

Hok LeYisrael for Tisha B'Av

[Siddur Aish Matzliah, p. 839]

It is prohibited to learn the regular daily **Hok LeYisrael** on Tisha B'Av [Kaf HaHayyim 532.19] Thus the author of the Siddur Aish Matzliah prepared a series of learning to learn on Tisha B'Av. If Tisha B'Av falls on Sunday, one reads 6 verses of the Torah, Prophets, and Writings below. If it falls on Tuesday or Thursday, one reads 5 verses. Because ordinary Torah study is forbidden on Tisha B'Av, the Rashi commentary is not included.

Torah: Devarim Chapter 4, verse 25 [from the Torah reading of the day]

כה כִּי-תוֹלִיד בָּנִים וּבָנֵי בָנִים, וְנוֹשַׁנְתֶּם בְּאֶרֶץ; וְהִשַׁחְתֶּם, וַעֲשִׂיתֶם פֶּסֶל תְּמוּנַת כָּל, וַעֲשִׂיתֶם הָרַע בְּעֵינֵי יְהוָה-אֱלֹהֵיךָ, לְהַכְעִיסוֹ **25** When you shall beget children, and children's children, and you shall have been long in the land, and shall deal corruptly, and make a graven image, even the form of any thing, and shall do that which is evil in the sight of Hashem your Gd, to provoke Him

TARGUM ONKELOS: When you shalt have begotten sons and daughters, and have grown old in the land, and you become corrupt, and make an image, the likeness of anything, or do what is evil before Hashem your Gd, to cause displeasure before Him

הַעִידֹתִי בְכֶם הַיּוֹם אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ, כִּי-אֶבֶד תֵּאבְדוּן מֵהָר, מֵעַל הָאָרֶץ, אֲשֶׁר אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ: לֹא-תֵאָרְכּוּ יָמִים עָלֶיהָ, כִּי הַשָּׁמַד תִּשְׁמְדוּן **26** I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land whereunto you go over the Jordan to possess it; you shall not prolong your days upon it, but shall utterly be destroyed

TARGUM: I call, this day, the heavens and earth to witness that you will surely perish from off the land whither you go over the Jordan to possess it: you will not prolong days upon it, for with destruction you will be destroyed.

כִּזוּ וְהִפִּיץ יְהוָה אֶתְכֶם, בְּעַמִּים; וְנִשְׁאַרְתֶּם, מִתּוֹ מִסְפָּר, בְּגוֹיִם, אֲשֶׁר יְנַהֵג יְהוָה אֶתְכֶם שָׁמָּה. **27** And Hashem shall scatter you among the peoples, and you shall be left few in number among the nations, whither Hashem shall lead you away.

TARGUM: And Hashem will scatter you among the nations, and you will remain a numbered people among the nations whither Hashem shall lead you.

כִּהּ וְעַבְדֹתֵם-שֵׁם אֱלֹהִים, מַעֲשֵׂה יְדֵי אָדָם: עֵץ וְאֶבֶן--אֲשֶׁר לֹא-יִרְאוּן וְלֹא יִשְׁמְעוּ, וְלֹא יֵאָכְלוּ וְלֹא יִרְחוּן. **28** And there you shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

TARGUM: And there will you serve **the peoples who are worshippers of idols**, the work of men's hands, wood and stone, which see not, nor hear, nor eat, nor smell.

ובקשתם משם את-יהוה אלהיך, **29** But from there you will seek Hashem your Gd; and you shall find Him, if you search after Him with all your heart and with all your soul.

TARGUM: Yet if from there you seek *the fear of* Hashem your Gd, you shall find, if you seek for Him with your heart, and with all your soul.

ל בצר לך--ומצאוך, פל הדברים האלה; באחרית הימים, ושבת עד-יהוה אלהיך, ושמעת בקלו. **30** In your distress, when all these things are come upon you, in the end of days, you will return to Hashem your Gd, and hearken unto His voice;

TARGUM: When you wilt be in trouble, and all these things will have found you, in the end of the days, and you wilt turn *unto the fear* of Hashem your Gd, and *be obedient to His Word*,

Prophets: Yirmiyahu Chapter 9

א מי-ותנני במדבר, מלון ארמים, ואעזבה את-עמי, ואלכה מאתם: פי כלם מנאפים, עצרת בגדים. **1** Oh that I were in the wilderness, in a lodging-place of wayfaring men, that I might leave my people, and go from them! For they are all adulterers, an assembly of treacherous men

TARGUM: Would that I were in the wilderness, at the lodging place of those who pass by *on the roads*, then I would forsake *the assembly of* my people and go from them, for they are all adulterers, a company of deceivers.

ב ונדרכו את-לשונם קשתם שקר, ולא לאמונה גברו בארץ: פי מרעה אל-רעה יצאו ואתי לא-ידעו, נאם-יהוה. **2** And they bend their tongue, their bow of falsehood; and they are grown mighty in the land, but not for truth; for they proceed from evil to evil, and Me they know not, saith the LORD.

TARGUM: And they have taught their tongue words of falsehood: they are to be compared to a deceitful bow, and not for faithfulness have they grown strong in the land. For they have gone from wickedness to wickedness, and have not taught the knowledge of my fear, says Hashem.

ג איש מרעהו השמר, ועל-כל-אח אל-תבטחו: פי כל-אח עקוב יעקב, וכל-רע רכיל יהלך. **3** Take heed every one of his neighbour, and trust not in any brother; for every brother acts subtly, and every neighbor goes about with slanders.

TARGUM: Let each one beware of his neighbor, and do not trust any brother; for each brother *surely lurks in wait*, and every neighbor spreads slander

ד ואיש ברעהו יתתלו, ואמת
לא ידברו; למדו לשונם דבר-
שקר, הענה נלאו. **4** And they deceive every one his neighbor, and truth they speak
not; they have taught their tongue to speak lies, they weary
themselves to commit iniquity.

TARGUM: Indeed, each *is false* one another and do not speak the truth; they have taught their tongue **words of falsehood**, **they have become foolish**, they have gone astray..

ה שבתך, בתוך מקמה; במקמה מאני
דעת-אותי, נאם-יהנה. **5** Your habitation is in the midst of deceit; through deceit
they refuse to know Me, says Hashem.

TARGUM: **They** sit in **their assembly-houses and talk about their iniquities**, deceitfully they refuse **to know the fear of Me**, says Hashem.

ו לכו, פה אמר יהנה צבאות, הנני
צורפם, ובחנתיים: כי-איך אעשה,
מפני בת-עמי. **6** Therefore thus says Hashem of hosts: behold, I will smelt
them, and try them; for how else should I do, because of the
daughter of My people

TARGUM: Therefore, thus says Hashem of Hosts, **behold I am bringing upon them distress**, I will refine them and test them, for what else can I do because of **the sins of the assembly** of My people?

Writings: Eikha Chapter 1 [Which is read during the evening and morning prayers]

א איכה ישבה בדד, העיר רבתי עם--היתה, פאלמנה; רבתי
בגוים, שרתי במדינות--היתה, למס

1 How does the city sit solitary, that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!

TARGUM: Yirmiyahu the Prophet and High Priest told how it was decreed against Yerushalayim and against her people that they would be punished by exiles, and that eulogy would be made over them by Eikha/Kinot. Just as Adam and Havah who were punished by being exiled from Gan Eden, and over whom the Lord of the Universe eulogized with Eikha. The Attribute of Justice reported her great sinfulness, and she was evicted. Because of her many sins within her, **she will dwell alone**, as a man whose body is stricken with leprosy dwells alone. And the city **that teemed with populates and large throngs** has been emptied of them, **and has become like a widow. She who was exalted among the nations and reigning over provinces** that paid her tribute **has been reduced to lowliness**, and paying them head tax thereafter.

ב ככו תבכה בלילה, ודמעתה על
לחיה--אין-לה מנחם, מכל-
אהביה: כל-רעיה בגדו בה, היו
לה לאיבים. **2** She weeps intensely in the night, and her tears are on her
cheeks; she has none to comfort her among all her lovers; all
her friends have dealt treacherously with her, they are become
her enemies

TARGUM: When Mosheh the Prophet sent messengers to explore the land, and the messengers returned and delivered a bad report about the land of Yisrael, it was the

evening of the 9th of Av. And when the people of the House of Yisrael heard this bad report which was delivered to them concerning the land of Yisrael, they raised their voices. And the people of the land of Yisrael wept that night. The wrath of Hashem was kindled against them immediately, and He decreed that they would weep on that night throughout their generations over the destruction of the Temple. And when it was prophetically told to Yirmiyahu the High Priest that Yerushalayim would be destroyed by the hands of the wicked Nebukhadnezzar if they would not repent, he immediately entered, to rebuke the people of the House of Yisrael. But they would not listen. Consequently the wicked Nebukhadnezzar entered and destroyed Yerushalayim and razed the Temple with fire on the ninth day of the month of Av. And on that day during the night the Congregation of Yisrael **was weeping with tears streaming down her cheeks. And there was no one to comfort her**, of all the idols which she had loved to follow. For that reason **did her allies mistreat her; they became her enemies**.

ג גלתה יהודה מעני, ומרב עבדה-- 3 Judah is gone into exile because of affliction, and because of great servitude; she dwells among the nations, she finds no rest; all her pursuers overtook her within the straits.

TARGUM: The House of **Yehudah went into exile** because they were oppressing orphans and widows, and because of the excessive tax they had levied upon the Children of Yisrael who had been sold to them, and for not having proclaimed liberty to their Yisraelite male and female servants. Therefore they themselves were delivered into the hand of the nations. And the Congregation of the House of Yehudah **dwells amid the nations and has found not respite** from the hard labor with which they oppress her. **And all her pursuers overtook her** as she hid in outlying places, and they persecuted her.

ד דרכי ציון אבלות, מבלי באי מועד-- כל-שעריה שוממין, פהניה נאנחים; בתולתיה נווגות, והיא מר-לה. 4 The ways of Zion do mourn, because none come to the solemn assembly; all her gates are desolate, her priests sigh; her virgins are afflicted, and she herself is in bitterness.

TARGUM: All the while that Yerushalayim was still built up, the Children of Yisrael refused to go up, to appear before Hashem three times yearly. And because of Yisrael's sins, the roads of **Tzion were made mournful**, with **none to go up to** her during the festival seasons. **All of her gates are empty, and her priests moan** because the offerings have ceased. **Her maidens mourn**, because they have ceased to go forth on the 15th of Av, and on Yom HaKippurim, which is the 10th of Tishrei, to dance the dances. **She herself is extremely bitter-hearted**.

ה הו צריה לראש איביה שלו, פי-הנה הוגה על רב-פשעיה; עולליה הלקו שבי, לפני-צד. 5 Her adversaries are become the head, her enemies are at ease; for Hashem has afflicted her for the multitude of her transgressions; her young children are gone into captivity before the adversary

TARGUM: **Her persecutors have been appointed** as rulers over her, **and her enemies dwell in peace. For Hashem** has broken her **because of her great rebelliousness; her children have gone into captivity before the persecutor**.

ו ויצא מן בת- (מבת-) ציון, כל-הדרה; היו שריה, כאילים לא-מצאו מרעה, וילכו בלא-כח, לפני רודף. 6 And gone is from the daughter of Zion all her splendour; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

TARGUM: *And all* of the Congregation of *Tzion's glory is gone out*. Her mighty ones were wandering about after food, *like stags* wandering about the desert and *finding no* fit place for their *pasture*. *And they went about without* strength, and had no strength to flee, to elude *the pursuer*.

Mishnah: *Mesket Moed Katan* Chapter 3 [which deals with the laws of mourning appropriate for Tisha B'Av]

MOED KATAN: CHAPTER 3: MISHNAH 1

And these may shave on the Moed: one who comes from overseas, or from the house of captivity, and one who goes forth from prison, or the banned one whom the Sages released; and similarly whoever made inquiry of a Sage and was released, and the Nazirite and the leper rising from his uncleanness to his purification.

MISHNAH 2

And these may launder on the Moed: one who comes from overseas, or from the house of captivity, one who goes forth from prison, or the banned one whom the Sages released; and similarly whoever made inquiry of a Sage and was released; handwraps and barbers' wraps and drying wraps; men suffering from an issue and women suffering from an issue and menstruant women and women who have given birth, and whoever rises from uncleanness to purification, these are permitted; but every other person is prohibited.

MISHNAH 3

And these they write on the Moed: marriage documents of women, bills of divorce, and receipts, *deyatiki*, a gift and *prozbuls*, documents of assessment and documents of sustenance, deeds of *halitzah* and Refusals, document of arbitration and Court decrees, and letters of authority.

MISHNAH 4

One may not write promissory notes on the Moed, but if he does not trust him or if he has nothing to eat, then one may write. They may not write scrolls, *tefillin*, and *mezuzot* on the Moed, and they may not correct one letter, even in the scroll of the Temple Court. Rabbi Yehudah says, One may write *tefillin* and *mezuzot* for himself, and he may spin on his thigh the blue thread for his *tzitzit*.

MISHNAH 5

If one buries his dead three days before the Festival, the decree of seven is cancelled for him; eight, the decree of thirty is cancelled for him, because they said, Shabbat is counted and does not interrupt; Festivals interrupt and are not counted.

MISHNAH 6

Rabbi Eliezer says, since the Temple was destroyed, *Atzeret* is as Shabbat. Rabban Gamliel says, Rosh Hashanah and Yom Kippur are as the Festivals. But the Sages say, Not according to the opinion of this one, nor according to the opinion of that one, but *Atzeret* is as the Festivals, Rosh Hashanah and Yom Kippur are as the Shabbat.

MISHNAH 7

One may not tear, nor lay bare, nor are they offered refreshment, except by the relatives of the dead; and they offer refreshment only on an upright couch. And they may not bring to the house of the mourner on a *tabla*, nor in an *iskutla* nor in the *kanon*, but in baskets. And they may not recite the mourners' blessing during the Moed, but they stand in the row and they console and they dismiss the public.

MISHNAH 8

They may not set down the bier in the street, so as not to occasion an eulogy; and not of women ever, out of respect. Women on the Moed may bewail, but they may not beat. Rabbi Yishmael says, The women next to the bier may beat.

MISHNAH 8

They may not set down the bier in the street, so as not to occasion an eulogy; and not of women ever, out of respect. Women on the Moed may bewail, but they may not beat. Rabbi Yishmael says, The women next to the bier may beat.

Gemara: *Meseket Moed Katan Daf 26a* [which concerns tearing a garment when hearing of blasphemy or the death of a close relative or teacher]

Our Rabbis taught: ‘It makes no difference whether one hears it [**himself**] or hears it from another who had heard it, he is in duty bound to rend [**his clothes**], but the witnesses are not in duty bound to rend [**again on reporting**] as they have already rent at the time they heard [**the blasphemy**]. [**You say**], ‘as they have already rent at the time they heard [**the blasphemy**]’, what matters it, since they do hear it now [**again in reporting**]? — Do not imagine such a thing. For it is written, *And it came to pass, when the King heard it, that he rent his clothes.*’ (*II Melakim 19:1*) the King [**we are told**], rent [**his clothes**], but they [**who reported it**] did not rend [**again**]. And how [**do we know**] that these rents are not [**to be**] mended? — That is learnt from a *gezeirah shavah*/comparison between the ‘rending’ [**here**] by King Hezekiyah and ‘rending’ [**elsewhere**]. ‘[**Rents**] when a scroll of the law has been burnt’. What is the source for this? — What is written: *And it came to pass when Yehudi had read three or four columns that he cut it with a penknife and cast it into the fire that was in the brazier* [*Yirimayu 36:23*]. What is the point of saying ‘**had read**’ three or four columns? — They told [**King**] Yehoyakim that Yirmiyahu had written a book of *Eikhah*, [**and**] he said to them: What is written there? [**They quoted**] ‘*How does the city sit alone*’ [*Eikha 1:1*] — [**The King**] replied: I am the King. They then cited to him [**the second verse**]: *She weeps intensely in the night*. He replied [**again**]: I am the King. [**They then cited the third verse**]: *Yehudah is gone into exile because of affliction*. [**Again he replied**]: I am the King. [**They continued with verse four**]: *The ways of Tzion do mourn*. I am the King [**he replied**]. [**They continued with the fifth verse**]: *Her adversaries are become the head*. He asked: Who said that? — [**They continued with that same verse**]: *For Hashem has afflicted her due to the abundance of her transgressions*. Right away he [**began to**] cut out all the names of Gd mentioned there and burned them in the fire; hence it is written [**in the report there**]: *Yet they were not afraid, nor rent their garments, neither the King, nor any of his servants that heard all these words* [*Yirimayu 36:24*]. which implies that the [**bystanders**] should have rent [**their clothes**]. Said Abaye to R. Papa: Might it not be suggested that the reason [**why they should have rent was**] for hearing evil tidings [**and not for blasphemy?**] — He replied: [**Hardly, for**] were there at that time any evil tidings as yet? Said R. Helbo, in the name of R. Huna: One who witnesses a scroll of the law being torn is in duty bound to make two rents: one on account of the [**injury to the**] parchment [**specially prepared for a sacred text**] and one for [**the injury to**] the writing, as [**may be gathered**] from what is said: *Then the word of Hashem came to Yirmiyahu after that the King had burned the roll and the words which Barukh wrote at the mouth of Yirmiyahu* [*Yirimayu 36:27*]. ‘*The roll*,’ that is, the parchment and ‘*and the words*’, that is, the writing .

Zohar: *Zohar Hadash Eikha Daf 93* [on the first verse of Eikhah]

Alas—she sits in solitude, the city." Rabbi Hircanus [**opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson**][began to explain the verse "***So Hashem Gd banished him from the Garden of Eden...***"] by saying, "*He banished **et**/ the man and caused him to dwell East of the Garden of Eden*". (Beresheet 3:24) He banished *Et*. *Et* is the Congregation of Yisrael [**the Shekhinah**], at the time of the Temple's destruction.[**is called *Et***] When she was exiled, a divorced woman [**in the aspect of the lowest part of the exile, and also**], when she was sent forth and dismissed [**which is the higher aspect, that she was sent with Supernal Imma, as is written in Rut 1:19 "*and the two of them went,*"that the two of them were sent forth with Adam, so that he would be surrounded by the two Heh's of Hawaya**], the throne [**which is the Shekhinah**] of the King [**Zeir Anpin**] fell. "*He expelled **et***" . [**the Shekhinah**] This is the King's throne[**which is the Shekhinah called "*et*"**]. Woe that it has been exiled! Woe that it has fallen [**in exile**]!

"*He expelled **et** the man*" That Adam [**Zeir Anpin**] that reigns upon the throne [**the Shekhinah, and as he is aroused, the flow of blessing comes from him**]. Of him it is written, "*Upon the likeness of the throne, the likeness of the image of a man* [**Zeir Anpin who followed after the Shekhinah to protect her in exile**](*Yehezkel 1:26*) When the throne [**which was the Shekhinah**] fell, everything [**including Zeir Anpin**] fell.

"*..and caused him to dwell*" . He Who banished that one [**both Zeir Anpin and the Shekhinah, and the Binah was concealed, and from the Binah was drawn the judgment in the strong **Gevurah**, and from there is the source of the rule of the externalities**] settled and rested another, the opposite of the one before it. [**the Shekhinah and the ruling Minister were opposite each other**] When the Temple was destroyed, he elevated [**Zeir Anpin**] to the supernal glory above [**to Hokmah called Kavod/glory, which is gemataria 32 for the 32 paths of Hokmah, and from there to the Keter**] and reduced His likeness from its prior image. He removed His throne from it and left. Then, if such a thing was possible, She settled in the Garden of Eden [**which is the lower Shekhinah**]with the Kerubim [**Metat and Sandal-**] below, and [**Zeir Anpin**]was separated from the Supernal Glory [**which is Hokmah**]. Then that flaming sword [**which were the Klippot**]was set in his place of dominion [**of the **Gevurah** in the secret of (Shir HaShrim 1:6) "*they made me keeper of the vineyards, , my own vineyard I did not guard,*" for the vineyards are the power of the ministers, that give flow to the Holy angels**] to guard and hide that way which came from the Tree of Life.

Of this Shlomo the King cried out and said, "*The earth shudders at three things, at four which it cannot bear. A slave who becones a king...A slave girl[**Klippot**] who overthrows her mistress [**the Shekhinah**]. (Mishley 30:21). The slave-girl inside, the mistress outside. "*Alas, she sits in solitude, the city*" What is the meaning of the word "*solitude*"? The verse says, "*She sits in solitude*" [**which means**] outside of the camp, her proper place to sit. "*Alas, she sits in solitude, the city*"*

Musar: *Sefer Sha'arei Kedusha, Volume 2, Gate 4*

Hatred: through this one sins against one's friend and does evil to him, in all types of evil. As our Sages of blessed memory have said: "Hatred of people takes a man from this world, and he who hates, so to speak, also hates the Holy One, Blessed is He who created him, for *"all of us are children to Hashem our Gd"*. Moreover, one hates Avraham, Yitzhak, and Yaakov too. Now, each soul attaches to the Blessed Gd, and needs to elevate to glorify Him, so how can one hate Him?! Our Sages of blessed memory said that the Second Temple times were full of righteous, wise and great men, but it was destroyed only through the iniquity of baseless hatred. The end of our current era is extended and not revealed only for the reason of baseless hatred, and not only that but the rest of the transgressions will not be passed over except at the time that baseless hatred is ended, for the baseless hatred in the heart is always and in every moment violates the command

לֹא-תִשְׂנֵא אֶת-אָחִיךָ "You shall not hate your neighbor in your heart." This baseless hatred too nullifies the positive commandment וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ "And you shall love your neighbor as yourself", and not only this but upon this mitzvah it is said that it is such a "great principle of the Torah" that all depends on it. Mosheh only merited all of his elevation because he loved Yisrael and pained himself with distress as our Sages of blessed memory have said on the verse, וַיִּרְא, בְּסִבְלֵתָם "And he looked upon their burdens", and upon the verse, וְעַתָּה, אִם-תִּשְׂחַט אֶת-חַטָּאתָם; וְאִם-אִינֹ--מִחֲנִי נָא, מִסִּפְרֶךָ "Yet now, if You will forgive their sin, and if not, blot me, I pray You, out of Your book". And thus, Mosheh was equal to all of Yisrael as it is written וַיִּזְכֹּר יְמֵי-עוֹלָם, מִשָּׂה עִמּוֹ "And then his people remembered the days of old, the days of Mosheh."

Halakha:

1) It is prohibited to read on Tisha B'Av from TaNaKh and to learn Mishnah, Midrash, Gemara, Halakhah, and Aggadah, since it says *"The commands of Hashem are proper, [and] bring joy to the heart"* (Tehilim 19: 9), even by way of general thoughts, except that one can read Iyyov/Job and the negative distressing texts of the book of Yirmiyahu. If among them {these texts} there are any comforting verses, one should skip them. One is permitted to learn Midrash Eikhah and the chapter [of Talmud] "Ay-loo meh-gal-chin" {These [people are permitted to] shave [during chol ha-mo-ed]} {Chapter 3 of Mo-ed Kattan}, and similarly to learn commentaries on Eikhah and commentaries on Iyyov. (Shulhan Arukh 554:1-3) One is not permitted to not learn one's regular Torah on this day (as it is considered a spiritually enjoyable activity), rather one is required to learn the permitted matters. (Yabia Omer Volume 8, Chapter 10: 35)

2) One should not greet another person on Tisha B'Av all day. Greeting another person, which includes saying "hello", "good night", "good morning", is permitted only if one must respond to a greeting. The response should be uttered in a serious tone. If one unknowingly greets you, answer curtly. If you are greeted by one who is not sensitive to this practice, simply nod your head and smile faintly so as not to strain relationships. And if one knows that that first speaker won't be embarrassed to not get a response, then one is prohibited to reply "Shalom." (Shulhan Arukh 554: 20)

3) During the recitation of *kinot*, one may not conduct idle conversations that distract one from the mourning. It is prohibited to speak or to laugh or to go outside to cease one's heart from the mourning (Shulhan Arukh 559:5). And thus one should not go out to the street on this day to prevent one from coming to laugh and to be light-headed. Any activity which tends to divert one's attentions from the solemn mood of the day should be avoided.(Shulhan Arukh 554:21)