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On the night of Tisha B'Av, when we are in mourning, we recite *Kinnos* and we must feel the pain over the *Churban*, and reflect about it. Our avodah until *Chatzos* (noon) of the next day is to reflect on both past and present. We need to reflect on the past and imagine the *Churban*, and we need to reflect on our current situation, how we are missing a *Beis HaMikdash*. We cannot sit down on a chair until *Chatzos* of the day, because our avodah is to dwell on the past and the present, which is *Churban*. After *Chatzos*, the *halacha* is that we get up from mourning and place the chairs in their proper place, so we can sit down on a chair and show that in the future we will get up from mourning and merit the redemption. After *Chatzos*, the avodah is to reflect on the future.

This does not mean that we should forget about the *Churban* after *Chatzos* - rather, it just means that we have a deep place in our soul which can think about the future, which is meant to be accessed after *Chatzos*.

If a person never thinks about this, he goes through *Tisha B'Av* very superficially and maybe he will fulfill all of its *halachos*, and he thinks that getting up after *Chatzos* means that we are supposed to forget about the *Churban* and just focus on the future redemption. But this is not true. After *Chatzos*, we must still dwell on the past and present, but it is just that we must also think about the future redemption as well. So getting up after *Chatzos* is not about disconnecting from the past and present *Churban* and to just think about the future redemption. After *Chatzos*, the avodah is that although we are still in the present and we need to think about the past *Churban*, we should also think about the future redemption, whereas the night of Tisha B'Av is a different avodah: to think only about past and present.

Source: <https://bilvavi.net/english/bein-hamitzarim-023-tisha-bav-past-present-future>