fast and return wearing shoes.]

נִהְיָ אֲנָשִׁי מַעֲשֶׂה לְהַתְעַנּוּת הַפֶּסֶקָה תְּשִׁיעִי וְעֲשִׂירִי, מִפְּנֵי שְׁעִיקָר שְׂרַפַּת בֵּית אֱלֹהֵינוּ הֵיחָה בְּעֲשִׂירִי בַּחֲדָשׁ, כִּי לַעַת עֶרֶב<sup>(א)</sup> שָׁל תִּשְׁעָה בָּאָב הִצִּיתוּ בּוֹ אֶת הָאֵשׁ, וְנִשְׂרַף עִם שְׁקִיעַת הַחֲמָה שָׁל עֲשִׂירִי, כִּדְאִיתָא בְּגִמְרָא (תַּעֲנִית כֵּט). וְהוּבָא בְּאַבּוּדְרָהֶם: אִיתָא בִּירוּשָׁלַיִם: רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי צִיִּים תְּשִׁיעִי וְעֲשִׂירִי, רַבִּי אֲבִין צִיִּים תְּשִׁיעִי וְעֲשִׂירִי, רַבִּי לֹוִי צִיִּים תְּשִׁיעִי וְלֵיל עֲשִׂירִי, עַד כָּאֵן לְשׁוֹנוֹ. אַחֵי וְרַעִי, הֲלוֹא עֵינֵיכֶם הָרֹאוֹת אֶת אֲשֶׁר עָשׂוּ<sup>(ב)</sup> וְהַחְמִירוּ עַל עַצְמָם אֱלֹו עֲמוּדֵי עוֹלָם לְסַגֵּף אֶת עַצְמָם בְּתַעֲנִית; וְהֵאִיר כָּל אָדָם לֹא יִלְמּוּד קֵל וְחוֹמֶר בְּעַצְמוֹ

(א) ע"פ בראשית כד, יא (ב) ע"פ דברים ד, ג

Devout individuals<sup>[34]</sup> have the custom to fast an extended *taanis hafsakah* ("cessation from eating") on the 9th and the 10th of Av; that is, they fast consecutively without eating during the night between the 9th and the 10th.<sup>[35]</sup> מִפְּנֵי שְׁעִיקָר שְׂרַפַּת בֵּית אֱלֹהֵינוּ הֵיחָה — They do this because the main burning of the House of our God — the Beis HaMikdash — occurred on the 10th of the month, בִּי לַעַת — and in the evening time of the 9th of Av [the enemy forces] set fire to it, וְנִשְׂרַף עִם שְׁקִיעַת הַחֲמָה שָׁל עֲשִׂירִי — and it burned down with the sunset of the 10th, כִּדְאִיתָא בְּגִמְרָא — as stated in the Gemara (*Taanis* 29a). The devout individuals therefore fast on the 10th as well.

סדר תפילות) *Abudraham* — Similarly, the following is cited in *Abudraham* (סדר תפילות) — It states in *Yerushalmi* (*Megillah* 1:4 [6a]): רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי צִיִּים תְּשִׁיעִי וְעֲשִׂירִי — R' Yehoshua ben Levi fasted on the 9th and the 10th of Av. רַבִּי אֲבִין צִיִּים תְּשִׁיעִי — R' Avin also fasted on the 9th and the 10th. רַבִּי לֹוִי צִיִּים תְּשִׁיעִי וְלֵיל — R' Levi fasted on the 9th and the night of the 10th, but not the day of the 10th.<sup>[36]</sup> — The quote ends here.

Although most people are not capable of extending their fast like those pious individuals, one should nonetheless apply the lessons from their conduct: הֲלוֹא עֵינֵיכֶם הָרֹאוֹת אֶת אֲשֶׁר עָשׂוּ וְהַחְמִירוּ — My brothers and friends, — you see what these pillars of the world did and how they imposed upon themselves additional stringency, לְסַגֵּף אֶת עַצְמָם בְּתַעֲנִית — afflicting themselves with extended fasting — even though they would surely remain mindful of the *aveilus* even without fasting. וְהֵאִיר כָּל אָדָם לֹא יִלְמּוּד קֵל — Surely, then, every person must apply this to himself, all the

34. Literally, *men of [good] deeds* (based on Mishnah, *Sotah* 49a).

35. In its more commonly known usage, *taanis hafsakah* refers to fasting from *Motza'ei Shabbos* consecutively until the following

Shabbos, or for several consecutive days during the period of *Shovavim*.

36. R' Levi's physical condition prevented him from fasting two full consecutive days (*Tur*, *Orach Chaim* §558; *Raaviah* 3:886).

לְעוֹרֵר אֶת עַצְמוֹ לְהִזְהָר עַל כָּל פְּנִים בְּתַשְׁעָה בָּאָב אַחֲרֵי הַתַּעֲנִית לְעָרֵב  
בְּכָל מָה דֹּאפֶשֶׁר שְׁלֵא לְהַתְעַנֵּג כָּל כֶּךָ בְּמֵאֵכָל, רַק יֵאָכֵל לְהַעֲבִיר גּוֹדֵל  
הָרַעֲבוֹן וְחוֹלֶשֶׁת הַגּוּף מִהַתַּעֲנִית, וּבִנְדָאִי יִחָשֵׁב לוֹ לְצִדְקָה. (א) גַּם לְמַחֲרָת  
יוֹם הָעֲשִׂירִי יִזְהָר בְּזֶה, וְדִי בְהֶעֱרָה זֶה.

בַּחֲמִשָּׁה עָשָׂר בָּאָב אוֹמְרִים "לְמִנְצַח" בֵּין "אֲשֵׁרִי" וּבָא לְצִיּוֹן. וְיִמָּה  
שִׁכְתָּב בְּשִׁלְחַן עֲרוּךְ אַרְחַ חַיִּים סִימֵן קל"א, סְעִיף א' בְּרַמ"א, שְׂאִין  
אוֹמְרִים "לְמִנְצַח" בַּחֲמִשָּׁה עָשָׂר בָּאָב — טַעוֹת נָפַל בְּדַפּוּס: בְּמָקוֹם ט'  
בָּאָב — ט"ו בָּאָב; וּמֵרָאָה מְקוֹם שְׁנַרְשָׁם בְּרַמ"א — סִימֵן תַּקֵּנִי ט' —  
מוֹכִיחַ, כִּי שֵׁם כְּתוּב בְּעֵנֶיךָ תַּשְׁעָה בָּאָב.

(א) ע"פ תהלים קו, לא

to — לְעוֹרֵר אֶת עַצְמוֹ לְהִזְהָר עַל כָּל פְּנִים בְּתַשְׁעָה בָּאָב אַחֲרֵי הַתַּעֲנִית לְעָרֵב  
more so, — as much — בְּכָל מָה דֹּאפֶשֶׁר, שְׁלֵא לְהַתְעַנֵּג כָּל כֶּךָ בְּמֵאֵכָל, —  
motivate himself to be careful, at the very least, on the night after Tishah B'Av,  
after breaking the fast, רק יאכל להעביר גודל — but rather to eat only enough to alleviate the intense  
hunger and physical weakness from the fast. — וּבִנְדָאִי יִחָשֵׁב לוֹ לְצִדְקָה. — This  
will certainly be credited to him as righteousness. — גַּם לְמַחֲרָת יוֹם הָעֲשִׂירִי יִזְהָר — Also on the following day, the 10th of Av, he should exercise the same  
constraint.<sup>[37]</sup> — This comment should suffice.

### ☞ Tu B'Av — The Fifteenth of Av

The Mishnah (*Taanis* 26b) states that the 15th of Av is a festive day.<sup>[38]</sup> Therefore, *Ta-  
chanun* is not recited on this day. The author points out that another prayer, which  
is omitted on some festive days, should nevertheless be recited on the 15th of Av:  
— On the 15th of Av, during Shacharis, we recite *Lamnatzei'ach* between *Ashrei* and *U'va LeTzion*.  
— That which is writ-  
ten in *Shulchan Aruch*, *Orach Chaim* 131:1, in *Rama*, "לְמִנְצַח" —  
— that we do not recite *Lamnatzei'ach* on the 15th of Av,  
— instead of — ט"ו בָּאָב — בְּמָקוֹם ט' בָּאָב — is a printing error:  
— 9th (ט) of Av — Tishah B'Av — it says "15th (טו) of Av."<sup>[39]</sup> —  
ומֵרָאָה מְקוֹם — The cross-reference noted there in *Rama*,  
— שְׁנַרְשָׁם בְּרַמ"א — סִימֵן תַּקֵּנִי ט' מוֹכִיחַ —  
— because there (*Siman* 559:4 in *Rama*) it clearly discusses Tishah B'Av.  
On the 15th of Av, however, *LaMenatzei'ach* should be recited as usual.



37. It is indeed common practice to abstain from meat and wine on the 10th, at least until midday, based on this *Yerushalmi* (see *Tur*, *Shulchan Aruch*, and *Rama*, *Orach Chaim* 558:1).

38. See *Taanis* 30b for various reasons for this festive day.

39. That is, a *vav* was mistakenly added to the *tes* (ט), to read *tes vav* (טו), the fifteenth. [Our editions of *Rama* have corrected this error.]



תִּמּוּ עֲנִיֵּי חוֹדֶשׁ אָב וְאַבְלוֹתָו, רַבּוֹן כָּל הָעוֹלָמִים תִּמְהַר גְּאוּלָּתוֹ  
וְתַחֲשִׁישׁ<sup>(כ)</sup> יְשׁוּעָתוֹ, וְשׁוּב בְּרַחֲמִים עַל יִשְׂרָאֵל שְׂאֲרִית נַחֲלָתוֹ,<sup>(כא)</sup> וְלִירוּשָׁלַיִם  
עִיר קְדוּשָׁתוֹ, אָמֵן נֶצַח סֶלָה וְעַד.

(א) ע"פ ישעיה ס, כב (ב) ע"פ פיוט בתפילת נעילה; ומיכה ז, יח

The author poetically concludes this chapter:

תִּמּוּ עֲנִיֵּי חוֹדֶשׁ אָב וְאַבְלוֹתָו — The topics of the month of Av and its mourning have been completed.

רַבּוֹן כָּל הָעוֹלָמִים תִּמְהַר גְּאוּלָּתוֹ — Master of all worlds, hasten its redemption,

וְתַחֲשִׁישׁ יְשׁוּעָתוֹ — and hurry its salvation,

וְשׁוּב בְּרַחֲמִים עַל יִשְׂרָאֵל שְׂאֲרִית נַחֲלָתוֹ — and return with mercy upon the Jewish people, the remnant of His heritage,<sup>[40]</sup>

וְלִירוּשָׁלַיִם עִיר קְדוּשָׁתוֹ — and to Yerushalayim, the city of His holiness.

אָמֵן נֶצַח סֶלָה וְעַד — *Amein*, forever, Selah, and evermore!

40. See note 14 in the previous chapter.

## ❧ SUMMARY OF CHAPTER 12 ❧

When the month of Av begins, we are required to diminish our joy and focus on mourning for the destruction of the Beis HaMikdash. During this time, it is proper to minimize unnecessary conversation and refrain from indulging in eating and drinking, especially on erev Tishah B'Av.

After the *seudah hamafsekes*, before going to shul, one should verbally accept the fast with its accompanying prohibitions, intending thereby to mourn the destruction of the Beis HaMikdash, the exile of the *Shechinah*, and the suffering of the Jewish people during the destruction. If Tishah B'Av falls on Motza'ei Shabbos, one should recite *Borei Me'orei HaEish* with joy despite the mourning.

It is proper to weep during the reading of *Megillas Eichah*. Beyond the natural emotional response evoked by its words, one can intensify his weeping by opening his heart to the profound pain described in the verses. The *Kinnos* should likewise be recited with weeping and mourning over the terrible tragedies the Jewish people endured during the *Churban*, and especially over the desecration of Hashem's Name. During *kinnos* describing the *Asarah Harugei Malchus* and other martyrs, one should weep over both the *Shechinah's* anguish and the suffering of the righteous who were tortured and slain. Those unable to shed tears should nevertheless recite the *Kinnos* with a broken heart. After the morning *Kinnos*, it is proper to recite *Eichah* again, preferably with the *tzibbur*.

The remainder of the day should be devoted entirely to mourning the destruction, without diverting one's attention from this grief. The importance of this focus is evident from Chazal's prohibition of Torah study on Tishah B'Av (except for topics related to the *Churban*), since the joy of learning would detract from the *aveilus*. The recommended strategy for maintaining this focus is to avoid conversations with others. While there is a custom to visit a cemetery on Tishah B'Av, it is preferable to remain outside the cemetery and view the graves from there.

Pious individuals extend their fast through the tenth of Av, since the primary burning of the Beis HaMikdash occurred on that day. One should at least avoid indulging when breaking the fast at the conclusion of Tishah B'Av, eating only enough to alleviate hunger, and exercise similar restraint on the tenth.

According to *Arizal*, one should recite *Kiddush Levanah* on Motza'ei Tishah B'Av to symbolize the eventual restoration of Jewish glory and the *Shechinah*. The chapter concludes with a brief note about reciting *Lamnatzei'ach* on Tu B'Av.



This concludes the Shaar and the volume. The next volume will continue the guidance for *avodas Hashem* and *tefillos* of Yamim Tovim and other significant dates on the Jewish calendar, beginning with the month of Elul.