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DAY-TO-DAY HALACHIC GUIDE

plus a collection of Chassidic insights
& excerpts from the Rebbe's talks

Nine Days & Summer

Part II

from Rosh Chodesh Menachem Av
until 15 Menachem Av 5784

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OF CROWN HEIGHTS



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B"H

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Nine Days & Summer - Part II

from Rosh Chodesh Menachem Av
until
15 Menachem Av 5784

By

Horav Yosef Yeshaya Braun, shlita
member of the Badatz of Crown Heights

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FOREWORD

Presented here are the laws & customs and selected sichos for the summer months; Part II covers the Nine Days, *Tishah B'av*, and the 15th of Av, as well as *sichos*, directives, and spiritual guidance for this time period.

The details are derived from multiple sources, revised by **Rabbi M.M. Rotenberg**.

Due to a dearth of space, only some references and halachic notes have been added. Primary sources include: *Shulchan Aruch* and commentaries, *Sefer Haminhagim Chabad*, *Luach Colel Chabad*, *Sichos*, and *Igros Kodesh*. Please see the footnotes in the Hebrew section for more halachic discussion of the topics mentioned.

The intention of this summary is to inform you of some of the relevant laws, not to replace each person's obligation to review the Halachos comprehensively.

Please note: Specific laws are mentioned only the first time that they become relevant, although they may apply to subsequent dates as well.

* * *

TIME TO PREPARE

In a *sichah* on the second day of Rosh Hashanah in 5752, the Rebbe states:

"We need to focus on studying the laws that apply to this time of year, during which many changes are made to the standard prayers and there are numerous customs that apply. We should make certain to study these laws in the Code of Jewish Law.

"Recently, yearly calendars have begun to include many of the laws that apply to the relevant time of the year and that are necessary to know. This is particularly useful for those who, for whatever reason, do not have *sefarim* or do not know how to find what they are looking for in the *sefarim* that they own. Now, however, they can simply examine such calendars and easily find the relevant laws.

"It is therefore extremely appropriate for every single person to peruse the contents of these calendars, such as the Kollel Chabad calendar (available both in wall size and pocket size formats) in such a manner that the laws that apply to this time of year will become fixed in his memory. After all, it sometimes happens that a halachic question arises precisely at a point during which it is forbidden to interrupt and ask for someone's guidance - or when there is nobody around to ask. Furthermore, [not having familiarized himself with the relevant laws beforehand] it can happen that one does not even realize that there is a problem to begin with."

* * *

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily, allowing us to implement these laws in practice.

LAWS OF REDEMPTION

The concept of studying these halachos is based on several *sichos*, some of which are quoted below.

TO REALIZE REDEMPTION

“Hashem **begs** the Jewish people,” the Rebbe passionately states,¹ “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state] is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote Rambam], ‘King Moshiach [who] will build the *Beis Hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the mitzvos that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy,] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’”

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded.² “One of the ways this is accomplished is through studying more Torah on the subjects of the Redemption and the *Beis Hamikdash*. Studying these topics greatly hastens their actual realization, to the extent that we will go directly from studying these subjects to greet our righteous Moshiach. We will inform him, ‘We have just completed studying the laws associated with your coming!’ An additional motivation to study these laws is that we must expect Moshiach’s arrival each and every day. In that case, these laws [concerning the Redemption and the *Beis Hamikdash*] are matters that every Jew—men and women alike—must know, in order to put them into practical use on a daily basis, such as many of the laws of the offerings.”

* * *

General Note: The times listed below are for Crown Heights only. Since one can never achieve complete precision, and many factors may influence the accuracy of these times, it is recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time, when that is the appropriate precaution (e.g., at the close of Shabbos).

Editorial Committee

19 Tammuz, 5784

Brooklyn N.Y.

1) *Likkutei Sichos*, vol. 18, p. 341—*Emphasis in the original*

2) *From a sichah addressed to N’shei uB’nos Chabad—Sefer Hasichos 5750*, vol. 2, p. 485.

LEARN TO KNOW

“It’s time to remind everyone,” the Rebbe says in a *sichah* of Rosh Chodesh Av,³ “to be judicious in learning the halachos applicable to this period of time. I am greatly surprised that no one has made a big deal (*tumul*) about this, like the clamor accompanying the campaign to learn *Hilchos Beis Habechirah*. Learning these straight-out halachos in *Shulchan Aruch* is much more timely and relevant (*z’man gerama*) than studying *Hilchos Beis Hebechirah*. Obviously, this includes those pertaining to the Nine Days as well those regarding the (general time period) already transpiring of the Three Weeks as well.”

All this talk concerning our conduct in this time period, the Rebbe says,⁴ must be prefaced and supplemented with the caveat, “if Moshiach’s coming is delayed, *chas veshalom*,” since (as stated in the Rambam’s Principles of Faith), “we anticipate him” that he will come today, actually. So any resolutions (in the realm of our Divine service during *golus*) must be accompanied by the above stipulation. The truth is, though, that even after Moshiach arrives we will continue to grow in Torah and *avodah*, building on the good resolutions of the time of *golus*.

“In addition to learning the halachos of *Bein Hametzarim*,” the Rebbe says, “both those that apply to the Three Weeks and those specifically to the Nine Days, studied in order to know ‘what actions are required to be performed’ (as long as Moshiach has still not arrived), and also, more generally, our mourning over the destruction of the *Beis Hamikdash* and our state of *golus*—for as our Sages say, ‘Someone who mourns Yerushalayim (in its state of ruin) will merit to see it in its state of joy’—we must also put special emphasis on learning those parts of Torah that focus on *geulah* concepts and on building the third *Beis Hamikdash*, as we have explained many times at length. The essential point is this: the cancellation of the *Churban* and *golus* comes about (not so much by ruminating on the deep and brutal state of *golus* but) primarily through concentrating on the elevated state of *geulah* and through awakening a passionate longing and subsequently, requesting and demanding the future redemption. It is through these effort that we actually hasten the *geulah*—and even more effectively, ‘transforming the darkness into light’ as we uncover the true, inner positive aspect of our loss of the *Beis Hamikdash* and the *golus* itself through this process.”

LAWS OF THE NINE DAYS

Our Sages say, “When the month of Av arrives, we decrease our joy.”

³ In 5748; free translation of transcription from audio. See also *Sichas Shabbos Parshas Masei* (see more from this occasion further on): “There are also laws that apply to our behavior during *Bein Hametzarim*, but the specifics of these appear in *Shulchan Aruch*—a *sefer* that surely every Jew has in their possession or is easily accessible to them, and since we make favorable assumptions of every Jew, each of you surely learns the appropriate timely halachos of each season, and has done the same with regard to the halachos of the Three Weeks.”

⁴ *Sichas Shabbos Parshas Devarim 5751*

“Although the Gemara instructs us,” the Rebbe explains,⁵ “to reduce joyfulness in Av, we nevertheless find this ‘reduction’ to be limited. We don’t minimize **all** joy. Even the month of Av has joyful elements, because joy needs to be constant, as the Torah tells us: ‘Serve Hashem with joy,’ constantly; even in Av.”

UNHAPPY SECOND

The Rebbe further encourages us: The *possuk* says that Hashem has “strength and joy in His place.” In other words, wherever Hashem is, you’ll find joy. It follows, then, that to make a “dwelling place for Hashem (down below)”, we must have “strength and joy”—because only when there is both, is it “His place”. So, even during times when we are told to “reduce joy”, we must still maintain a certain sense of joy.

Why? Since the task of making a home for Hashem applies at all times, as it is the very purpose of our creation (as the Mishnah states, “I was *only* created to serve my Creator”), therefore, we have the constant obligation to fill every single moment of our lives with joy.

Yes, sometimes we must take a different approach, one which contrasts joy ... This is the *avodah* of the month of Av, to “reduce joy”, so as to remove the negativity which sent us into *golus*. But this “reduction” is secondary in our service of Hashem. So the reduction of joy remains extremely limited, for two reasons: Firstly, because in addition to it—and simultaneously—we must have the aspect of joy, and as mentioned, it must be constant, and also, the opposite of joy is not an essential aspect of our *avodah*.

This is the reason Chassidim aren’t scrupulous in the performance of the adage to reduce joy, because this temporary decrease in joy only comes second to actual *avodah*.

THEN, A PINCH

“Some very stringent people,” the Rebbe tells us,⁶ “take issue with the fact that I am appealing (during this time of year) for joy, because doesn’t it say ‘When Av arrives we reduce our joy?’ So firstly, there are twenty-four, or even thirty-six hours left until the month of Av begins. Moreover, even during the month of Av, the directive is to **reduce** joy—which means to have less joy than in the month of Adar or less than we will have when Moshiach comes—but still, there must be joy!

“How much ‘reduction’ is necessary? We can derive a formula from here: The (Frierdiker) Rebbe once related that those who struggle to serve Hashem with joy fulfill their obligation to celebrate Simchas Torah by drinking milk (because, halachically, it can be intoxicating) and by pinching their cheek so it appears that they are laughing.

5) From a *sichah* of *Shabbos Parshas Mishpatim* 5716 (part of the talk is edited and printed in *Likkutei Sichos*, vol. I, pg. 194 ff.)

6) From a *sichah* on *Shabbos Parshas Matos-Masei*, 5713; in *Sichos Kodesh*, p. 354

“Now, since the measure of positivity is always greater (than the negative), the requisite ‘reduction’ in joy should be a pinch on the other cheek!”

TORAH & TZEDAKAH

In a number of *sichos*, the Rebbe quotes the well-known saying which reinterprets “reduction of joy” during Av to mean that we “reduce” the negativity of the Nine Days “with joy”—through an **increase in simchah!**

Obviously, this refers to joy that is allowed according to Halachah in the Nine Days. This can be achieved through Torah and mitzvos—as it says in Tehillim,⁷ “Hashem’s Orders are just, they cause the heart to rejoice”—and this includes especially *tzedakah*, the giving of which brings joy to a pauper in the most literal sense. Another avenue of permissible joy can be achieved by making public *siyumim* on every day of the Nine Days in every possible location. This joy is generated down here, to the participant in this world, and consequently, brings joy on High.

THE NINE DAYS

TIMING

The halachic restrictions of the Nine Days begin from the eve of Rosh Chodesh Av. They are in effect starting from *shkiah* (sunset), as is the custom, and last until *chatzos* (midday) of the 10th of Av.

Within the Nine Days, there is a period of stricter mourning that applies within the week of *Tishah B’av* itself, as will be outlined below.

A Jew who has an upcoming court case with a non-Jew should endeavor to push it off until Rosh Chodesh Elul, or at least until after *Tishah B’av*, for during this time period our *mazal* is weak.

It is customary to wait until after *Tishah B’av* to recite *Kiddush Levanah*. Since this is a period of mourning, it is not appropriate to be involved in an act that requires an added element of joy. *Chazal* tell us that *Kiddush Levanah* is akin to greeting the *Shechinah*, and the *Shechinah* does not reside except in joyful circumstances.⁸

BUSINESS & SHOPPING

Although earlier poskim put certain restrictions on business, we are more lenient with regard to conducting business during this period than in previous eras, for usually what is earned nowadays is needed directly to support our families.

7) 19:9

8) In addition, it is somewhat antithetical, as the *churban* of the *Beis Hamikdash* commemorated during this time is spiritually related to “the diminishment of the moon”, as stated in *Or Hatorah, Parshas Ve’eschanan*, vol. 6, p. 197.

It is forbidden to purchase silverware and other expensive household appliances or nice furniture during the Nine Days. The same restriction applies to a car, washing machine/dryer or the like, if its purchase is not an immediate, pressing need.⁹

Basic flatware, dishes, and other necessities are permitted, though the purchase of non-urgent items should wait until after *Tishah B'av*. Comparison shopping (without actually purchasing anything) is also permitted. Window shopping for pleasure should be avoided.

If someone purchased a new piece of furniture prior to Rosh Chodesh Av that arrived during the Nine Days, they should not bring it into the house, or at least shouldn't use it until after *chatzos* on the 10th of Av.

New clothing and shoe purchases are not permitted during the Nine Days. This restriction applies also if they aren't significant items, and even if not buying them will be at a financial loss (such as in the case where an item is on sale), and the intention is to wear the new item only after *Tishah B'av*.

In a case where it's an extraordinary sale that will end before *Tishah B'av*, this particular piece of apparel will need to be purchased regardless, and it is not yet the actual week of *Tishah B'av*, the item may be purchased—especially if it will not be available at all at a later time. But it should not be worn until after the Nine Days, and if possible, should be paid for before Rosh Chodesh.¹⁰

There is an additional leniency to shop for items that must be shipped for a relative's wedding taking place soon after *Tishah B'av*, if there is a possibility that waiting until after the Nine Days might prevent the purchase from arriving in time.¹¹

Gifts may be given in the Nine Days, but not on *Tishah B'av*. Some suggest that a very expensive gift should not be purchased in the Nine Days; its purchase should be delayed until after *Tishah B'av*.¹²

Mitzvah Articles: It is permitted to purchase new *tefillin* during the Nine Days as they are only used for a mitzvah. It is forbidden, however, to purchase a *tallis* or *tzitzis* since, despite being designated only for a mitzvah, they are considered clothing.¹³

It is permitted to purchase a new yarmulka and *tzitzis* for an *upshernish* boy who

9) Purchasing business-related items of this caliber (like a car for commuting), is within the halachic category of limitations on general business transactions, for which, as mentioned, we are lenient.

10) There is also room for leniency when purchasing small clothing articles for children under the age of six preceding the week of *Tishah B'av*. See [#748](http://www.asktherav.com).

11) See [#10147](http://www.asktherav.com)

12) See [#15828](http://www.asktherav.com)

13) If either garment tears, and you have no replacement and cannot borrow or obtain second-hand (or, if they are at hand but you are too particular to don a used garment), you may purchase and wear new to fulfill a mitzvah.

turns three during the Nine Days (as mentioned earlier, all traditions associated with turning three apply on his birthday, aside from the haircut itself). However, if possible, it is proper to purchase earlier and get him accustomed to wearing the *tzitzis* before Rosh Chodesh.

Tishah B'av Shoes: You may purchase non-leather shoes to wear on *Tishah B'av* if you do not have them yet. You may even wear them for the first time on *Tishah B'av* itself.

CONSTRUCTION & GARDENING

From Rosh Chodesh Av on, we limit construction that engenders joy, like those in the category of home redecoration. This includes any renovations that are not needed to make a home livable; restrictions include building extensions, additions, and any home improvements. Likewise, we do not paint our homes, put up new wallpaper, or purchase or install new carpeting. Small changes, such as hanging a painting, are allowed.

Some have the tradition of not washing the floors during the Nine Days, though it is permitted even during the week of *Tishah B'av* itself from a strict halachic perspective. If grime and dirt have accumulated, there is no custom to be stringent, especially if it is done in honor of Shabbos. However, we do not shine floors as it is only for pleasure and not out of necessity, similar to cosmetic renovations.

Building restrictions apply even when using non-Jewish contractors and workers. However, if you contracted the work prior to Rosh Chodesh with an open date for completion after the Nine Days, the non-Jew may work during this time, even on *Tishah B'av* itself, for they are working at that time for their own benefit.

If someone made a contract with a non-Jew to paint their home before the Nine Days, and the painter chooses to do the work during this period, it is also permitted (for the reason mentioned above). Nevertheless, it is praiseworthy, though not required, to try to offer a small compensation for the worker to wait to complete the work after *Tishah B'av*.

A Jew whose livelihood is in construction is permitted to construct and renovate the home of a non-Jew during the Nine Days.

A shul or *beis midrash* may be constructed or renovated during the Nine Days without restriction. Similarly, you may construct a *ma'akeh* (a fence for a roof, which is a Biblical mitzvah) during this time, even on *Tishah B'av* itself.

A crumbling wall that might collapse may be repaired even if it poses no actual danger and fixing it immediately is only to prevent a more costly repair down the line. Even though this is construction that causes gratification, and not strictly out of necessity, it is permitted, because the main intention is to prevent monetary loss.

During the Nine Days, it is forbidden to plant trees for shade and beauty, or any type of flower or fragrant bush. Watering existing plants is permitted.

It is permitted to purchase flowers for Shabbos, especially if this is a weekly habit.

CELEBRATIONS

It is permitted to get engaged and have a *L'chaim* during the Nine Days, but you may not make a celebratory *seudah* (even on Shabbos).¹⁴ Only refreshments should be served.

Someone who has experienced a miracle should host a *seudas hoda'ah* (meal of thanks to Hashem) on the anniversary of the day to contemplate and share their rescue story. If the day of the miracle occurred during the Nine Days, it is still a time to recall it and feel gratitude to Hashem, but the *seudah* and celebration should be postponed until *Shabbos Nachamu* or the 15th of Av.

During the Three Weeks, it is the custom not to host a *chanukas habayis* (housewarming), since it is not an auspicious time. During the Nine Days it is halachically forbidden, even if there is no meat on the menu, as such a gathering is included in the restrictions on joyful occasions.

LAUNDRY

Doing laundry is forbidden during the Nine Days. This also applies to clothing that you don't plan on wearing until after *Tishah B'av*. Laundering is not permitted even if you are traveling immediately after the fast.

There is room for leniency in laundering items to avert permanent damage to the clothing, like to prevent them from becoming moldy. Washing them, in this instance, isn't detracting from properly mourning the *Beis Hamikdash*.

We also do not bring clothing to the dry cleaners, despite the fact that the cleaning process is chemical and not water-based.

Bed linens, and even handkerchiefs and tablecloths, are included in the prohibition against laundering.

A Jew may not launder the clothing of a non-Jew in the week of *Tishah B'av* (the stricter period within the Nine Days.)

You may not give your clothing to a non-Jewish launderer from Rosh Chodesh and on. However, if it was handed in before Rosh Chodesh, you are not required to warn against washing them during the Nine Days. If you do not have a clean shirt for Shabbos, a non-Jew may wash it for you during the Nine Days; it is better to be careful not to do this in the home of a Jew, to prevent *maris ayin*.

It is forbidden to wash a wig during the Nine Days. If there is a real need, there is room for leniency before the week on *Tishah B'av*. It is permitted to style and

¹⁴ It appears that it is likewise forbidden to make any other social party-*seudah* during the Nine Days.

comb—even with the assistance of hair products—and trim a wig (especially for *tznius* reasons).

Adults are prohibited from laundering children’s clothing, though we can follow a lenient opinion that allows this prior to the week of *Tishah B'av*.¹⁵ However, you may launder the clothing of young children¹⁶ who are constantly getting dirty throughout the Nine Days. Do so discreetly and restrain from adding any other clothing to the wash.

This leniency only applies to situations when the clothing is needed for the moment. However, we may not launder clothing that will be put aside for later.

Ironing is likewise forbidden, whether garments are for immediate use or to put away for a later time.

There is a debate among *poskim* whether buffing shoes is included in clothes-washing restrictions; in honor of Shabbos, there is definitely no need to be stringent.

WEARING LAUNDERED CLOTHES

We are prohibited from wearing freshly laundered or ironed clothing during the Nine Days, even if they were laundered before Rosh Chodesh. This also applies to bedding,¹⁷ handkerchiefs, tablecloths, and the like.

For medical reasons, such as to prevent an infection, or if not changing the sheets would cause skin irritation, and likewise in hospitals, it is permitted to use freshly laundered sheets.

If the clothing was worn even once before Rosh Chodesh, they are permitted to be worn during the Nine Days themselves.

If someone has no unsoiled clothing, they may wash them up to the week of *Tishah B'av*. In cases of extreme hardship—as opposed to mild discomfort—shirts, pants, dresses, or the like, that are so soiled that they would cause embarrassment when worn in public, you may launder them (especially a sweat-soaked garment). Wash only what you need at the time—even if you might later need to wash more. Scuff the freshly laundered clothes somewhat (by throwing them on a dirty floor) before wear.

Underclothes: We are customarily more lenient with laundered underclothes and socks and can exchange them when necessary during the Nine Days. This is especially true nowadays, when everyone is particular about these things, and

15) Up until *Shabbos Chazon* See www.asktherav.com #558.

16) The definition of “young child” in this context: We customarily practice these leniencies up until the age of *chinuch*, which is six years old. If an item is extremely dirty, you can rely on the opinions that are more lenient with children until the age of bar mitzvah. However, if possible, have a minor child (or a non-Jew) wash the soiled clothing.

17) In the case of a guest, it is permitted to make a bed with fresh sheets, as no guest is comfortable using linen that someone else has slept in. Towels at the *mikveh*, likewise.

forgoing them would cause hardship. If you run out of clean underclothes, it is better to purchase new and scuff them somewhat by throwing them on the floor than to launder soiled items. If purchasing new is not possible, you may launder just what is needed and subsequently muss them up.¹⁸

Children: Young children whose clothing requires washing during the Nine Days (see above) are permitted to wear freshly laundered clothing.

Freshly laundered clothing for Shabbos are permitted, like any other Shabbos (but no new clothing). Likewise, a clean tablecloth may be spread. But bed linens may not be changed until after *Tisha B'av*.

SHABBOS CLOTHING

It is forbidden to wear Shabbos clothing during the Nine Days.¹⁹

At a *bris*, it is customary that the *mohel*, the *sandek*, the woman who brings in the baby,²⁰ the parents, grandparents, and other relatives wear Shabbos clothing (if they would wear them at any other time for this relative). Likewise, at a *pidyon haben*—the parents and the *Kohen* wear Shabbos clothing. At a *seudah* that takes place on the 13th birthday itself, only the bar mitzvah boy and his parents wear Shabbos clothing.

MEAT & WINE

It is customary not to eat meat or drink wine from Rosh Chodesh until the fast, including Rosh Chodesh itself. Even though this is not a halachic prohibition (to the point that, strictly speaking, meat and wine are not proscribed even the day before the fast, except for *seudah hamafsekes*), it is said that someone who eats meat and drinks wine where the prevailing custom is not to opens themselves up to negative ramifications (as the *possuk* says, “one who breaks boundaries, snakes will bite him”²¹).

A sick person (even someone mildly ill—unless it is assured that a dairy diet will do no harm), also someone who is allergic to dairy, pregnant or nursing a weak child (whose health would be compromised if the mother didn't eat meat), is permitted to eat chicken. If there is no chicken, they may eat meat. Today, when there are many meatless but healthy alternatives, it is preferable to avoid chicken or meat, unless doing so would compromise health. Additionally, by listening in to a *siyum*, they are all able to eat meat.

A woman who is within thirty days of giving birth may eat meat and drink wine,

18) See [#10223](http://www.asktherav.com). The leniency on purchasing applies only to underclothes. You cannot shop for new clothing, but should launder as indicated above if left without clean clothes.

19) For *shidduch* dating, if you have no other nice clothing available, you can be lenient and wear Shabbos (or even freshly washed) clothing.

20) But the man who brings the baby in and out [called a *kvatter*] and other *mehubadim* (honorees) are not included in this category.

21) Koheles 10:8

if needed. A woman who does so in these circumstances should best to avoid doing so from the 7th to the 9th of Av, but not if there are health concerns.

Someone who made a *brachah* on meat or wine by mistake should eat just a small quantity quickly so that it doesn't become a blessing in vain. This tiny bit does not qualify to add enjoyment during the Nine Days, nor is it considered to have broken the custom of avoiding these foods.

Children under six years old may eat meat during the Nine Days.

WHAT IS MEAT?

The prohibition to eat meat also includes chicken, cured meats and all dishes cooked with meat.²² You may cook pareve food in a *fleishig* pot, even if the pot was used for meat within the last twenty-four hours. You may also eat soup that contains onions cut with a *fleishig* knife.

WHAT IS WINE?

The prohibition of drinking wine includes grape juice and foods cooked with wine. Wine vinegar is permitted. Beer is also permitted, as are all other alcoholic beverages (aside from wine).

If needed for medical reasons, you can be lenient and drink wine or grape juice mixed with enough water that the taste of the wine is diluted to the point that, halachically, the *brachah* of *Hagafen* cannot be said on the drink.²³

We are customarily stringent not to drink the wine for *bentching* on a weekday. Instead, the wine is given to a young child who is capable of making a *brachah*, but has not yet reached the age of following the laws of mourning during the Nine Days. The child should drink a full mouthful. If there is no child present, do not *bentch* over wine. If someone has already *bentched* over a cup of wine, and there is no child present, he should place the cup aside and not drink from it.

Concerning the wine for *Havdalah*, see further, in the halachos of *motzoei Shabbos*.

SEUDAS MITZVAH

You are allowed to eat meat and drink wine (including the cup of wine from *bentching*) at a *seudas mitzvah*, like a *bris* (even if it's not on time), *pidyon haben*, *seudas bar mitzvah* (that takes place on the actual birthday of the bar mitzvah boy), and at a *siyum* of a *mesechta*.²⁴ This applies only to those who

²² If meat mistakenly falls into a cooked dish, it does not invalidate the rest of the food if it is 1/60 or less of the full volume.

²³ *Shehakol* is said when wine is diluted with water that exceeds 85.7 of the mixture. A mixed drink with less water would suffice if it can no longer be served as wine to guests. When wine is mixed with other liquids, the non-grape-derived drink should be the majority.

²⁴ See below for the details of the laws and customs regarding *siyumei mesechtos*.

are associated with the event—those who would have attended, as a relative or friend,²⁵ had the event taken place at a different time of the year. This includes also the women who participate for these reasons, if it is the norm for women to attend. But someone who wants to partake of the food of the *seudas mitzvah* at home may not have wine or meat.²⁶ (It should be noted that there are those who do not serve meat or drink wine even at a *seudas mitzvah* during the Nine Days at all, so that the entire population can partake.)

However, the cup of wine used for the *brachos* from the *bris* is given to a child to drink, since this is before the *seudah* commences. If there is no child, the one who made the *brachah* drinks it himself, and it is not given to the baby who has just had the *bris*.

Shechitah: According to the Ramah, the slaughtering knife is put away on Rosh Chodesh Av, as *shechting* is only performed during the Nine Days when it is necessary for a mitzvah, such as for a sick person, Shabbos or *milah* (or *pidyon haben*). However, nowadays, when the majority of Jews live in big cities, which always have people of poor health and women who recently gave birth, and we also need meat to be available for Shabbos, it is no longer customary to shelve the *shechitah* knife.

NAIL TRIMMING

It is permitted to cut your nails during the Nine Days, except during the week of *Tisha b'Av* itself.²⁷

SHOWERING/BATHING

It is forbidden to wash your entire body for pleasure, even with cold water, during the Nine Days. However, you may wash your hands, feet and face, and may shower with the following restrictions: the water cannot be hot; the showering cannot be for pleasure; and you cannot wash more than half of your body.²⁸

If the above protocol is not enough to remove dirt and sweat, it's permissible to wash the entire body, one part at a time. If lukewarm water doesn't do the job, it is permissible to use hot water and even soap to remove profuse sweat and an offensive body odor. Someone who is moderately sweaty but very particular, and not washing would entail great hardship, may also shower to the extent necessary. You should shower discreetly, and not at the public *mikveh*, or the like.

However, a full shower to simply cool off from the hot weather is not warranted

25) However, those who go just to drink, and wouldn't have necessarily gone to the meal otherwise, should not partake, as this falls under the category of a mitzvah that results from an *aveirah*.

26) Within the week of *Tisha B'Av* itself, only a limited *minyán* of men besides the *baalei hasimcha* and close relatives (only those close enough to be invalidated as kosher witnesses) may eat meat and drink wine.

27) For a woman going to the *mikveh* on *motzoei Tishah B'av*, or if someone suspects that his nails might be a *chatzitzta* for *netilas yadayim*, nail cutting is permitted even during the week of *Tishah B'av*.

28) Water sprinklers may also be used to cool off in the Nine Days in this manner.

during a period when we mourn the tragedy that has befallen the *Beis Hamikdash*. Restrict washing activity to whatever extent possible; even within the above parameters, a *yarei Shomayim* is careful not to take too many leniencies and will change their normal showering habits even to the point of slight discomfort, especially during the week of *Tishah B'av*.

Similarly, swimming in a pool or in the sea is not permitted.²⁹

It is permitted to wash, even in hot water, if needed for health—such as a sick person, pregnant woman or a woman who has just given birth.

A man who goes to the *mikveh* regularly before davening is permitted to go during the Nine Days.

For a mitzvah,³⁰ you should wash yourself as normal (with hot water and with soap). See later in the section for *erev Shabbos Chazon* concerning bathing for Shabbos.

SEWING

We may not sew or alter new clothing, or cobble shoes, in the Nine Days. Although, by the strict definition of Halachah, working on old clothing is not proscribed. Since it is customary to avoid laundering clothing, this extends to mending them as well. All this only applies to complete alterations, but it is permitted to mend old clothing with small repairs that are not done in a professional manner.

Sewing wedding clothes for the a groom and bride (or their parents³¹) in honor of a wedding for a groom who has no children from a previous marriage³² is permitted during the Nine Days. On *Tishah B'av* itself it is permitted as well, if the tailor is not Jewish.

A Jewish tailor or cobbler may not create new apparel for others, whether commissioned or free. Even if the work is for a non-Jew, it is forbidden (because of how it appears to the common observer), unless it's public knowledge that the

29) You can be lenient, if necessary, with children under six years old. However, precautions should be taken because this is a time of *sakanah*, as stated earlier in the halachos of the Three Weeks. Someone who is learning to swim for purposes related to earning a living, and began lessons before the Nine Days but has not completed the course, may go swimming in a lake even after Rosh Chodesh, since this is career-oriented and not for pleasure. Nevertheless, in both these circumstances, it is certainly best to be stringent.

30) This applies to a woman who needs to use the *mikveh*—she prepares herself as normal with hot water and then immerses. Even if she is visiting the *mikveh* on *motzoei Tisha B'Av*, she may still wash herself on *erev Tisha B'Av*, and then complete her preparations after the fast is over. (In this case, she should be careful of *chatzitzah* from the time she finishes bathing—like not walking barefoot so that dirt and other substances don't stick to her soles.)

The limitations on bathing are also suspended if she must make a *hefsek taharah* during the Nine Days; she may wash the prescribed areas as normal.

31) But this does not include other relatives.

32) In halachic sources, (and at times and in places where polygamy is legal) this dispensation also does not apply to marriages where the groom has children from his other wife.

work is for non-Jews. If the Jew needs the work to pay for basic necessities such as food, he is permitted even if it's not public knowledge that it's for a non-Jew. There are leniencies that may be applied in this case, even for a Jew, if the work was commissioned before Rosh Chodesh.

There are leniencies for alterations commissioned via a non-Jewish tailor if the clothing was handed in before Rosh Chodesh and ordered to be ready for after the fast. But it is best to avoid this situation when possible.

Weaving: Traditionally, women avoid warping their looms (tying the foundational threads) on account of mourning at this time when the *even hashetsiya* (the foundation stone of the world, which lived in the Holy of Holies in the *Beis Hamikdash*) was nullified.³³ Other similar practices in cloth-making are also restricted, such as knitting and crocheting. Spinning thread is permitted as it isn't related to weaving. Weaving with twigs (caning) or lanyard³⁴ are also allowed, because they are not related to clothing fabrication at all.

SIYUMIM

The Rebbe says³⁵: Please publicize everywhere possible and inspire others about the *minhag* of having *siyumim* on each of the Nine Days³⁶ in order to add in the joy of Torah in a permissible manner. In this way, we will nullify those matters that are contrary to joy.

Since the effects of the 9th of Av last until the 15th of Av it is suggested that, should Moshiach be, G-d forbid, delayed, the *siyumim* should continue during the remaining days until—and including—the 15th of Av.

“Through arranging a ‘completion’ (*siyum*) in Torah,” the Rebbe explains,³⁷ “we cause a ‘completion’ within all other matters in the world, including and most importantly, the completion of exile. In fact, the appropriate term truly is the *completion* of exile and not its nullification, for we are referring to the (positive) conclusion and completeness of the Exile itself, which is wrought by drawing the א (*Alef*—i.e., Hashem, the Master [*Aluf*] of the Universe) into exile. We thus transform exile (*golah*—גולה) into redemption (*geulah*—גאולה).”

SIYUM PARTICIPANTS

We should expend effort to ensure that the *siyumim* will draw a great attendance. Both men and women should attend these *siyumim*—seated separately, of course—as well as children.

33) Girls learning to sew, weave, knit, or crochet should not continue their lessons during the Nine Days. Summer camps should also restrict these activities. However, for health reasons, i.e., an ill woman who embroiders (or needlepoints, or similar) to calm her nerves, it is allowed even during the Nine Days.

34) also called “scoubidou” or “boondoggle”

35) *Sichas Parshas Devarim*, 5751; in *Hisvaduyos* p. 96

36) “and also regarding the *siyum* of the Rambam that will take place during this time this year (in 5751)”

37) *Sichas 5 Menachem Av*, 5748. In *Hisvaduyos* p. 108

Customarily, everyone gathers around the person conducting the *siyum* before he has recited the *siyum* of the *mesechta*, and he completes it in their presence. Everyone listens and joins in his *siyum*, and then has a *seudah*.

TZEDAKAH & FARBRENGEN

The *siyum* should be associated with the giving of *tzedakah*. On Shabbos, give spiritual *tzedakah* (forms of lovingkindness that are permitted), and then after Shabbos, give physical *tzedakah* as well.³⁸

It is good to combine the *siyum* (where appropriate) with a *seudah* and *farbrengen*. The Rebbe Rashab had the *minhag* to “make *siyumim*” during the Nine Days, despite the fact that he wouldn’t have a *seudah* afterward with meat and wine.

SIYUM MENU

It is permitted to eat meat and drink wine at the *seudah* of a *siyum*, if the attendees would have taken part out of friendship had this *siyum* taken place any other time.³⁹

There are those who practice, as did the Rebbe Rashab, not to eat meat or drink wine during the Nine Days, even when participating in a *siyum*. This is to preclude the need to decide from among the various and conflicting halachic opinions regarding the particular types of *siyumim*, and whether they qualify for a *seudas mitzvah* with wine and meat that override the mourning practices of the Nine Days. Among these questions are: Does the allowance apply to a *siyum* that is being made especially for the Nine Days, and if not for the desire for a *fleishig*-dining dispensation, would have been held earlier or later? Who can enjoy this meal—anyone who participates, or only those who would show up for this learner’s *siyum* on any other day of the year? What is the normal practice of the *siyum*-maker—does he generally have a meal following completion of a *mesechta* and is it enough if it is usually a light meal, or does he specifically have to have a tradition of serving wine and meat? What if the person has no history to bank on, since he only makes *siyumim* during the Nine Days altogether? While the halachic consensus is that meat and wine are allowed in most circumstances, many choose to serve only fish and beverages other than wine at these events.

38) A hand-written note from the Rebbe states: “Enjoin Anash who participate in the *siyumim*, that every *siyum* conclude with an announcement that calls to (increase in) giving *tzedakah*—in addition to earlier suggestion that every *siyum* conclude with words on the theme of *Ahavas Yisrael*.”

39) See above in the section of halachos of eating meat and drinking wine. In the week of *Tisha B'Av* itself, it is permissible to eat meat only with a *minyán* of men besides relatives who are related closely enough to be invalidated as kosher witnesses.

IN PERSON

According to the letter of the law, joining a *siyum* via radio, telephone, or other virtual means is considered taking part, even for the intent of being able to eat meat and drinking wine, if this participant would have joined during another time out of friendship to the person making the *siyum*. However, it is preferable to join in person.

If someone walks into a *seudah* that has followed a *siyum*, is he considered a participant regarding eating meat and drinking wine? Or, the opposite situation: if someone listened in on the *siyum* but did not partake in the *seudah*, may they eat meat later at home? In practice, we can be lenient in these matters during the Nine Days⁴⁰ and even having partaken of only one aspect suffices.

SIYUM CRITERIA

Someone who completed a *mesechta* from beginning to end, previously, but hasn't yet conducted a *siyum* (with the associated practices, including recitation of "Hadran..."), it is proper to make a celebration, but this is not considered an actual *siyum* and eating meat and drinking wine are not permitted.

A *siyum* on a *mesechta* of Mishnayos (preferably learned with at least one commentary, such as the Bartenura) qualifies as a celebration worthy of serving meat at the accompanying meal. Nevertheless, it is better to conduct the *siyum* on a *mesechta* (and not just a *perek*) of Gemara, so that the *siyum* satisfies all halachic criteria, or on one complete book in the Rambam's *Mishneh Torah*, or the like.⁴¹

Someone who took part in a Gemara shiur (even if he listened to a pre-recorded class) and completed an entire *mesechta* may conduct a *siyum*, even though he has not learned the *mesechta* inside. This is because the main point of studying the Oral Torah is comprehension, and not the wording.

Our custom is that following a *siyum* we say *Kaddish D'rabanan* and not the *Kaddish* that is printed at the end of a *mesechta*.

MONDAY, ROSH CHODESH MENACHEM AV

Today is the *yahrtzeit* of Aharon Hakohen.⁴²

THE MOON GROWS

"In some respects, Rosh Chodesh is considered a Yom Tov," the Rebbe says,⁴³ "as it is the greatest and most special day of the month. In addition, Rosh Chodesh is the root

⁴⁰) Not so on *erev Pesach*. A firstborn must participate in the *siyum* in order to have dispensation to break his fast.

⁴¹) See www.asktherav.com #5039

⁴²) As described in this week's *parshah*, Bamidbar 33:38. Regarding today's significance, see *Sichah Rosh Chodesh Menachem Av* 5735, 5741 and 5751; *Shabbos Mevorchim Menachem Av* 5739, among others.

⁴³) From a *sichah* on Rosh Chodesh Menachem Av, 5749

and source, and therefore contains, all the days of the month.

“Regarding Rosh Chodesh Av, there is extra special significance to the ‘Yom Tov’ as this fifth month includes the ‘fifth fast day’ (of the ones associated with the destruction of the *Beis Hamikdash*) that is destined to be transformed into a day of happiness, joy, and a Yom Tov, as will all the fast days. And since this fast represents the greatest descent, it’s self-understood that, after the transformation, it will represent the greatest ascent—it will be the greatest Yom Tov of them all.

“Moreover, the month of Av includes the advantageous day of the 15th of Av, a day that the Gemara calls the greatest of all Yomim Tovim. And because the greatness of the 15th of Av stems from it being the day that the moon shines to its fullest, this advantage already begins from Rosh Chodesh, the day of the *molad* (the birth of this month’s moon). In other words, the start of the moon’s ultimate perfection is from the moment it begins to wax, on Rosh Chodesh. So the advantage of the 15th of Av as the greatest Yom Tov can already be felt on Rosh Chodesh Av.”

HALLEL, HOW?

On a Rosh Chodesh Av, the Rebbe says⁴⁴: (Today) Rosh Chodesh Av, we say *Hallel*. *Hallel* is connected with revelation, as the Alter Rebbe explains in *Likkutei Torah*⁴⁵: The word *Hallel* is etymologically related to the *possuk* from Iyov, “*B’hilo neiro*—(Hashem) lit His candle”, the concept of “light”, revelation. Now, seemingly, the revelation of Hashem’s light and the events of the month of Av contradict each other. Nevertheless, we do say *Hallel* on this Rosh Chodesh, same as on every other one, to bring these two opposing ideas together. We can transform the darkness of the negative aspects of this month themselves to become light and revelation. We know this from the *possuk* in Koheles,⁴⁶ “Wisdom is greater than foolishness, just like light is greater than darkness.”—and an alternate reading is: “...the light that emerges from within the darkness is greater.” This transformation is possible on the level, as it says in Tehillim,⁴⁷ “Night will be lit up like the day”, and all darkness, *golus*, and negativity will be gone forever.

More on this vein, from 5741: Rosh Chodesh comes with lots of joy, for it is a day on which we recite *Hallel*. *Hallel* is recited only on a day of great happiness, a special time of celebration, as we can see from the Gemara concerning the ill-advised conduct of a person who says it every day—the daily grind is not *Hallel*-worthy.

However, when such an opportunity of joy does arise, and we fail to say *Hallel*, that too is inappropriate—as the Gemara also says regarding King Chizkiyahu, who was punished because he did not properly praise Hashem for the miracles wrought upon him. The same applies to today, Rosh Chodesh Av. Not only is Rosh Chodesh not a regular workday, it is a day we say *Hallel*, a special time of joy!

44) From a *sichah* of *Shabbos Parshas Matos-Masei* 5737

45) *Parshas Tzav* 14:4.

46) 2:13

47) 139:12

This is actually a novel idea, surprising, as we find ourselves in the time of *Bein Hametzarim*, and on the first of the (even more difficult) Nine Days. And nevertheless, we say Hallel, an act of celebration and joy!

ALL ABOUT AV

In various *sichos*, the Rebbe explains different meanings of the name “Menachem Av”.

“Av” represents Hashem’s fundamental relationship with the Jewish people, the essential love of a father (*av*, in Hebrew) to a child, coupled with the descriptor “Menachem” (comforting), so He is the Father who comes and uncovers the essential love, thereby soothing the pain of *golus*.

The idea of comfort (in contrast to other types of emoting) is that it is transformational, exchanging one extreme for another, not a steady rise or a gradual change. The word “Menachem” is also etymologically connected to “regret” (for the past), and also draws a connection to the ultimate change in our state of *golus*—Moshiach, for “His name is Menachem”, as it says in Gemara Sanhedrin. This cathartic comfort begins not only after the terrible events of this month (after *Tishah B’av*) but already from Rosh Chodesh.

Who offers this comfort? Hashem Himself, the Parent Who is described as both “Merciful Father” and “Father of Mercy”—the very source of *rachmanus*. In the name of the month, “Menachem” precedes “Av”, comfort becoming His primary role, (and canceling out the negative aspects) to the point that in certain places when the name of the month is shortened, it is merely called “Menachem.”

Chassidus explains that “Av” represents such an elevated level of mercy that it is above all of *seder hishtalshelus* (the chain-like contraction and containment of the Divine Light, which is the process of creating the higher and nether worlds). Through the precursor of “Menachem”, this lofty mercy can fulfill its purpose and be experienced.

Another aspect of the order of the words is that it can take on the meaning that it is the “Comforting of the Father (Himself)!” Hashem, too, is affected by *golus* on a deep and essential level, for we, His children, are in a state of being a lowly and downtrodden nation. Where does His comfort come from? Through these very children, despite our being so cast down! But the power to do this also from the Father—that notwithstanding our current situation, we contain within us His very essence (the *neshamah*).

On the other hand, in terms of the order of the words, we can view “Menachem” as the starting act, and once we’ve reached this considerable accomplishment, we top it off with “Av”, the comfort being bolstered yet more, in tune with the *possuk* from Tehillim,⁴⁸ “Like a father’s mercy”—experiencing Hashem’s Mercy of the highest levels.

These specific *sichos* expound on this particular topic:

In 5730⁴⁹: “A custom of the Jewish people is (also) Torah,” the Rebbe quotes. “So there is much significance in the fact that this month is customarily called ‘Menachem Av’, as we see from the laws of contracts and wedding *kesubos*. There are some instances where people refer to this month by the shortened term ‘Menachem’. And it is acceptable! Even according to those halachic opinions that its official name is plain ‘Av’, if a document is dated with only ‘Menachem’ it is still legitimate, for it is common enough in all Jewish communities that the name ‘Menachem’ is recognizable as referring to the month of ‘Av’.

“Now, since this practice is something that has been publicized among *Yidden*, it is clear that this is a concept that applies to *Yiddishkeit* broadly, since halachic documents and contracts affect *Yidden* specifically. So there is, for each of us, the possibility of relating to this month simply ‘Menachem’, which means comfort (and not by its more negative aspects). And as we say when we officially bless the new month (using both names), we say ‘Menachem’ before ‘Av’, and the comfort achieves a status of being the leader; it is first not only chronologically, but also in its meaning, since this (added name to the month) is connected with Torah (and Halachah), for which value is related to quality over quantity.”

In 5707⁵⁰: The name of this month is “Av”, as is written on a *gett*, but on a *kesubah* and when we bless the new month we say “Menachem Av”. We can explain this according to what it says in Chassidus: the magnitude of a father’s love for his son is apparent when he is disciplining him (even though the son is not feeling it at the moment), which is the state of *Yidden* in *golus*. We are then likened to a divorced wife, like it says in the *Gemara Yuma*. This is why a *gett* written at this time is dated “Av” (which connotes “Father”, but the great love is hidden). However, our desire and our plea is that this love should be actually revealed. Therefore when we make a blessing on the month, and also when we write a *kesubah* that has the sole purpose to strengthen the marriage (the exact opposite of divorce) —at these times we emphasize the “Menachem” aspect of this month.

A DAY FOR MOSHIACH

“Every Rosh Chodesh the spark of Moshiach, also known as the *yechidah* in every Jew’s soul (which is a spark of the general *Yechidah*—the soul of Moshiach) is revealed.

The revelation of this spark resonates and causes a rejuvenation in the entire being of every Jew, so that everything they do is permeated with the level of *Yechidah*, and, most importantly, through this we cause the revelation and arrival of Moshiach in the most literal sense—that a king from the house of David

⁴⁹ *Roshei Devarim* of the *sichah* of *Shabbos Parshas Matos-Masei*

⁵⁰ *Roshei Devarim* of a *sichah* on *Shabbos Mevorchim Menachem Av*, recorded by the Rebbe in *Igros Kodesh*, vol 2, p. 213

(arises, one who is) a soul in body etc.”⁵¹

PRAYERS

Ya’aleh veyavo is recited in the *Amidah* and in *Birchas Hamazon*. If you forgot, see the chart at the end of the booklet.

In *bentching*, we also add the *Harachaman* for Rosh Chodesh.

When saying the brachah *Me’ein Shalosh* (for items requiring *al hamichya*, the seven fruits or wine), the proper wording for today is: *Vezochreinu l’tovah b’yom Rosh Hachodesh hazeh*. If you forgot, see the chart at the end of the booklet.

In Shacharis, half-*Hallel*⁵² is recited, then *V’avraham zaken*, *Kaddish tiskabel*, *Shir shel Yom (sheni bashabbos)*, *Hoshi’einu*, *Barchi nafshi*, and *Kaddish Yasom*, followed by the reading of the Torah.

KRIAS HATORAH

Four *aliyos* are read in the Rosh Chodesh reading (**Kohen**—until *olah tamid*, **Levi**—reread the verse of *V’amarta lahem* until *revi’is hahin*, **Shlishi**—until *veniska*, and **Revi’i**—*Uv’roshei chadsheichem* until *venisko*.)

The Torah reading is followed by half-*Kaddish*; *hagbah* and *gelilah*; *Ashrei* and *Uva letziyon*—the *chazzan* does not conclude *Uva letziyon* aloud. That is followed by *Yehalelu* and the return of the Torah to the *aron*. The *tefillin* are then removed, *Rabbeinu Tam tefillin* are donned and then removed before continuing with *Musaf*.

The *chazzan* should recite a chapter of *Tehillim* before beginning half-*Kaddish* for *Musaf*.

Law of Redemption: In the Beis Hamikdash Today

We offer the following *korban musaf* in the *Beis Hamikdash* in honor of Rosh Chodesh: two bulls, one ram, seven lambs as burnt-offerings, and one goat for a sin-offering. These are in addition to the daily *korban tamid*.

We will all ascend to the *Beis Hamikdash* in Yerushalayim—not just three times a year, for Pesach, Shavuos and Sukkos, but also for each Shabbos and for each *Rosh Chodesh* (as it says in Navi⁵³).

ROSH CHODESH CUSTOMS

It is a mitzvah to enhance the quality of our meals on Rosh Chodesh.

It is an ancient custom that on each Rosh Chodesh we study one verse of the chapter of *Tehillim* that corresponds with the current years of a person’s life. The verse should be studied with the commentary of Rashi, and additional

51) *Sichah of Parshas Toldos* 5752

52) Does one make a brachah on half-*Hallel* if davening without a *minyan*? See [#2750](http://www.asktherav.com)

53) *Yeshayah* 10:23

commentaries may be added as well. If the current chapter contains less than twelve verses, or in a leap year, when there are more than twelve months, verses that have been studied on a previous Rosh Chodesh should be studied a second time. Conversely, if the current chapter contains many verses, then two or three verses should be studied at once on each Rosh Chodesh of the year.

THURSDAY, 4 MENACHEM AV

On this day, Nechemia and those who went up to Eretz Yisrael with him began to build the walls of Yerushalayim.

FRIDAY, 5 MENACHEM AV

Erev Shabbos Parshas Devarim

Today is the *yahrtzeit-hilula* of the Arizal, referred to in sources as *Arizal Hachai* (living). His *hilula* was in the year 5332 (1572).

In the beginning of the *Hayom Yom*, one of the Rebbe's innovations are stated as follows: "In the year 5736 (a spur is on) to add in giving *tzedakah* before davening (Shacharis and Minchah) in connection with the auspicious day of the 5th of Av, the passing of the Arizal, along with inspiration to add in learning the the Arizal's Torah."

In many talks and letters, the Rebbe encourages us to learn from Arizal's conduct. This day (of his *yahrtzeit*) is an opportunity to meditate on his ways. The fact that his actions are known to the public, along with stories that even children can learn from, is proof that it is applicable to us and we are obligated to direct *Yiddishe* children in his manner.

The direction we should take is both in matters of 'justice', which refers to learning Torah, as well as '*tzedakah*' (as in the *possuk* from Navi: "Tzion will be redeemed with justice and returned with *tzedakah*"). Especially, we must add, with even more strength, in learning the inner aspect of Torah, which is the Arizal's forte, and with regard to performing mitzvos, also according to the Arizal's teachings. Doing so will effect change not only qualitatively (through comprehending unrealized depth) but also quantitatively (by inspiring us to do more).

The same applies to the second aspect, '*tzedakah*'. Both these ideas (learning and giving) were especially emphasized by the Arizal. These he performed with no limitations, without a speck of miserliness—for he would place his hand in his pocket and remove a fistful of coins to give away for *tzedakah*, or to pay for a mitzvah-item, without ever counting what he'd retrieved.

These can be much enhanced with other lessons of the Arizal's life.

Simchah shel mitzvah: It is said that he merited Divine inspiration (*ruach hakodesh*) on account of his joy in fulfilling mitzvos.

Ahavas Yisroel: His commitment to love his fellow Jew—indeed, it is his

directive that led to the addition of the introductory statement of “*Hareini mekabel...ve’ahavta l’reiacha kamocha*” before *tefillah*.

Hafatzas Hama’ayanos: The revelation of the inner aspect (*pnimius*) of Torah began with the Arizal. In fact this was his entire mission, which will culminate in the coming of Moshiach, as recorded in the Baal Shem Tov’s letter to his brother-in-law: “I entered the chamber of Moshiach (on High) and asked, ‘Master, when are you coming?’ (and he answered:) “When your wellsprings spread forth to the outside.”

According to different directives over the years, it has become the custom for a group effort to learn from the Arizal’s Torah, daven, and give tzedakah at his gravesite—and all over the world in honor of his *hilula*.

LAW OF THE REDEMPTION: DOVID’S PROGENY

Specific families merited to donate wood annually for use on the altar, as described in *Meseches Ta’anis*.⁵⁴ On the 5th of Menachem Av (and on the 1st of Teves), the family of Parosh, son of Yuda, donated wood. They were descendents of *Dovid Hamelech*.

SHABBOS PREPS

Shnayim mikra is recited for this week’s *parshah*, *Parshas Devarim*. Men use the *mikveh*, as is customary every *erev Shabbos*.

Exchange your weekday attire for Shabbos clothes, as is customary on every *Shabbos Chazon*. You may dress for Shabbos at any time past *chatzos* (midday at **1:01 pm**), at the time you would change on any *erev Shabbos*. The same applies to setting the Shabbos table with a clean tablecloth. There is no need to wait until right before Shabbos.

You may shower with hot water and soap in honor of Shabbos and clip your fingernails.

FLEISHIGS

To adjust seasoning, as much is necessary, you may taste *fleishig* Shabbos dishes by swishing the food in your mouth, without swallowing.

You may also feed young children *fleishigs* within an hour or two of Shabbos even if they are above the age of *chinuch* (six years old), if they are accustomed to having a “dinner hour” on a long *erev Shabbos* and not waiting until the post-Maariv meal late at night.

Light candles today at **7:42 pm** (eighteen minutes before sunset).

SHABBOS PARSHAS DEVARIM, 6 MENACHEM AV

Shabbos Chazon

SHABBOS CHAZON

It is from the *Haftorah* that this Shabbos gets its name: *Shabbos Chazon*, and it means “Shabbos of Vision”. The inner meaning of what we behold on this Shabbos is explained with the well-known statement of Reb Levi Yitzchok of Berditchev, quoted by Rabbi Hillel of Paritch, that on *Shabbos Chazon*, “each and every Jewish person is shown the future *Beis Hamikdash* from afar.”

Reb Levi Yitzchok explains this with the following parable: A father had a precious garment made for his beloved son. The father then gave this garment to his son to wear, but the son was careless and eventually caused the garment to be torn to shreds.

The father then made his son a second such garment, which the son soon brought to the same tattered state.

What did the father do then? He made a third garment but did not give it to his son to wear; he instead concealed the garment, and only at specific intervals he would display it to his son—telling him that should he conduct himself correctly, he will be allowed to wear this wonderful garment...

The reason for this vision is to arouse a stirring for the third *Beis Hamikdash* within each of us. That, in turn, causes a closer and deeper adherence to Torah and mitzvos, and an awareness that doing so causes Hashem to physically grant us the future *Beis Hamikdash* all the sooner.

In many *sichos*, the Rebbe explains deeper meanings of this vision. The Rebbe also encourages us to publicize this teaching of Reb Levi Yitzchok of Berditchev in his name.⁵⁵

The Rebbe also says that someone who claims (or is under the impression) that they do not see these visions should be aware that it is merely due to the concealment caused by their *yetzer hara*, or similar, which does not alter the true reality that they are shown it. This is because the *mazal* of a Jew’s *neshamah* (i.e., the root of the soul that remains in the upper realms) sees this vision, and influence from the *mazal* then flows into the part of the soul that resides within the body, affecting the *neshamah* that is inside and even the body itself!

Kabbalas Shabbos: We sing *Lecha Dodi* in the manner of every other Shabbos during the year—and even with added *simchah*.⁵⁶

⁵⁵ Parshas Devarim 5749: The teaching and parable of Reb Levi Yitzchak is brought in the teachings of Reb Hillel of Paritch, who passed away on the eleventh of Menachem Av 5624.

Parshas Devarim 5748: The very act of publicizing a teaching in the name of its original author is itself bound with the Redemption – for “All who state a matter in the name of its author brings redemption to the world.”

This was revealed specifically through Reb Levi Yitzchak of Berditchev (see Likkutei Sichos, vol. 9, p. 30) whose theme was to affect the redemption of the Jews from both their individual exiles and also from their general exile. This is even alluded to in his name “Levi Yitzchak”... (Parshas Devarim 5749). Much of his commentary deals with revealing the inner goodness that is to be found within words of rebuke.

⁵⁶ As usual: See *Sichas Shabbos Parshas Matos* 5714 (*Sichos Kodesh*, p. 363 ff). With added joy: See also *Sichas*

SHACHARIS

Men who are accustomed to visiting the *mikveh* each Shabbos morning may do so on this Shabbos.

A mnemonic device for the order of the *parshios* at this time is *Tzumu V'Tzulu*: “Fast and (then) pray”, so *Tishah B'av* precedes *Parshas V'eschanan* (“And I beseeched Hashem...”) each year. This is apropos for reading *Parshas Devarim*, which is the start of Moshe’s rebuke, before *Tishah B'av*, and that topic coinciding with the *Haftorah* of *Chazon*, the *navi* Yeshayahu’s rebuke concerning the destruction of the *Beis Hamikdash*.

According to *Sefer Haminhagim*, the *Kohen’s aliyah* should stop one *possuk* earlier than indicated, so that the second *aliyah* should not begin with the word “*Eichah*” (the same opening word to the *megillah* of mourning the *Churban* read on *Tishah B'av*). However, for quite a few years, this has not been the practice in 770.

EICHAH 2.0

The Rebbe explains⁵⁷: In the future time of Moshiach there will be a transformation of the *Eichah* of the second *aliyah* of *Parshas Devarim*. Moshe *Rabbeinu*’s complaint of “*Eichah—Oy!* How can I alone carry (your burdens)?” will become instead, an appreciation: Moshe (who is our first and last redeemer) will look at the multitudes of his nation, including those from all previous generations who return with the Revival of the Dead, and exclaim, “Wow! Look how I alone carry...”

The *Maftir* (and *Haftorah*) is dignified with the reading by the Rav or another important leader of the community. The tune of the *Haftorah* is the same as the rest of the year.

WHAT SINS?

On a few occasions, the Rebbe quotes Reb Levi Yitzchak of Berditchev in reinterpreting the verses of this *Haftorah* (not as rebuke but) in a favorable light. For example, the *possuk*, *am keved avan*, “a nation whose sins are heavy” would instead read: “a nation for whom (even the concept of) sinning is difficult”—because they do not have the temperament or scope for it, it is a challenge to understand the concept of sin, even concerning one errant thought.

Av Harachamim is recited after reading the Torah.

SHABBOS AFTERNOON

The Nine-Day *siyum* initiative includes Shabbos as well. The *siyum* should then be celebrated with a festive meal.

The chapter of *Pirkei Avos* for this week is *Perek Gimmel*.

Shabbos Parshas Matos-Masei 5733. Excerpts of both *sichos* appear under the entry for *Shabbos Mevorchim Menachem Av*.

⁵⁷ *Roshei Devarim* of the *sichah* of *Shabbos Parshas Vayakhel-Pekudei*, 5743

Shabbos ends at **8:45pm**.

Even once Shabbos is over, if you haven't yet davened Maariv with a *minyan*,⁵⁸ you may continue to eat meat and drink wine. This is because it's still considered Shabbos for you (and you still add *Retzei* to *bentching*).

HAVDALAH

We make *Havdalah* over a cup of wine and give it to a young boy (not a girl) to drink, one who has reached the age of *chinuch* regarding brachos and *Havdalah*—and had in mind to fulfill his obligation with this *Havdalah*—but has not yet reached the age of mourning over Yerushalayim. Have in mind to be *motzie* the boy with *borei pri hagafen*. He should drink at least a full mouthful (his own).

If there is no boy of this criteria, the person making *Havdalah* can drink the wine himself. In doing so, there is no need to ensure that he drinks the minimal amount (a *revi'is*), but can finish the entire cup.

If you made the brachah on the wine with the intention of giving it to the little boy to drink, but he refused it, you must make a brachah of *borei pri hagafen* **again** to drink it yourself.

Melaveh Malkah: For the meal of *Dovid malka moshicha*, even those who customarily eat meat as part of *melaveh malkah* every *motzoei Shabbos*, should not eat meat during the Nine Days.⁵⁹

SUNDAY, 7 MENACHEM AV

BREACH #2,447

On this date, the Rebbe explains: When the Gemara reminds us that the 7th of Av is the day that “outsiders entered the *Heichal*”, the intention is not, *chas v'shalom*, to bring us pain and anguish. The *Chachamim* would be extra careful to avoid causing such a reaction with regard to small details, so how much more so is this true of a national tragedy, one that, when we take into account that there is a (spiritual) recurrence of the event every anniversary, the outsiders have infiltrated over 1900 times!

What the Gemara does intend is to fire us up in redoubling our efforts, through our service of Hashem, to bring the *geulah* and the rebuilding of the third *Beis Hamikdash* that much quicker. This is, in addition to the special efforts that are engendered by having come through the Three Weeks, and subsequent to that, the more concentrated effort that ensued when we reached the more serious period of the Nine Days, starting from Rosh Chodesh Av, which intensifies even

⁵⁸ If you are davening without a *minyan*, and the majority of locals have already said Maariv, you must abstain, even if you didn't yet daven yourself.

⁵⁹ Bypassing their custom during the Nine Days does not require *hataras nedarim*.

more the closer we get to *Tishah B'av*... until we reach the 7th of Av, the day that the outsiders breached the *Beis Hamikdash* and entered its holy chamber.

It states in the Midrash concerning the phenomenon of the *Churban*, that “*Ari* (a lion, referring to Nevuchadnezzar, who is compared to a lion in Navi Yirmiyahu) rose up and destroyed (the *Beis Hamikdash*, which is called, in the Navi Yeshayahu) *Ariel*, in order that (one day) the *Ari* (Hashem, Who is compared to a lion in the Navi Amos) will come and rebuild *Ariel*.”

The lesson regarding (the general events) of the destruction of the *Beis Hamikdash* is applied also to the event of this particular day: At the times when we recall the tragedies “for these days recur and are remembered every year”⁶⁰ and we realize that another year has gone by; another day, and yet an additional day is gone, and still “we have not merited (the *geulah*)”, and this day that has passed is not just a regular day in *golus*, but it is a day on which some particular terrible event occurred—in this case, the 7th of Av, when “outsiders breached the *Heichal*”, we must recognize that this is, to quote the Midrash, “**in order that**” *Yidden* should be given an extra boost of strength and reinforcement to make a deep, personal remonstrance from the depths of the heart that we’ve had enough! It is past time for the actual fulfillment of the promise that the “*Ari* (Hashem) will rebuild *Ariel*”, the construction of the *Beis Hamikdash*, with the true and complete Redemption through the coming (the son of) Dovid, *Melech Hamoshiach*!

In commemoration of the breach, there are a number of restrictions that apply (or intensify) from the 7th of Av until *Tishah B'Av*, some which have already been noted.⁶¹

MONDAY, 8 MENACHEM AV

Erev Tishah B'av

In the year 5571, when *erev Tishah B'av* fell on a Monday (as it does this year), the Alter Rebbe said the famous *maamar* entitled, *Tzion B'mishpat Tipadeh*, which is printed in *Likkutei Torah*.

60) Megillah 9:28

61) These include: A woman within 30 days of giving birth or a person who is not seriously ill should start to avoid meat and wine if it has no negative health impact. Among the communities who do not have the custom of refraining from meat and wine from Rosh Chodesh Av, some avoid it starting from the 7th of Av.

Some have the custom of avoiding balsamic vinegars from this date on, even though it is not included in the general restriction of wine in the Nine Days until now. Those who follow this *minhag*, should avoid using them in their *pareve* dishes prepared for *Shabbos Chazon* this year, when the 7th of Av is Sunday, if they intend to eat them later in the week.

Of those who partake of meat and wine at *siyumim* during the Nine Days, many have the custom of refraining from doing so from the 7th of Av onward.

With regard to construction—of the type that is for necessity and therefore permitted during the Nine Days—one should be stringent to stop renovating from the 7th until the 9th of Av.

RESTRICTIONS

We do not take leisurely walks on *erev Tishah B'av*.

We abstain from studying Torah, barring those subjects that are permissible on *Tishah B'av* itself, from *chatzos* (midday, **1:00 pm**) the day before to the extent that it is possible. (See the parameters of this limitation further on, in the section on the restrictions of *Tishah B'av*.)

For this reason, it is important to make sure to finish all regularly-scheduled sessions (including the *Chitas* and Rambam daily *shiur*) before *chatzos*; if you neglected to do so, you may complete them until *shkiah*.

FIRST SEUDAH

The Ramah states that it is a *minhag* to eat a pre-fast meal prior to davening Minchah, increasing our food intake over the usual to ease the fast. An additional reason for this meal is sourced⁶² as a commemoration of the *seudah* held when *Tishah B'av* was observed as a *Yom Tov* in the days of the second *Beis Hamikdash* (the rebuilding that followed its first destruction on this day), and with the hope that imminently, we will celebrate this day again with the rebuilding of the third *Beis Hamikdash*.

Minchah: We daven earlier than usual to leave ample time for the second meal—the *seudah hamafsekes*. The earliest time to daven is at **1:36 pm** (*Minchah Gedolah*). We do not say *Tachanun* this afternoon, for *Tishah B'av* is referred to as *Mo'ed* (destined to be a *Yom Tov*).⁶³

Someone who is in the year of mourning a close relative may recite the *Mishnayos* following Minchah as usual.

It is proper to take a break between the first meal and the *seudah hamafsekes*, reciting *Birchas Hamazon* and then davening Minchah—just *bentching* and washing again does not suffice. If this turns into an extended break⁶⁴, for example, someone davens the earliest possible Minchah and then ate their first meal and hours later toward evening washed for *seudah hamafsekes*, they are permitted to eat the traditional cooked eggs at that meal despite the general restriction not to eat two cooked foods in the afternoon.

SEUDAH HAMAFASEKES MENU

After Minchah on *erev Tishah B'av*, we eat a meal of “intermission” (*mafsekes*). This meal is attended even by those who will not fast for whatever reason.

62) As brought by the Magen Avraham

63) In the compilation of the Alter Rebbe's *Ma'amarim Haketzarim* (p. 564), a *maamar* delivered on *erev Tishah B'av* (a weekday) at the *seudah* is recorded. The Rebbe mentions this *ma'amar* in the *sichah* of *Parshas Ve'eschanan* 5725, and adds that it's not clear whether it was at the first meal or the *seudah hamafsekes*. See Hebrew footnote for details.

64) Some *poskim* define this break as a span in which the first meal is fully digested.

To indicate that we are entering a period of mourning, we do not eat more than one cooked food at this meal. As we have the custom to eat an egg dipped in ashes (also a sign of mourning), this would be considered a cooked item, and they should not prepare any additional cooked dishes for this meal.

The definition of “two cooked foods” includes a single type of dish that was divided and cooked to different consistencies, or even two types of food that are cooked together in one pot.⁶⁵ Soup, though it is prepared from various vegetables and other ingredients, is considered one cooked food.

Even foods that may be eaten raw are counted as a cooked item (if cooked), and “cooked” includes preparations such as broiled, smoked, or fried. Plain bread is not included. However, bread with cheese, if melted in the oven or a pan, is considered a cooked food.⁶⁶ Spices and flavorings may also be added to the prepared food.

Some halachic authorities consider coffee “cooked” in this regard, and even pasteurized milk or other dairy products that have undergone heat preparation. However, others give leeway for drinks—that they should not be considered “food” at all, and, additionally, since these drinks have become so ubiquitous in society, they have lost their status as gourmet fare. Practically, someone who can suffice with water at this meal should do so, though other drinks are allowed in moderation, with the exception of tea and coffee (unless deemed necessary).

Fruits and vegetables may be eaten raw—even different types, though food consumption at this meal should not be for pleasure, so dessert, and even mixed salads or special varieties of fruit (such as those that would be served for dessert), should be avoided.

Throughout the Nine Days, we are accustomed to avoid meat and wine (including its drinkable byproducts), but at this meal they are expressly forbidden halachically—as well as all alcoholic drinks. Many avoid fish now as well.

We do not eat cucumber pickles and other brined or pickled foods at this meal.

It is brought in *sefarim* to avoid eating licorice root (the naturally growing vegetable, not the artificially flavored candy) on erev *Tishah B'av*. Since it leaves a sweet residue in the mouth, a person will continue to ingest it during the fast when they swallow their saliva.

CONDUCTING THE SEUDAH

For this meal we sit on a low chair⁶⁷ off the ground. If sitting on the floor itself, do not sit directly, but place at least a mat or garment (in addition to what is being

⁶⁵ A regular recipe for which you always add an additional food for flavoring (for example, risotto, mac and cheese, or shakshuka)—the extra ingredient is not considered a separate food. However, for someone who would, at times, eat the main food plain (rice, pasta or fried eggs), the additions would be considered a second cooked item.

⁶⁶ See [#29657](http://www.asktherav.com)

⁶⁷ It is customary that it be not more than three *tefachim* (about nine to ten inches) high.

worn). Leather shoes may still be worn.⁶⁸

A man should avoid eating the meal with two other men, so as not to form a *zimun*. If three did eat together, they do not *bentch* together, regardless.

Eat bread (the *minhag* is to eat a bagel) with a cold hard-boiled egg, dipping both in ashes, and no other cooked foods (as mentioned earlier).

When completing the meal, it is best to verbally state that you are not yet accepting the fast, so that you may continue to eat and drink until the fast actually begins at *shkiah* (sunset).

At *bentching*, we say *Shir Hamaalos* (as *Tachanun* is not said *erev Tishah B'Av* afternoon).

If you drink water after *bentching*, not from a feeling of thirst but to stay hydrated for the fast, you do not make a *brachah*.

All eating and drinking must conclude **before shkiah (7:56 pm)**. At that time, all *Tishah B'av* restrictions come into effect.

If you forgot to *bentch*, you may do so even after nightfall—and you may wash *mayim acharonim* as usual. *Nachem* for *Tishah B'av* is not said.

TISHAH B'AV PROSCRIPTIONS

Note: These restrictions apply from *shkiah* (sunset) on Monday evening until *tzeis* (nightfall) on Tuesday, unless otherwise indicated.

FASTING

Someone who travels to a different time zone during the fast continues to fast until nightfall (*tzeis hakochovim*) of the place that they are in at that time.⁶⁹

It is a *minhag Yisrael* to increase *tzedakah* on fast days. We estimate the value of what we would have eaten that day and give it to a poor person on the eve of the fast.

We do not rinse our mouths on a fast day.⁷⁰

We may not eat or drink even the slightest quantity, although food may be handled.

Expectant and nursing mothers fast the entire *Tishah B'av*, the strictest of the Rabbinical fasts, just as on Yom Kippur. However, if pregnancy is high-risk or

⁶⁸) The actual mourning practices are not yet in effect. After this meal, you may sit on a regular height chair until *shkiah*. At that point, when exchanging shoes, try not to touch your leather shoes or *Tishah B'av* shoes. If you did touch them, wash your hands only until the knuckles.

⁶⁹) If extremely weak, and fasting is causing great difficulty, there is room for leniency to break the fast at the time the fast is over in the location of origin.

⁷⁰) If there is specific need—such as for a halitosis sufferer, the mouth can be rinsed, but use astringent wash and lean forward so none of it is inadvertently swallowed. See www.asktherav.com #1988

difficult, fasting causes an abnormal weakness, or there is a possibility it may cause the milk to dry up, a woman may eat and drink as much as is necessary.

A woman within thirty days of childbirth does not fast.

An ill person who is weak and must eat to sustain their body is allowed to eat and drink, even if the illness is not life-threatening.

Children do not need to fast.

A *bris* that takes place on *Tishah B'av*, the father, *mohel* and *sandek* still fast. A minor child is given the wine to drink and the *seudah* takes place that night.

Anyone who is exempt from fasting should eat the basic food needed to sustain them and not indulge.

If a non-faster eats a meal and recites *Birchas Hamazon*, they should include the *Nachem* prayer (it appears in the *Mincha Amidah*) before the *brachah* of *Uv'nei Yerushalayim*, and should conclude the paragraph with “*Baruch...menachem tzion uvoneh Yerushalayim.*”

Smoking: Although smoking is not expressly forbidden on a fast day for someone who smokes regularly, on *Tishah B'av*, the strictest of all fasts, it is best to abstain. Even heavy smokers who are suffering from withdrawal should restrict themselves to lighting up only at home, in private. And among those *poskim* who do permit it in private on the basis of need, many say the leniency applies only after midday (*chatzos*). People who are particularly conscientious will not smoke at all on *Tishah B'av*. However, all the above applies to compulsive smokers; there is no leniency for social smokers, for whom abstaining has little or no physical effect.⁷¹ In this era of awareness of the extreme dangers of smoking, it should be avoided year-round.

EATING BY MISTAKE

Someone who mistakenly breaks their fast must still complete it. They are not required to compensate by fasting on a different day (unless they choose to as an atonement for breaking the fast). If someone eats less than a *koseves* (the size of a large date) within the timeframe of *k'dei achilas pras*,⁷² or drinks less than a *reviis*, they are still considered to be fasting and pray *Aneinu* as normal. If they consumed more than that, they should replace the words “*Aneinu b'yom tzom ta'aniseinu*” with “*Aneinu b'yom tzom hata'anis hazeh*” during *Minchah*.

Someone who is not fasting should not be given an *aliyah*. However, after the fact, a non-faster⁷³ who is called up to the Torah and is embarrassed (and concerned of *chillul Hashem*) to decline, may continue with the *aliyah*.

71) From the halachic sources: “Someone who cares for their (spiritual) life, will avoid smoking on all public fasts, how much more so on *Tishah B'av*, the strictest of all.” Also, “One who smokes on *Tishah B'av* should be ostracized from the community!”

72) The halachic span of time that is based on the norm for someone consuming a half-loaf of bread.

73) This applies to someone who broke their fast by mistake as well. See www.asktherav.com #29087

WASHING UP

Washing the body is forbidden, in cold or hot water.⁷⁴ Rinsing the mouth is also prohibited.

For the morning *netilas yadayim*, wash until the end of your knuckles. Once your fingers are mostly dry, you can wipe your eyes. (If eyes are crusty, and you usually rinse to remove the buildup, you may do so, sparingly, today.)

You may soak a washcloth before *Tishah B'av* begins, and once it is removed and squeezed or hung out until it is only slightly damp,⁷⁵ it may be used on *Tishah B'av* to wipe a face, hands or feet. Disposable wipes, if they are similarly dryish, may also be used.

Even those who strictly use the *mikveh* daily may not dip today.

If you touch a part of the body that is normally kept covered, scratch your scalp, or touch your shoes (this applies to non-leather as well⁷⁶) you should wash your fingers until the knuckles. When visiting the bathroom, touch private areas and wash your hands as described.⁷⁷ If you are about to *daven*, wash your hands in this manner even if you did not touch a covered area. If you normally wash each hand three times, you may do so today, but only until the knuckles.

If sullied with dirt or excrement, wash the affected area only.

An ill person washes in their ordinary manner.

A new bride within thirty days of her wedding may wash her face on *Tishah B'av*. (She is also exempt from the prohibition on anointing and cosmetics outlined below.)

While preparing food, those who need to rinse off meat (or produce or the like) may run them under the tap as usual, despite the fact that they are simultaneously washing their hands. The same applies to washing dishes.

Someone who must break their fast and is eating a meal, should wash *netilas yadayim* until their wrists. They should also wash *mayim acharonim* when concluding a meal.

ANOINTING

Smearing oils, creams, gels and balms for enjoyment is forbidden. This includes perfume, make-up powder, and other cosmetic unguents.

⁷⁴ A woman who needs to perform a *hefsek taharah* on *Tishah B'av* afternoon should do it differently from her usual (and more restrictively than during the Nine Days). She should wash only the pelvic area and between her thighs with lukewarm or warm water.

⁷⁵ If it is moist enough to wet something else, you may **not** use it.

⁷⁶ After putting on **new** *Tishah B'av* shoes for the first time ever, you do not need to wash your hands.

⁷⁷ If you entered the bathroom and left with clean hands, without actually using the facilities, you should not wash them. You can rub them off on some surface (like a stone or wall), even if you are usually stringent about washing.

Using ointments for the purpose of removing or absorbing grime or sweat is permitted. Wearing scent-free deodorant is therefore allowed. You may also use bug repellent on your body, as well as sunscreen, hand sanitizer and medicinal creams.

FOOTWEAR

It is forbidden to wear leather footwear, even if the inside is synthetic, and only the outside is leather. Chabad *minhag* does not follow the opinion that bans rubber galoshes and the like.

A woman within thirty days of childbirth, an ill person who finds cold floors particularly uncomfortable, or someone with a foot injury are permitted to wear regular footwear. However, they still should invite some discomfort such as switching the right shoe for the left, if feasible. Nowadays, where non-leather shoes are easily obtainable and comfortable, a person should not seek to be lenient in this area.

Children should also wear non-leather footwear, even very young children who have not reached the age of *chinuch* (where they understand the concepts behind acts of mourning). Since man-made options are widely available, it is appropriate to make them aware of this prohibition.

In inclement weather, a sensitive person—someone who easily catches cold or whose health may be in danger—who needs to walk outside (such as going to shul or back home from shul) but has no proper footwear, may don their leather shoes until reaching shelter.

HARCHAKOS:

Marital relations are forbidden on *Tishah B'av*. Married couples observe all *harchakos* throughout *Tishah B'av*, from *shkiah* on Monday evening until the fast ends.⁷⁸

TORAH LEARNING

“Hashem’s Orders are just, they gladden the heart,”⁷⁹ and we are therefore restricted from reading *Tanach* and studying Mishnah, Midrash and Gemara—both the halachic and Aggadic parts, even avoiding giving lessons to small children. However, we may read *Iyov*, the rebuke of Yirmiyahu and other tragic tracts, skipping over the comforting verses. It is permissible to learn the Midrash on *Eichah*, and the halachos of mourning, as well as other commentary on *Eichah*

⁷⁸ A woman who is meant to visit the *mikveh* on *Tishah B'av* postpones it to the following night. If possible, she should do a few of her preparations on Monday, *erev Tishah B'av*, taking care to remain without *chatzitzah* over *Tishah B'av* by not walking around barefoot and the like. On *motzoei Tishah B'av* she prepares again. However, if she was not able to prepare on Monday at all, she may still go to the *mikveh* after the fast, but must spend at least an hour on her preps.

You **may** perform a *hefsek taharah* on *Tishah B'av* in a restricted manner; see above with regard to washing.

⁷⁹ Tehillim 19:9

and Iyov. In this category are also stories of the *Churban* and other national tragedies. We may share these stories with children who have reached the age of understanding.

According to some opinions, we should not even **think** about subjects not in the purview of mourning and the *Churban*.

Those subjects that are permissible should be studied in a straightforward manner, and not through *pilpul* (halachic analysis), homiletics or in question/answer format, for all these are enjoyable modes of learning.

You may read all parts of *tefillah*, including *Krias Shema* (from Torah) and *Korbanos* (from Torah and Mishnah) and “*Rabi Yishmael Omer*”. The Torah reader may review the *kriah* for the day, even the portion that he will only have to read later at Minchah time or this coming Shabbos.

Siyum: The Nine-Day *siyum* initiative should continue into *Tishah B'av* as well, in a way that is permissible, by completing subjects that may be learned at this time, like *Maseches Moed Katan* or *Maseches Semachos*.

SIYUM ON GOLUS

Even when Moshiach is here, we will still make a *siyum* on *Tishah B'av*.⁸⁰ We will do so in Moshiach's presence, with great joy, accompanied by a most extravagant feast of meat and wine.⁸¹ Since Moshiach will surely be here before *Tishah B'av*, this day will also be the greatest of *yomim tovim*, so, of course, the rejoicing and partaking will be tremendous. It will be a *siyum* on our *golus* Torah learning, for that mode will become outdated, trailing in the dust of the “new” (dimensions of) Torah of Moshiach!⁸²

Every year on *Tishah B'av*, the Rebbe Rashab would study *Eichah Rabbah* and the *sugya* of “Rabbi Yochanan” in *Maseches Gittin*.

ELIXIR OF CHASSIDUS

It is appropriate to learn those topics that are **timely**, as *Chazal* tell us. The Rebbe refers specifically to the notes of the Tzemach Tzedek on *Megillas Eichah*. There,⁸³ the Rebbe also talks all about the great advantage of learning the inner aspect of Torah (*Chassidus*) on *Tishah B'av*.

The Frierdiker Rebbe relates⁸⁴ that he saw his father (the Rebbe Rashab) learning *Chassidus* on *Tishah B'av*, but it seemed like he was only skimming the text.

It is told in the name of Reb Hillel of Paritch,⁸⁵ that learning Kabbalah is permitted

80) *Roshei Devarim* of the *sichah* of *erev Rosh Chodesh Menachem Av*, 5735

81) *Roshei Devarim* of the *sichah* of *Shabbos Parshas Matos-Masei*, 5743

82) *Sefer Hasichos* 5750, vol. 2, pg. 579. See fn. 190 there.

83) *Likkutei Sichos*, vol. 9, pg. 250 (From a *sichah* in 5730).

84) *Sefer Hasichos*, 5690 pg. 134

85) Quoted in *Nesiv Hachaim*.

on *Tishah B'av*, “for the secrets of Torah are only transmitted to a person with a worrying heart.”

SICHAH FOR TODAY

On the fast of *Tishah B'av*, 5751 (it was Sunday, 10 Av, 5751, a postponed fast), the Rebbe said a *sichah* before Maariv.⁸⁶

“The restrictions on *Tlshah B'av*,” the Rebbe clarified at the time,⁸⁷ “apply to some very specific aspects of Torah learning. But those subjects that are authorized, it is obvious that (it’s not just recommended, but) we are completely obligated in their study and we gain great merit when we do so. So, on the contrary, *Tishah B'av* becomes a day when we seek out solutions on how to remove all restrictions and ultimately transform it “to days of happiness and joy and good time,” as was done last year *Tishah B'av*.”

The Rebbe explains⁸⁸, “Even on *Tishah B'av* in *golus* (as we were last year, but will, G-d willing no longer be this year) when you are **restricted** in Torah study (and there are so many details on what you may learn) you are still **required to learn Torah every moment!** How? By studying those subjects and aspects of Torah that are appropriate for a day like this.”

In that *sichah*,⁸⁹ the Rebbe objects to a the position of a great sage (*gadol b'yisrael*) who opined “strangely” that on *Tishah B'av* we are exempt from the mitzvah of *Limmud Hatorah* despite the fact that there are subjects that are permissible. We are not obligated to learn them, they argue, it is only that if someone has completed *Kinos* and is unable to fall asleep, a “heter” is provided to him to learn some specific studies.... They bring “proof” for this stance by stating that if the obligation of *Limmud Hatorah* applied it would explicitly state that these permitted subjects are obligatory(!). The Rebbe strongly disagreed with this approach and said that this theory is so bizarre, and it is not written in the *Rishonim* nor in the *Acharonim*.

SOCIALIZING

It is forbidden to greet another on *Tishah B'av* with “Shalom!” or “Hello!”. This includes other greetings in the same spirit, like “good morning!”. If you are greeted by someone who is unaware of this restriction, you should respond in a subdued voice and inform them that we do not greet people today.

However, non-greeting wishes are permitted, like to bless someone with a long life, or “get well!” and the like. “*Mazal tov!*” is also not considered a restricted salutation.

We do not bestow gifts on *Tishah B'av*. However, we may give gifts to a poor person (especially one who is a *talmid chacham*) and, all the more so, when giving

⁸⁶) The *sichah* is recorded in *Sefer Hasichos* 5751, vol. 2, pg. 721, and it’s noted there: At 8:35 pm the Rebbe Shlita entered shul, and started to speak...

⁸⁷) *Roshei Devarim* of the *sichah* of the second day of Sukkos, 5752.

⁸⁸) *Sichas Parshas Pinchas*, *Sefer Hasichos* 5750, pg. 574 ff.

⁸⁹) The unedited notes on *ibid*.

them money to provide for their family. In fact, it's a mitzvah; in every Jewish community it is customary to increase *tzedakah* to the poor on *Tishah B'av*.

Visiting Mourners: We do not engage in comforting matters before *chatzos*,⁹⁰ so any *nichum aveilim* visit should be scheduled for after midday.

Excursions: Do not aimlessly go on walks today, or browse in stores, for these activities are recreational, and invite twaddle and laughter.

Cuddling Babies: Curb spontaneous snuggling with young children, since this often leads to laughter and levity. Obviously, if a child is crying or upset, you may hug and cuddle to calm them.

SEATING

We do not sit on chairs (or benches, sofas or stools) of normal height from the evening of *Tishah B'av* until *chatzos* the next day, at **1:01 pm**. Traditionally, mourners would sit on the floor with a cushion or mat.⁹¹ But these also qualify: low stools, overturned chairs or benches, kiddie chairs, couch frames with the cushions removed and other low seating with the seat less than three *tefachim* (about nine to ten inches) off the ground.

When navigating past a group of people who are sitting low to the ground, it is permissible to step between them as necessary, but take care not to actually jump or skip over them as that would be a show of dishonor.

A person who is ill or weak, an expectant or nursing mother (while she nurses) may sit on a chair of regular height. If traveling by car, you may also sit as normal (although some would use a hard seat or plank of wood to sit on). A *sandak* at a *bris* sits on a seat of normal height, as does the person who is raising the Torah by *kriah* (when he sits down to have it tied and dressed).

DOWN LOW

Reb Pinchas of Koritz says,⁹² "On *Tishah B'av*, when we sit on the ground, we can obtain everything we wish for from Hashem. For on this level too He is found."

MELACHAH

We do not do *melachah* (involved work) until *chatzos* (**1:01 pm**) Someone with stellar *yiras Shomayim* stringently avoids work throughout the day.

What qualifies as *melachah*, in this context, is creative work that requires some "puttering" (steps and process), even if it is not professional work. Using electricity.

⁹⁰) However, the actual line of "*Hamokom yenachem...*" is permitted before *chatzos*. In the case of someone who will no longer be able to comfort the mourner past *chatzos* (they are leaving town, for example), they may state this *nusach*, without additional talk, and thus fulfill the mitzvah.

⁹¹) According to Kabbalah, we may not sit directly on the floor; an intervening object (not just the clothes on your body) should be used, at the very least.

⁹²) *Sefer Imrei Pinchas*

lighting a fire, or knotting an item in one step, for example, are permitted. Writing is also allowed.⁹³ If the project is in danger of being lost or ruined, *melachah* may be performed, but it may not be done in public. Construction, a form of work that cannot be kept quiet, is thus expressly forbidden.

Light housework tasks are permitted as needed, but you should wait at least until *chatzos* to make beds and tidying up—and it is best to refrain from doing so all day. Try to avoid washing dishes until midday, if possible, though rinsing them to avoid encrustment is okay.

A non-Jew may do this work for a Jew, even in a Jewish home.

It is brought in sources that any money earned from work conducted on *Tishah B'av* will not be revenue for *brachah*. This refers specifically to someone who sets themselves up to attend to business and distracts themselves from the true purpose of the day, which is mourning the *Beis Hamikdash* (and praying for its reconstruction).

100 Brachos? To be able to meet this daily quota on *Tishah B'av* (when, as a faster, you cannot make brachos before and after eating), listen to the brachos of those who are called to the Torah and read the *Haftorah*, as well the *chazzan's* repetition of the *Amidah* with the intention to count them toward this total. In contrast to Yom Kippur, we may not say *borei minei besamim* on spices on *Tishah B'av*.⁹⁴

MONDAY NIGHT, 9 MENACHEM AV—TISHAH B'AV

May this day be transformed to a day of happiness and joy—“True joy will only come on *Tishah B'av*”⁹⁵

Five events of national tragedy occurred on *Tishah B'av*: (1) The Jewish nation was banned from entering *Eretz Yisroel*, and forty years of wandering the desert commenced. (2) The first *Beis Hamikdash* was destroyed by the Babylonian king Nevuchadnezzar. (3) The second *Beis Hamikdash* was destroyed by the Roman general Titus. (4) The stronghold of Beitar fell at the hands of the Romans, and the Jewish leader Ben Kuziva (who was presumed Moshiach) and tens of thousands of the Jews taking refuge there were massacred. (5) The site of the *Beis Hamikdash* was razed by the *rasha* Tinus-Rufus, in fulfillment of the words of the *navi*,⁹⁶ “*Tzion* will be plowed like a field.”

93) Can a professional writer or editor work? *Poskim* are divided on the matter. Practically, it is restricted.

94) The sum of all of davening, including Tallis and Tefillin (at Minchah Time) is eighty-nine. See www.asktherav.com #16076 for a detailed list and sources.

95) Commentary on Tehillim 137: “Currently it is a time of mourning, but in the future Hashem will turn it into a Yom Tov, as it says in *Navi Yirmiyahu*.” The *Kedushas Levi* (and others) on the saying of *Chazal*: One who mourns Yerushalayim will merit (*zocheh*) to see it in its joy”. The term *zocheh* can also mean to clarify (remove impurities)—with the right attitude we can see the joy even now; some level of the future happiness can be experienced as we anticipate the *geulah*.

96) Michah 3:12

In numerous sources, starting with the famous *navi*,⁹⁷ “the fast of the fifth month will be transformed to a day of joy,” we learn that not only will *Tishah B’av* cease to be a fast day, it will become a great Yom Tov—greater than all the festivals established until now, and the greatest among the fasts that will be converted to *yomim tovim* as well.

JOY, TODAY!

The Rebbe writes: There is a well-known Chassidic *vort* concerning the *possuk*, “Serve Hashem with joy”—that it applies even on *Tishah B’av* (may it be immediately transformed to happiness and joy with Moshiach’s arrival). This means, that when a person fasts and says *Kinos*, it is also done with a joyful attitude, that of, “How lucky I am that I have the opportunity to fulfill the instructions of the King of all kings, Hashem.” As the Rambam rules at the end of the *Hilchos Lulav*, that we should distance ourselves from a person who eschews joy. And of one who actively pursues it (he says): This is a high level of service of Hashem. (See the details there.⁹⁸)

BIRTH OF REDEMPTION

The Talmud Yerushalmi states that on the day of *Tishah B’av*, when the *Beis Hamikdash* was destroyed, *Melech Hamoshiach* was born. Since on the day of a birthday a person’s *mazal* is predominant, it follows that this is an especially propitious time for salvation and redemption. This idea has halachic ramifications, as we find in the writings of Rabbi Chaim Vital (in the name of the Arizal): “This is the reason we say *Nachem* in the *Amidah* of Minchah...because at the time of Minchah on *Tishah B’av* Moshiach was born, and he is called Menachem.”

The Rebbe has also suggested that it is on the strength of this event (Moshiach’s birth) that *Tishah B’av* (even now in *golus*) goes by the term “*Mo’ed*”.

In *sefarim* it is mentioned that the days of *Bein Hametzarim*, between the 17th of Tammuz and *Tishah B’av*, parallel the days between *Rosh Hashanah* and *Hoshanah Rabba*, and *Tishah B’av* is like *Shemini Atzeres* (and *Simchas Torah*). We also find that the first nine days of the month of Av (the Nine Days) are directly aligned with all the days of Sukkos, and *Tishah B’av* is *Simchas Torah* itself.

The entire time of *Tishah B’av* should be focused on our mourning of the *Churban* without distraction. “One who mourns Yerushalayim will merit to see its joy” say *Chazal*, as it says in the *possuk* in *navi*,⁹⁹ “Rejoice with her... all who mourned her.” At the same time, however, we are forbidden to become depressed, *chas v’shalom*, for we are enjoined to “serve Hashem with joy”¹⁰⁰ at all times.

⁹⁷) Zechariah 8:19

⁹⁸) Chapter 8, Halachah 15 (translated by Rabbi E. Touger, published by *Moznaim*): The happiness with which a person should rejoice in the fulfillment of the mitzvos and the love of G-d who commanded them is a great service. Whoever holds himself back from this rejoicing is worthy of retribution, as [Devarim 28:47] states: “...because you did not serve God, your Lord, with happiness and a glad heart.”

⁹⁹) Yishayahu 66:10

¹⁰⁰) Tehillim 100:2

A CHOSSID SEES

"We witnessed one of your great *Chassidim* wailing on *Simchas Torah* and singing on *Tishah B'av*!" a group of Lithuanian Jews complained to the Tzemach Tzedek (also adding a disclaimer about why their report should not be considered *lashon hara*). The Rebbe answered them: "For a *Chossid*, the *niggun* is not just about joy, nor is the crying on account of depression...on *Tishah B'av*, when a *Chossid* sees the devastation of the *Churban* fulfilled, he also experiences 'in every difficulty there is gain'¹⁰¹ and his firm belief in the fulfillment of the promises of the *geulah* causes him to sing a *niggun* to 'delight in Hashem'¹⁰²

TISHAH B'AV NIGHT

MAARIV

The *paroches* is removed from the *aron kodesh*. The lights in the shul are dimmed (with only enough lighting as needed to read the *Kinos*).

The Ramah writes that we should pray slowly and mournfully. Eichah is read this way, as well.

After the Maariv *Amidah*, the *chazzan* recites *Kaddish tiskabel*¹⁰³, which is followed by Eichah, and *Kinos*. Throughout, those who are sitting should sit low down (as described above). *Kinos* followed by *V'Atah Kadosh*, and then *Kaddish Shalem* without *tiskabel*.

SAFE!

The Ramak writes¹⁰⁴: On the night of *Tishah B'av*, our sorrowful attitude can attract the attention of the *klipos*, for a mourner is in a situation of danger, open to the effect of harmful spirits. In order to neutralize them, we mention the *geulah* (in the *tefillah* of *V'Atah Kadosh*), invoking a time when all evil will be nullified permanently.

EICHAH & KINOS

During the reading of Eichah by the *chazzan*—with the congregation reading along quietly—he should pause between each *possuk*, with a longer break between one chapter and the next. The last *possuk* is read in a much louder voice. When the *chazzan* reaches this *possuk*, the congregation should first say it out loud, then the *chazzan*, then the congregation repeats it, as does the *chazzan*, at last.

101) Mishlei 14:23

102) *Sefer Hasichos* 5703, pg. 41

103) If the *chazzan* forgets to say the *tiskabel* version of *Kaddish*, but remembers before Eichah begins, a chapter of Tehillim should be read followed by *Kaddish tiskabel*. After Eichah and *Kinos*, it should not be corrected.

104) In his *Sefer Gerushin*.

IMPERMANENT GOLUS

"All my life I wondered," says the Levush, "why the *megillah* that we read in public on Purim is written on a beautiful scroll by expert scribes—should not the same that is done for Esther be required for us to fulfill our obligation of reading Eichah? But perhaps, this is the prevailing custom because the scribes don't want to write such a scroll! We await Moshiach every day, a time when *Tishah B'av* will turn into a Yom Tov.

"If the *sofrim* would write Megillas Eichah in the same way as Megillas Esther,¹⁰⁵ it would seem that they have relented to *golus, chas v'shalom*. So here we are, forced to read Eichah from a Chumash..."

In a number of *sichos*, the Rebbe explains how in the notes of the Tzemach Tzedek on *Megillas Eichah*, he shows how the rebuke can be interpreted in a positive light. "In the same manner that curses (of the Torah) are transformed to blessings, so can the verses of Eichah become praises." In fact, *Chassidus* posits that the greatest blessings present as curses in the Torah.

We learn in the name of Reb Levi Yitzchak of Berditchev¹⁰⁶: In the future, we will make a *brachah* of *Shehechyanu* when we read *Megillas Eichah*. We will read it slowly¹⁰⁷—(not because we are suffering through it but) because we are struck in a good way—it is such a pleasurable reading that we become speechless.

Someone who *davens* Maariv without a *minyan* should read Eichah and *Kinos* on their own.

AFTER MAARIV

Someone who is observing a *yahrtzeit*, or is within the year of mourning, should say only those *Mishnayos* that are from the permissible sections of *Mesechtos Taanis* and *Mo'ed Katan* until *chatzos* tomorrow. The Mishnah of Rabi Chananya is omitted as well. After *chatzos*, it follows the same schedule as other *shiurim*. On *Tishah B'av* we honor fixed *shiurim* as we do throughout the year, despite the limitations.¹⁰⁸

We return home, leaving shul as if banished by Hashem. The mood is sorrowful, serious and introspective; as is fitting on *Tishah B'av*, we do not socialize. It is forbidden to exchange greetings, as mentioned above.

You should refrain from small pleasures and comforts as much as possible. However, this instruction does not extend to sleeping on the ground or putting a rock under your head instead of a pillow.

105) for, unlike all other celebratory days, Purim will endure forever.

106) *Kedushas Levi Hashalem*, vol. 2, new *likkutim* for *Tishah B'av*, pg. 526

107) As mentioned above, we do this in *golus* as a show of mourning.

108) See below in the entry for tomorrow afternoon.

TUESDAY, 9 MENACHEM AV—TISHAH B'AV

EARLY MORNING

Morning *negel vasser* is poured only until the knuckles. The *brachah* of *al netilas yadayim* is said.

In morning *Brachos*, we skip the blessing of *she'asah li kol tzorki*.

No *brachah* is made on *tzitzis* this morning. A (married) man will don his *tallis* for Minchah, and make a *brachah* then (see below in the Minchah entry). In the case of an unmarried *bachur* or a child who will not wear a *tallis* at all that day, it might be halachically problematic to put on a new pair of *tzitzis* in the morning and not make a *brachah*. So he should wait to change the *tallis katan* until the afternoon, prior to Minchah, and make a *brachah* then.

SHACHARIS

We should arrive a little earlier than usual to shul. However, it is better to arrive a bit later and fill all the time until *chatzos* with *davening* and *Kinos*, than to start and finish earlier and leave too many unfulfilled morning hours.

Tishah B'av is called “*Mo'ed*”, and therefore we do not say *Tachanun* and skip all sections of *tefillah* that we usually do in these circumstances. This designation is a sign of our firm belief that Hashem will transform this day to one of *Yom Tov* and joy. Indeed, the depth of the mourning and tragedy correlates exactly with the great heights of the eventual joy and festivity, like light that emerges from darkness. This day is also the birthday of *Moshiach*.¹⁰⁹

These normal Shacharis-related activities are suspended today:

The lighting in the shul remains low, and the two candles that are normally on the *chazzan's* table remain unlit.

Men do not don a *tallis* or *tefillin* to *daven* Shacharis, and it follows that they do not hold their *tzitzis* as usual during *Baruch she'amar* and *Krias Shema*.

We say the weekday Shacharis as normal, including *Mizmor l'sodah*.¹¹⁰ However, after the reading of the Torah, the regular conclusion of the *tefillos* are suspended until *chatzos*, as will be detailed further.

Only the *chazzan* says *Aneinu* and only during the repetition of the *Amidah*, between the blessings of *go'al Yisroel* and *Refa'einu*. If a *chazzan* mistakenly omits *Aneinu*, see the chart at the end of the booklet.

The *chazzan* does not say *Birchas Kohanim* as part of his repetition.

¹⁰⁹ See more above, in the introductory *sichos* relating to the deeper meaning of *Tishah B'av*.

¹¹⁰ for in the time of the second *Beis Hamikdash*, a *Korban Todah* was offered on *Tishah B'av*.

KRIAS HATORAH & KINOS

Following the *chazzan's* repetition is half-*Kaddish*. We do not say *Tachanun* (as mentioned above) or *Selichos*. We take the *sefer Torah* out and read three *aliyos* beginning *Ki solid banim* in *Parshas Va'eschanan*, which speaks about the devastation of *Eretz Yisroel*. After half-*Kaddish*, we read *Asofasifem* (from *Yirmiyahu*) for the *Haftorah*, which concerns the *Churban*. The regular, year-round tune is used. Use a *siddur* to read the brachos of *Haftorah*, as the version that appears in the *Kinos* booklets are not according to *nusach Chabad*.

When dressing the Torah after *Shacharis*, only the basic coverings are used, not the silver crown or vestments.

There is no *Mi shebeirach* for those who receive an *aliyah*, however *Mi shebeirach* for ill people or for a new child may be said.

A bar mitzvah boy should receive his *aliyah* at *Minchah* time.

The one who lifts the Torah should sit on a regular-height seat while the Torah is wrapped, as mentioned.

After the Torah is read comes *Yehalelu* and the return of the *sefer Torah* to the *aron*. The day *Kinos* are all recited, filling our time until just before *chatzos* (1:01 pm). Throughout the *Kinos*, we sit low down, and say the *Kinos* in a mournful, wailing tone.¹¹¹ We may not speak at all, nor leave the room, so as not to disturb our concentration and our emotional reaction to the *Churban*. Halachah speaks specifically about not interrupting to speak to a non-Jew, and also reprimands those who spend this time throwing things around (like *berelach*, see below.) Even throughout the year, we may not behave in this flippant manner in shul, and especially on *Tishah B'av*, specifically while lamenting the greatest of all national tragedies! Much rebuke is written in *sefarim* regarding those who do not say the *Kinos* with the right attitude, or worse, G-d forbid, spend the time kibitzing around instead.

The *kinah* of *Eli Tzion* is traditionally chanted by the *chazzan* and the congregation while standing.

When *Kinos* is completed, we say *Ashrei* and *U'va l'Tziyon*—skipping over the *posuk* of *Va'ani zos brisi...* Full *Kaddish* is said, without *tiskabel*. *Aleinu*, Mourner's *Kaddish* (along with allowable *Mishnayos*, as mentioned regarding last night). Then *Kaddish D'rabbanan*. It is proper to say *Eichah* again by day (though it is not read publicly)

KEEPING KINOS?

"I heard from my father in the name of the *Machatzis Hashekel*, who did have the bound copy of the *Kinos* with *Eichah*," says the *Toras Chaim* (R' Yaakov Shalom Sofer), "He would buy a new *Kinos* every year, and on *Tishah B'av* after reading from it, he would leave it *hefker* in shul. He was concerned that a bound copy that

¹¹¹ "As if sitting in the presence of the body of the newly deceased."

would be shelved from year to year would indicate that he despairs of the *geulah* arriving (before the next *Tishah B'av*).”

The Ruzhiner, on the other hand, is of the opinion that we will continue to recite *Kinos* in the future, but the tune will be a happy one and they will be *kinos* (poems) marking joyful events. The Ba’alei Tosfos, similarly, connected the book of Eichah to happy compositions: With its mnemonic alphabetical theme, it reflects the style of songs and hymns (and will actually be so, as well, in the future).

AFTERNOON

You may continue to say *Kinos* after *chatzos* if you did not complete them before then. Then slip out of shul—with a demeanor of one who Hashem has ostracized—do not stay to socialize, and remember the restriction on greeting others.

After *chatzos* (or upon completing *Kinos*, if doing so after midday), we are permitted to sit on regular-height chairs.

Concerning the encouragement in various *sefarim* to visit the cemetery on *Tishah B'av*, the Rebbe says¹¹²: Although it is mentioned in halachic sources, I have never seen the (Friediker) Rebbe practice this. Perhaps this is because we cannot go to the *mikveh* today (and he customarily went to the *mikveh* before going to the *tziyon*). I saw it likewise (in other sources). Now, some say to go, but remain outside—I did not see the Rebbe do this either. This may be because even viewing the *tziyon* from afar creates a connection and the Rebbe did not want even this level of contact without purification in a *mikveh* first.

It is customary to refrain from food preparation until after *chatzos*, though someone who is not saying *Kinos* beforehand anyway should better be involved in preparing the meal for after the fast than getting involved in inane activities and frivolousness. Similarly, as mentioned earlier, we refrain from strolling or browsing in public.

The Rebbe encourages us to utilize this time (of the Nine Days) and especially on *Tishah B'av* to give as many Jews as possible the opportunity to don *tefillin* (once it is permitted after midday).¹¹³ Take along a *pushka* to encourage the giving of *tzedakah* and prepare words of Torah appropriate for the time to share with those you meet—deliver them in a personal and loving manner to each individual.¹¹⁴

MINCHAH

Daven Minchah later in the afternoon. In 770, Minchah takes place at its regularly scheduled time.

112) *Igros Kodesh*, vol. 11, pg. 307

113) *Likkutei Sichos*, vol. 9, p 251

114) *Sefer Hasichos* 5748, vol. 2, p. 575

A LITTLE LATER

”On fast days in Lubavitch, we’d *daven* Minchah late.” the Friediker Rebbe writes in *Likkutei Dibburim*, “To be precise: ‘late’ does not mean ‘later than the *zman*, once the sun has set,’ but ‘in the later hours of the day’—like: eight o’clock on the 17th of Tammuz and seven o’clock on *Tishah B’av*.”¹¹⁵

A set of activities precede Minchah to make up for those missed in the morning:

The *paroches* is returned to its rightful place before Minchah, and the candles on the lectern are lit.

Men don their *tallis* and *tefillin*, which were not worn in the morning, with a *brachah*. A *bachur* who is not putting on a *tallis* should change his *tallis katan* at this time and make a *brachah* as well.

The three paragraphs of *Shema* are recited holding your *tzitzis* (for the *tefillin*)—without repeating the last three words (*Ani Hashem Elokechem*) but followed by *Emes*—and the last *tefillos* of Shacharis are recited (from *Shir shel Yom* until the end).

An individual’s regular post-Shacharis *shiurim* are completed, including *Lamenatzeach ya’anacha* (because no *Tachanun* is said today, it is skipped in Shacharis and recited with the daily Tehillim) and the daily *shiur* of Tehillim.

Minchah begins (see details below).

This is the order for Minchah: *Korbanos*. *Ashrei* followed by half-*Kaddish*. The reading of the Torah (*Vayechal*) and the *Haftorah* (*Dirshu*). *Yehalelu* followed by half-*Kaddish*. *Amidah* with the addition of *Aneinu* and *Nachem*. The repetition by the *chazzan*, with *Aneinu*, *Nachem* and *Birchas Kohanim*. *Kaddish tiskabel*. *Aleinu*, followed by the mourner’s *Kaddish*. Regular *Mishnayos* and *Kaddish D’rabbanan*.

Toward the end of the middle section of the *Amidah*, in the *brachah* of *boneh Yerushalayim*, we say the paragraph of *Nachem*, which ends with the *brachah* of “*menachem Tziyon u’voneh Yerushalayim*.” Even non-fasters add this paragraph to their *Amidah* (unlike *Aneinu*, see below). If you forgot to say *Nachem*, or mistakenly said the wrong concluding words, see the chart at the end of the booklet.

Then, before concluding the blessing of *Shema Koleinu*, *Aneinu* is recited by all fasting congregants. If it is mistakenly omitted, see the chart at the end of the booklet.

In his repetition of the *Amidah*, the *chazzan* says *Aneinu* after the *brachah* of *go’el Yisroel*, and *Birchas Kohanim* as usual (unlike Shacharis). The *chazzan* says *Nachem* in *boneh Yerushalayim* in the same place as during the individual *Amidah*.

¹¹⁵) Ed. note: *Shkiah* in Lubavitch at this time of year is after nine o’clock.

Tzedakah: It is customary to give an abundance of *tzedakah* on public fast days. Calculate the cost of the food that you would have eaten were it not a fast day—and to give that amount to the poor during the evening of the fast.¹¹⁶

Those who wear additional pairs of *tefillin* daily (*Rabbeinu Tam*, popularly, or *Ra'avad* and *Shimusha Rabba*), should don them on *Tishah B'av* as well after *Minchah*. Say the three *parshios* of *Shema*, *Kadesh* and *V'haya ki yivi'acha*, as usual.

LEARNING

Daily Shiurim: The Rebbe instructs¹¹⁷ not to push off *Chitas* until nighttime, despite other restrictions on learning. Regarding *Rambam*, as it states explicitly in the published schedule (*moreh shiur*): learn it after the fast is over.

You may—and should—continue the study of *Hilchos Beis Habechirah* from those texts that are permitted after *chatzos*, or if from *sefarim* that are not for *Tishah B'av*, once the fast is over.

There is a well-published practice to say *pessukim* of comfort from the *nevi'im* this late afternoon. In *sefarim* it is written: “Do not forgo this custom, so that it will be established in the hearts of the populace that Hashem will indeed redeem us in His Mercy when all these words of comfort from our prophets will be speedily fulfilled.”

BE HAPPY, NO JOKES!

”The Tzemach Tzedek called the Ruzhiner, ‘the Holy Ruzhiner,’” it says in *Sefer Haminhagim*.¹¹⁸ “And he told this story about him: The Holy Ruzhiner would urge to stay far away from depressive, and even bitter, thoughts, and his *Chassidim* would play practical jokes. On *Tishah B'av*, they would throw *berelach* (thistles). Then someone came up with the idea to open the rooftop of the *beis midrash*, and lower a noose. When someone would enter, the *Chassidim* on the roof would throw the noose on him and draw him up. So they did... Then the Ruzhiner entered, straight into the trap. Those on the roof did not see who it was, so they raised the rope. When they recognized the Rebbe, they quickly lowered him back into the shul. The Ruzhiner said: ‘Look, *Ribbono shel Olam!* If your children cannot respect your holiday, please, just take it away from them!’”

”In Lubavitch, some particular periods during *Tishah B'av* were joyous.” the Rebbe states¹¹⁹, then asks: “How can it be proper to be happy? Halachah is very specific that even learning is limited to laws and tracts on mourning—and this concerns subjects

116) Do not use *maaser* money for this purpose.

117) *Igros Kodesh*, vol. 13, pg. 331. Arguably, **Tehillim** can be said as a type of *tefillah*, for **Tanya** we extrapolate from the leniency for (regular) mourners, **Chumash**—there is a specific dispensation for reviewing the weekly *parshah*.

118) Laws of *Bein Hametzarim*

119) *Roshei Devarim* of a *sichah* on *Shabbos Parshas Vayigash*, 5725

in Torah, which is really higher than any limitations of time and space.... But truly, crying and mourning the *Churban* is not the essence of *Tishah B'av*, it is how we translate this message into practice in our service of Hashem that is most important. It is specifically (through joy) that we can build a microcosmic *Beis Hamikdash* (a place for Hashem's Presence in our hearts), and as it says in *Igeres Hakodesh*, that it is through our personal redemptions that we merit the *geulah* for everyone.”

PREPARING FOR GEULAH

LIGHTENING UP

In *Shaar Hakavanos*: It is customary (to break somewhat from our deep mourning and) say *pessukim* from the words of comfort of the *nevi'im* and also go back to sitting on benches in the afternoon of *Tishah B'av*. This seems counterintuitive: it is specifically at that time, after Minchah on the 9th day of Av, that “a fire broke out in the Heichal...” Shouldn't we be **more** stringent with mourning practices at that time? But we can understand this reversal from the story in the Gemara, based on Tehillim,¹²⁰ that when the *Heichal* was invaded and the murder rampage began on the *Yidden* there, it seemed that this was the end of the Jewish nation at the hand of the enemies' sword, *chas v'shalom*. But then, toward evening, the remnant *Yidden* saw how the *Heichal* went up in flames and they began to say this *mizmor*, a song of praise. Great joy broke out among them for the sight was a great comfort: this was the fulfillment of the *navi's* promise that Hashem would pour His anger (at the sins of the Jews) on “wood beams and stones” instead, as “a fire has flared up from *Tzion*”. For this, the *Yidden* celebrated at exactly this time of day. An additional reason (as I heard from my teacher, the Arizal) is that at that moment in time, Moshiach was born, and he is called “Menachem”, as is recorded in the Midrash Eichah.

There were ancient traditions in certain communities connected to *Tishah B'av* afternoon that were passed down from mothers to their daughters with regard to washing their hair or cleaning their homes (these were obviously women who were not well-versed in the pertinent halachos). It appears that their reasoning for these practices was that since this is the time of Moshiach's birth, it is opportune for his arrival and they wanted to be ready. *Sefarim* of contemporary Halachah¹²¹ discussed whether they need correcting, and answers varied. (1) Many forcefully condemned these practices; (2) others defended it on account of this being the practice of unlettered women who, without access to the actual sources, can strengthen their faith in the *geulah*; (3) yet another opinion validated the desire to commemorate a positive event on *Tishah B'av* amongst all those that ruminate the *Churban* and, specifically with regard to housecleaning, even supported it as a way for women to show their pure faith in Moshiach's imminent arrival.

¹²⁰) Chapter 79

¹²¹) See Hebrew guide for sources

TUESDAY NIGHT

The fast is over at **8:25 pm**.

There are various methods of calculating the time of nightfall (called *tzeis hakochavim*, when three stars are observable). Following the Alter Rebbe's opinion to account for "smaller stars", we generally wait some minutes after this time to say the nighttime *Shema*. But for the purpose of the fast, you may daven earlier, at the time detailed above, and then repeat the *Shema* sometime later.

Maariv is recited on time. There is no halachic basis for prolonging the fast, which would constitute discomfort for a great part of the community.

Wash your hands three times each without a *brachah*, past the wrists, put on your leather footwear, and rinse your face and mouth before *Kiddush Levanah*, as per the conclusion of the Yom Kippur fast.

Sefer Seder Hayom: "Go home, accept condolences on your sorrow by believing with perfect faith that our Hashem will comfort us from our mourning (permanently) as He promised through His prophets."

KIDDUSH LEVANAH

Kiddush Levanah is recited after Maariv, with a *gartel* and a *siddur*.¹²²

THE REDEMPTION CONNECTION

From a letter of *motzoei Tishah B'av* 5744: It is a *minhag* to do *Kiddush Levanah* specifically on *motzoei Tishah B'av*. The reasons for this are found in many places—(in order to usurp the negative residue of *Tishah B'av*, we follow with) a practice that bears a positive message: *Yidden* and the *Shechinah*, though currently in *golus* at the nadir of our history, will merit to rise again in the future and wax like the moon. Another connection to *Tishah B'av* is that Moshiach's birthday is at Minchah time on *Tishah B'av*. (In *Kiddush Levanah*, we proclaim "Dovid, the king of Yisroel, is alive and enduring!"¹²³)

BREAK-FAST

It is proper to refrain from eating meat or drinking wine (except for a *seudas mitzvah*¹²³) until *chatzos* of the 10th of Av. This is on account of the embers—from the fire that broke out on the afternoon 9th of Av and destroyed the *Beis Hamikdash*—that continued to burn past sunset (when it was already the 10th of Av).

Essentially, all the restrictions of the Nine Days are in force until *chatzos* (**1:01 pm**) the next day for the above reason.

¹²² To eat or not to eat before *Kiddush Levanah*? In *Sefer Haminhagim*, regarding post-Yom Kippur, it seems clear that breaking the fast should precede *Kiddush Levanah*. So it was done in 770 until 5731. However, more recently, *Kiddush Levanah* was recited first, and that is how it is currently practiced.

¹²³ In this detail, we are less stringent than the Nine Days. Even non-relatives can partake. However, we customarily do not make a *zimun* on wine tonight at a regular meal.

LONGER NIGHT, LEARN MORE

“From *Kumi* (‘Arise’) until *Shichvi* (‘Lie Down’), you should arise (*kumi*)” is a mnemonic quoted by latter-day *poskim* to encourage us to take advantage of the lengthening nighttime hours. The meaning of the cryptic saying is as follows: From the time we say *Kumi roni balailah* (‘Arise and cry out in the night’) in *Megillas Eichah*¹²⁴ on *Tishah B’av* until the following Shavuos, when we read in *Megillas Rus*,¹²⁵ *Shichvi ad haboker* (‘Lie down until morning’), the shortest nights of the year are past and therefore, “*Kumi!*”—remain awake while it is dark to learn Torah.

When retiring for bed, *Krias Shema* is recited without *Tachanun*, if it is not yet *chatzos* (halachic midnight).

WEDNESDAY, 10 MENACHEM AV**MORNING**

Many of the halachos of the Nine Days are still in effect until *chatzos* (halachic midday), at **1:01 pm**. See the details of these restrictions in the post-fast entry above.

Upshernish: A boy who turned three during *Bein Hametzarim* delays his hair cutting until the afternoon of the 10th of Av.

MORE SIYUMIM

“These days following *Tishah B’av*,” the Rebbe says on *Shabbos Parshas Devarim* 5751, “From now until the 15th of Av are a continuation of the 9th of Av. If *chas veshalom*, Moshiach’s coming will be delayed in these coming days, we must continue to hold *siyumim* until, and including the 15th of Av.”

ZECHER L’CHURBAN

After *Tishah B’av* and the morning of the 10th of Av, we are meant to cease our mourning, and concentrate on the aspect of comfort—in Halachah, it is forbidden to act beyond what is required in *aveilus* (mourning practices).

After the *Beis Hamikdash* was destroyed, the *Chachamim* instituted that every joyous occasion should include a *zecher* (act of remembrance) for the *Churban*.¹²⁶ As it states in *Tehillim*,¹²⁷ “If I forget you, Yerushalayim...if I do not go up to Yerushalayim at the beginning of my joyous occasion!”

Other institutions by the *Chachamim* associated with remembrance: not to build palace-quality homes (in appearance and permanence), to refrain from plastering,

124) 2:19

125) 3:13

126) See [#21227](http://www.asktherav.com) regarding our (non-)practice of placing ash on the groom’s forehead or mentioning the *possuk* quoted here under the *chuppah*.

127) 137:5,6

painting, or papering the entire house when building or renovating, but to leave an unfinished area that is an *amah* square (about 1.5 feet) across the entry.¹²⁸ (It is not clear, *poskim* write, why this practice is not popular these days.)¹²⁹

After the *Churban*, playing or listening to live music was restricted to occasions associated with a mitzvah. *Poskim* tell us that it is also allowed if the purpose is to heighten our emotional state in order to better serve Hashem, and according to some—to prevent depression. In general, this is a form of *zecher l'churban* that has been waived for many reasons today—but we should still be aware of the parameters of the strict letter of the law on this subject.¹³⁰

Unrestrained levity and laughter, according to *Chachamim*, must likewise be curbed until the time in the future (the Final Redemption) when “then our mouths will be full of laughter.”¹³¹ (It should be noted, however, that it is recorded that the *Chachamim* rejoiced in the study of the prophecies of consolation.)

LAUGH AT LAST

In 5751, the Rebbe urged us¹³² to publicize everywhere that we are standing at the finish line, the culmination of all our efforts over thousands of years, and at the early stages of reaping the reward for all our collective suffering in *golus*. Our response to acknowledging this reality must be to engage in matters associated with the days of Moshiach, beginning with learning Torah on topics related to Moshiach, *geulah* and the *Beis Hamikdash*, most essentially focusing on doing so with serenity, *simchah* and gladness of heart. We can accomplish this level of peace and tranquility through organizing *simchah*-themed *farbrengens*, especially in connection with the joyful occasions of weddings and *sheva brachos*, which are a foretaste and a preparation to the fulfillment of the verse, “and then (in the future era) our mouths will be full of laughter.” Now it begins, in our generation, in which its leader, the (Friediker) Rebbe embodies this theme—his second name being, “Yitzchak”, which means laughter and joy, and he is the **eighth** *Nasi* from the Baal Shem Tov, which is numerically equivalent to the Hebrew word *az* (אז), the first word of the verse mentioned above, and in a manner that we interpret this opening word not as a future occurrence, but in the present (**So**, our mouths will be filled...).

The Sheloh writes: The words of the Midrash that “in the future (*asidin*), the Jewish people will sing a song in the future to come (*l'asid lavo*),” mean that at that future time when they will be told the good news that the *geulah* is imminent, they will immediately begin to sing about the later future and the great miracles to come—in their strong faith it will be as if that which is in the future is already happening!

128) Some maintain that this should be done in every room, though most *poskim* agree that this refers just to the main entrance to the home. The *zecher* must be styled and sized as described—other forms of downgrading the finish do not suffice.

129) See [#344](http://www.halacha2go.com); [#5498](http://www.asktherav.com)

130) For in-depth explanation and sources, see [#16544](http://www.asktherav.com)

131) Tehillim 126:2. See [#2799](http://www.asktherav.com). See Hebrew footnotes for more details and sources in Chassidus for this concept.

132) See the full message in *Sefer Hasichos 5751*, vol. 2, p. 808; this is but a short summary.

ANTICIPATION & JOY

In 5752, the Rebbe states¹³³: At the time of the redemption from Egypt, the Midrash tells us that “**The righteous women of the generation were confident** that Hashem would perform miracles for them that they (prepared and) took along instruments from *Mitzrayim*.”

So, too with regard to the redemption from our final *golus*, that the righteous Jewish women must be confident—and surely they are confident—that the complete and true Redemption is imminent, to the point that they are already beginning (in these last moments of *golus*) with **song** [in a footnote: obviously with the utmost *tznius*] **accompanied by tambourines and dancing, until the *geulah* actually arrives!**

Specifically: There is the requisite praying and beseeching Hashem that the *geulah* come right away to nullify the feeling of **pain and bitterness** (like [the leader of the women in Egypt who was herself called] Miriam, on account of the *mirrur* [bitterness]) for the length of our *golus*, which leads to expressing with a cry from deep within our hearts, “**Ad Masai** (How long)? **Ad Masai? Ad Masai?!**”

But together with this, they are also (and most essentially) filled with a feeling of **joy**, the greatest sort of joy that is expressed in song, because they are so firm in their trust that “Right away, he (*Melech Hamoshiach*) is coming” and that he has already come!

In a later *sichah*: With regard to the prayer for the true and complete Redemption (especially since we are at the point where “all end-times have passed” and we’ve completed all aspects of our *golus* work, as the [Frierdiker] Rebbe has assured us)—in addition to the sense of yearning, pining, and longing for the *geulah* up to this point, **now** we must also, and most importantly awaken a feeling of joy in the fact that the *geulah* is coming, practically, at this very moment!¹³⁴

VISITING THE RUINS

There are various *pessukim* that are recited when seeing the actual vestiges of the *Churban*, in particular:

When viewing evidence of the cities of Yehuda from the time of the destruction,¹³⁵ say,

בְּרוּךְ דָּנוּ הַאֲמִתִּים (without Hashem’s Name)

and the verse:

עָרֵי קְדִישָׁה הֵיוּ מְדָבָר.¹³⁶

Then you make a small tear in your clothing (*kriah*, see below).

133) *Sefer Hasichos* 5752, p. 307

134) *Ibid.*, p. 320, see fn. 142: “for *simchah* breaks all boundaries, not only those associated with *golus* but also those that impose various limits (in the stages) of the coming *geulah*.”

135) “Surely many such places are evident even today between Lod and Yerushalayim,” the Rebbe writes in a letter.

136) *Yeshayahu* 64:9

When seeing the site of destruction in the Old City¹³⁷ of Yerushalayim, say,

בְּרוּךְ דָּיָן הָאֵמֶת (without Hashem's Name)

and the remainder of the verse above:

צִיּוֹן מִדְּבַר הַיְתָה יְרוּשָׁלַיִם שְׂמָמָה

and tear an overgarment again.¹³⁸

Beholding the *makom Hamikdash* (the building site)—whether the Kosel or the dome, whichever is viewed first—say,

בְּרוּךְ דָּיָן הָאֵמֶת (without Hashem's Name)

and then the verse following:

בֵּית קֹדְשֵׁנוּ וְתִפְאֶרְתֵּנוּ אֲשֶׁר הִלְלוּדָה אֲבֹתֵינוּ הָיָה לְשֹׁרֶפֶת אֵשׁ וְכָל מַחְמַדֵּינוּ הָיָה לְחֻרְבָּה

and tear *kriah* again.

How do you tear *kriah*? You may start with a blade or scissors (a seam may be difficult to tear), but then **manually** extend the rip in your overshirt and/or jacket (but do not tear the *tallis katan* or undershirt) at least a *tefach* (more than 3 inches) in length. Do the ripping only while standing. (You may rent the same garment multiple times [see above], but leave a space of at least three finger-breadths [a bit less than a *tefach*] between each tear).

Kriah is performed even on those days when *Tachanun* is not recited. However, we never perform it on Shabbos or Yom Tov.

The rule is that someone who has not seen these sites within the past thirty days performs all the above. However, if they make return visits more often, they only tear *kriah* the first time, or when at least thirty days have lapsed since the last time.

A woman should also tear *kriah* when visiting these sites, but should first tear a garment from beneath her top layer and fasten it (with a pin or the like) and then do the same to the overgarment so as not to expose any skin she normally keeps covered for *tznius* reasons.

These halachos should not be taken lightly in modern-day Yerushalayim. In fact, the Rebbe has stated¹³⁹ that this has become even more important in recent times, to counter the (erroneous) statement that these practices no longer apply after the U.N. charter of 1948 (that established the state of Israel).

137) There is a difference of opinions regarding places in Yerushalayim outside the city walls.

138) If you visit Yerushalayim first, you do not tear again for other cities' rubble. See [www.asktherav.com #2553](http://www.asktherav.com/#2553) for other details and sources.

139) In 5717 (1957). See *Igros Kodesh*, vol. 15, p. 452. Also *Sichas Shabbos Hagadol* 5730. The Frierdiker Rebbe also said: "For the destruction of Yerushalayim (by the Romans), we must tear *kriah*; in the modern-day, 'rebuilt' Yerushalayim of theaters and the like, we may tear twice."

HOW SIMCHAH WORKS

”*Simchah* is directly related to the *Geulah*,” the Rebbe says in 5748.¹⁴⁰ “The most complete joy ever will come with the true and complete redemption through Moshiach, for all negative things will be **nullified** to the point that ‘Hashem will erase the tears from every face.’¹⁴¹ Moreso, the actual negative experiences themselves will **transform into forces for positivity**, which will strengthen the *simchah* manifold in the most perfect way—a forever joy on their heads.¹⁴²

This concept can be derived from the root of the word ‘*simchah*’ itself: שמחה. These three letters are also the root of Moshiach (משיח)...this leads to a unique opportunity and ask: **add in acts of *simchah* to bring Moshiach and the *geulah* in actuality.**

Let’s backtrack. Throughout the generations of *golus*, Jews yearned and prayed every single day for the coming of Moshiach; this longing and pining peaked among the holiest Jews and especially the *nesiim* (leaders). Many of them put their lives on the line to try to make it happen sooner (despite the warnings brought in our tradition about the danger of attempting to ameliorate the *golus* endtime), as is brought in *sefarim* of our history. Notwithstanding all these stories, no one came close to the *shturem*, tumult, the (Frierdiker) Rebbe made regarding the arrival of Moshiach—beginning with his famous announcement (*kol koreh*) published in *Hakriah Vehakedushah* over forty years ago¹⁴³: **‘Do teshuvah immediately, and be immediately redeemed!’** with an emphasis on the short timeline—right away, actually...

“Now, dozens of years have passed since the initial announcement and *shturem*, and Moshiach is still not here, and the question arises: ‘What must we accomplish that has not yet been done?’. I propose that the thing that has not yet been addressed in relation to bringing Moshiach is this: **Working on ourselves to pursue joy in order to bring Moshiach.** For, in addition to the fact that *simchah* breaks through all boundaries, including the limitations of *golus*, *simchah* has a special, practical relationship to bringing the *geulah*.

“What is this connection? As explained in the *Maamar Samach Tesamach*,¹⁴⁴ joy with which a mitzvah is performed can reach a higher source in G-dliness than the mitzvah itself, accessing the repository of the essential joy reserved for the Future Era. In previous generations, this joy was an accessory to the mitzvah performance, a result of the manner in which a person fulfilled their service to Hashem.

“In contrast, the type of *simchah* necessary to actually bring Moshiach focuses on the **joy itself** in its purest form; **effort expended on attaining absolute joy** on the level that will make Moshiach’s coming a reality.

“The bottom line in all this, and the practical directive: **Go out and announce that the call of the hour is to add in joy with the express intention of bringing**

140) *Sefer Hasichos* 5748, vol. 2, p. 627

141) Yeshayahu 25:8

142) Yeshayahu 35:10

143) Now, eighty!

144) Recited by the Rebbe Rashab in 5657 on the occasion of the Frierdiker Rebbe’s wedding.

Moshiach. Surely, through this we will bring Moshiach in actuality, with the greatest alacrity, not lagging even for the momentary blink of an eye—try it, and see it prove itself!

EREV SHABBOS PARSHAS V'ESCHANAN, 12 MENACHEM AV

PRE-SHABBOS PREPS

For *shnayim mikra v'echad targum*,¹⁴⁵ we read *Parshas V'eschanan*.

Candle lighting is at **7:33 pm** (18 minutes before sunset).

SHABBOS PARSHAS V'ESCHANAN, 13 MENACHEM AV

Shabbos Nachamu

Aseres Hadibros: In the reading of the Torah, the second rendition of the *Aseres Hadibros* is read as part of the weekly *parshah*. The congregation stands for the reading and each person faces the *sefer Torah*.

Haftorah: In the seven weeks from this Shabbos (directly following *Tishah B'av*) until Rosh Hashanah, seven portions from the *Navi* are read, each one offering consolation for the destruction of the *Beis Hamikdash* (*Sheva D'nechemata*) by prophesying and promising its rebuilding (may it be speedily). The first, this week, from Yeshayahu, begins *Nachamu, Nachamu*.

Q & A

Each week of the seven, the consolements increase in intensity, as the Jewish people beseech Hashem for more comfort—the previous portion having been insufficient. According to the Avudraham, the seven consecutive prophecies can be read as an ongoing conversation between Hashem and the *Yidden*, answering and requesting, respectively:

“*Nachamu, Nachamu ami*,” Hashem tells the *Neviim* in Week One of the seven. “Go and comfort My people.”

“These assurances of the *Neviim* do not assuage us,” the Jewish people reply. As Week Two begins, *Vatomer Tzion, azavani Hashem*—“Hashem has forsaken me!”

The *Neviim* return to Hashem and say, “The Jewish people have not been reconciled by our assurances.” In Week Three we find verse, *Aniyah so'arah lo nuchamah*, “poor and tempestuous, she is not comforted!”

“Alright,” Hashem finally responds in Week Four, “*Anochi, anochi, Hu menachemchem*—I myself, will go and comfort them!”

The Maharil writes, “This Shabbos immediately following *Tishah B'av* is *Shabbos*

¹⁴⁵ See details of this practice above in the entry for Friday, 18 Tammuz—including *Haftorah* information.

Nachamu, when the entire nation can rejoice in their trust of the true consolation of Moshiach's coming.”

Bigger Seudah: It is customary to make a special *seudah* on the Shabbos following *Tishah B'av*; today is comparable to Yom Tov and is a day of consolation. Our celebration should therefore exceed the rest of the *Shabbosim* of the year. Someone who does so merits experiencing the ultimate consolation of the rebuilding of the third *Beis Hamikdash*.

WHAT JOY IS TODAY

“Earlier, we spoke about the greatness of the Shabbos, *Shabbos Nachamu*,” the Rebbe says in 5737.¹⁴⁶ “That represents a double consolation (for in the *possuk* it says, *Nachamu* twice) for we are emerging from the mourning of *Tishah B'av* and we are also approaching the 15th of Av, a day of celebration that comes directly after *Tishah B'av* (and is therefore a study of contrasts) —a day about which the Mishnah says, ‘The Jewish people did not have any Yomim Tovim comparable to the 15th of Av...’

“Now, it is true that we can say, ‘Nothing remained nowadays from the original celebration of the 15th of Av other than a *minhag* that we do not say *Tachanun*’... However, understandably, we must not minimize the greatness inherent specifically in a *minhag Yisroel*; this is something on par with *Hakafos*, which is also a *minhag*. We know how great a level *Hakafos* can achieve (it is the apex of an entire month of Tishrei holidays!), and our celebration of the 15th of Av in our days can have the same advantage.

“So what is it about the 15th of Av, that it is associated with such high levels of joy, to the point of actual dancing, as it states, ‘The daughters of Israel would go out and dance...?’ We know that dance represents an outstanding level of joy (affecting the very extremities of those rejoicing). Within dance, we can achieve a more limited range of movement and joy, but there is a type of dancing that is completely without bounds as well. How can a person, who has physical limitations, dance in a manner that is without limits at all? This is where the circle dance comes in (a form which has no beginning or end) —here we can achieve a kind of dancing that is completely boundless.

“One of the innovations of *Chassidim* is that they sing—and even dance—on Shabbos (even in *golus*), so let us sing together a *niggun*, perhaps *Lechatchilah Aribor*, or *Ufaratzta*, or another wordless *niggun* in a manner that is out of bounds. And not in a way that ‘their heart is insincere,’ that while singing, the mind is full of business matters, dollar signs and schemes. Put your whole self into the singing for just the few minutes that we are singing and don’t think stray thoughts. Everyone can escape their inner *golus* (limitations) instead of wallowing in the mud, as in the (Frieddiker) Rebbe’s famous parable.

“And from the state that is iterated in the *maamar* earlier on the verse, “If you do not

146) *Roshei Devarim of Sichas Shabbos Nachamu*, 15 Av

know (of your own worth)...¹⁴⁷ we should reach the point of *ad d'lo yada*—a joy that cannot differentiate (between Haman and Mordechai), beyond all limitations and bounds.¹⁴⁸

ON THE PRECIPICE

“We are, today, experiencing *Shabbos Nachamu*,” the Rebbe says in 5748,¹⁴⁹ “It is in close proximity to the Yom Tov of the 15th of Av, and therefore an extremely opportune time to rectify the whole concept of the *Churban* and subsequent *golus*. In addition (and once adding, let’s add more), let us strengthen ourselves even more in our efforts to hurry up the *geulah*, adding one act and another to hasten Moshiach’s coming, actually, *mamash!*”

“Specifically (what should we do?)—Let us add in learning Torah (‘add the nights to the days to be fully occupied in Torah’), in both its hidden and revealed aspects, for ‘learning is the greatest as it leads to action’ and also in a more precise and elevated performance of the mitzvos, including, especially, *tzedakah*, which is equal to all other mitzvos.

“In simple words: First, everyone must do their own personal accounting internally with regard to Torah learning, giving *tzedakah* and the performance of all mitzvos in general, whether or not their Divine service is not lacking, on a level as is required according to the letter of the law. Even after achieving some sort of faultlessness, having filled in all that was missing, do not suffice with this, but add more—in both quality and quantity!

(Here, in a footnote, the Rebbe adds: For example, in learning Torah, add both time and material—covering more ground and delving deeper. In *tzedakah*, add in the amount given and also attitude by giving more graciously, and also [in a more permanent way] by upping the percentage—if before you gave *maaser* [10], now give *chomesh* [20], or even more than *chomesh*.)

“The increase should further proliferate (and then grow and grow even more) throughout this time of *Shiva D’nechemata* (extending until Rosh Hashanah, when the new year will bring a new life force even greater than this). So this is not a one-time addition, but an incremental growth from one day to the next throughout this seven-week period.

“It is very clear that we are the last generation of *golus* and the first of *geulah*—similar to those who were on the brink of entering Eretz Yisroel following when, on the 15th of Av (in the fortieth year in the desert), the punishment of those who perished in the desert ceased¹⁵⁰ so that those who were present were perfectly ready to enter the Land. It is they who are designated in this week’s *parshah* as ‘all of you, alive today!’¹⁵¹

147) Shir Hashirim 1:8

148) The end of the *sichah* is not on record.

149) *Sefer Hasichos* 5748, vol. 2, p. 581 ff.

150) This is the first of a series of positive occurrences on the 15th of Av and an aspect of its celebration.

151) Devarim 4:4

“Therefore, being so very close to the 15th of Av, a day that emphasizes how very imminently *golus* will be over, where we are in the ‘desert of the nations’ but ‘ready to enter the Land’ (and this time) for a *geulah* that will be forever without any exile to ever follow again, we must put special attention on those extra acts connected with the *geulah*’s imminence, including, especially, anticipating, requesting and praying for *geulah* (as, in the *parshah*, Moshe entreated Hashem no less than **515 tefillos** to try to enter Eretz Yisroel and effectuate the Final Redemption)!

“Each one of us must make this personal accounting internally: What have I accomplished thus far in expediting the *geulah*?! Think of this, especially, while envisioning how Moshiach is standing and waiting with bated breath to come redeem *Yidden* after everyone completes the acts dependent on them to hasten his arrival. Since Moshiach himself in all his glory is standing and awaiting your action, it becomes apparent how great the responsibility—and also the tremendous merit—that lies in you!”

DOUBLE & DOUBLE

The Rebbe says in 5749¹⁵²: The *Haftorah* of *Nachamu, Nachamu*, a double consolation, is the first—and head—of the seven weeks of consolation, therefore containing within it an aspect that is **higher** than all the others. It is then drawn into the weeks that follow, that they too are doubled. Inherent in this is the level of consolation that is higher than any other—the *nechamah* sourced in the very essence of Hashem. How do we create a *kli* (container) to accept this level, that it should be drawn down and revealed, practically contained? We achieve this by a Divine service that incorporates **twice** the effort, both personally and in our acts that affect others—each one doubled.

SHABBOS AFTERNOON

Pirkei Avos: Following the custom to repeat the cycle of the Mishnah in Avos throughout the summer, this week we say *Perek Daled* (Chapter 4).¹⁵³

Shabbos ends at **8:34pm**

SUNDAY, 14 AV

No *Tachanun* is recited during Minchah (and onward).

MONDAY, 15 AV

The Day of Breaking the Ax

“There were no Yomim Tovim for the Jews as the 15th of Av (and Yom Kippur).”

This day celebrates: (1) the day on which the deaths of the Jews in the wilderness was known to have ceased. (2) the day on which the members of different tribes were permitted to intermarry with the other tribes after the land was completely divided

¹⁵² *Sefer Hasichos* 5749, vol. 2, p. 629 ff.

¹⁵³ We do not enunciate Hashem’s name in the incomplete *pessukim* found in the Mishnah (see entry for *Shabbos Parshas Pinchas*). This week, the verses that this applies to are as follow. In Mishnah 3: starting with *Vayidaber elai*; Mishnah 7: *Elokim nitzav* and *b’kerev Elokim*, also *Az Nedabru*; Mishnah 14: *Ki b’tzelem* and *Banim atem*.

(3) the day that the tribe of Benjamin was permitted to enter the congregation of the Jewish people after the tragedy of *Pilegsh Begiv'ah* (4) the day on which King Hoshea canceled the guards that Yeravam ben Nevat had placed on the roads to Yerushalayim (to prevent Jews from ascending there) (5) the day that those slain during the fall of Beitar were brought to burial (6) the day “of the breaking of the ax” when they would annually stop chopping down trees for the arrangement of wood that burned on the *mizbei'ach*.

The Gemara (at the end of Taanis) states: “From the 15th of Av the sun’s strength wanes ... from thereon, he who increases, will add.” Rashi explains: From the 15th of Av some of the (hours of the lengthened) nights are added to the (hours of the shortened) days in order to increase in Torah-study—and a person thereby adds life to his lifespan.” It is likewise brought in Halachah that, “One should begin studying by night from the 15th of Av onward,”¹⁵⁴ and “From the 15th of Av a person should add bit by bit.”¹⁵⁵

An ancient custom among Jewish girls from Yerushalayim, (and perhaps even nation-wide) was to go out and dance in the vineyards in order to cultivate *shidduchim*, in celebration of this date. The Rebbe elaborates and explains the significance of this practice and its connection to the 15th of Av in various *sichos*.¹⁵⁶

TODAY’S CUSTOMS

Many communities have the custom that they begin wishing each other *Ksivah V'chasimah Tovah*—“May you be inscribed and sealed for a good and sweet new year!”—from the 15th of Av. There is an allusion to this in the *gematria* of *Chamishah-Asar B'av* (חמשה עשר באב)—the 15th of Av) which is numerically equivalent to *K'sivah V'chasimah Tovah* (כתיבה וחתימה טובה)

In the listing of the Rebbe’s innovations at the beginning of *Hayom Yom*, it states, for the year 5750: “(The Rebbe) advised to publicise the directive of Chazal to increase in nighttime Torah study from the 15th of Av onward.”

FULLY SPECIAL

Pri Etz Chaim states, “On the 15th of Av, the moon is full.” It is the moon’s fullness and perfection that is the essence of the date’s specialty, as is discussed in various *maamarim*, and the different events that are celebrated on this day all result from this essential quality.

In the Tzemach Tzedek’s notes on *Megillas Eichah*, it discusses how on every 15th of the month the moon is full, but on the 15th of the month of Av, we can appreciate an even greater level of this perfection. This is because the more extreme the “waning”, the more epic the “waxing”—i.e., the tragedies that make up the beginning

154) Rema, *Yoreh Deah* 246:23

155) Alter Rebbe’s *Hilchos Talmud Torah* 8:8

156) See *Likkutei Sichos*, vol. 4, p. 1336; *ibid.*, vol. 9, p. 261; *ibid.*, vol. 24, p. 57. The description of this practice begs an explanation with regard to the laws of *tznius*: See www.asktherav.com #5406 and #6166.

of this month that culminate in *Tishah B'av* cause the consequent leap in growth of the middle of this month to be highest of all. This concept is elaborated in many *maamarim* of the Rebbeim.

FARBRENGEN, WEDDING-STYLE

The Rebbe says¹⁵⁷: It is fitting to arrange a great *farbrengen* for men, women and children, in every location and amidst profound joy—to the extent of holding a festive meal. We should deliver words of Torah during these gatherings, and better yet, hold a *siyum* on a tractate.

During the gathering, each person should encourage the other to increase in Torah-study, both in the revealed and inner aspects of Torah. This addition in Torah is also applicable to women, specifically in the laws that are relevant to them—as well as to children, particularly those spending the summer in camp.

At this *farbrengen*, caution is needed when drinking so it should not cloud the intellect... On the other hand a person **should** take some hard drink, “which gladdens G-d and man.” It is simply that the drink should be of very small quantity and accompanied by all the relevant restrictions.

We should also then give *tzedakah* and make positive resolutions to increase in all aspects of Torah, mitzvos, and in all good matters in the spirit of “the Jews had no festivals like the 15th of Av.” It should be an extremely great joy, like that of a wedding, which is connected to the great rejoicing and Yom Tov of the 15th of Av (“when the daughters of Jerusalem [or daughters of Israel] would go forth ... and dance in the vineyards ...”).

Farbrengens should greatly abound; at the onset of the day, during the day, at the day's conclusion and the subsequent night – and continue during the following days too! If necessary the farbrengen could be made up on the following Shabbos... Even those who have already held a farbrengen, yet are unsure whether it fulfilled the requirements or if there was room to accomplish more, should solve their dilemma with this simple solution: Hold another farbrengen *immediately* in a far greater manner than the first!

TORAH FIRST

“We should all do our part,” the Rebbe says in 5749, “in ensuring that already at the very beginning of the 15th of Av it will be recognizable that ‘the Jews had no festivals like the 15th of Av’; it is explained in Halachah that from the 15th and onward there should be an increase in Torah-study.

On other occasions¹⁵⁸, the Rebbe adds: The instruction of our Sages that, “from the 15th of Av and onward the nights are lengthened to be used for Torah-study, which increases a person's life,” should be announced and publicized in every location.

We should begin our “announcing and publicizing” of the above message with ourselves; we should set an example by adding in the quantity and quality of our own Torah-study—and to likewise encourage our household and every Jew we can inspire

157) In various *sichos* from 5749 - 5751. See, for example, *Sefer Hasichos* 5751, pp. 721ff

158) in 5749 & 5750

to follow suit. Together with publicizing the above statement regarding increasing our Torah-study, we should also emphasize the remainder of our Sages' statement: that "thereby life is added to his lifespan." The Jewish people will thus be encouraged to devote themselves to Torah-study in the manner of "all my limbs declare" [the praise of G-d, i.e., to study with our entire being], with depth and delightful enjoyment!

What about one who has reached the age 120? Why, through now adding in Torah-study, he extends the length and goodness of his days until **180** – like the lifespan of Yitzchak! After all, 180 is the fitting lifespan for our forefathers and thereby all Jews.

We all already have a fixed schedule for Torah-study; it is nevertheless certain that Hashem grants us the ability to further **increase** our Torah-study—and our task is simply to reveal and draw this ability into actuality.

We should specifically utilize the instruction to increase in Torah from the 15th of Av by making **public** Torah sessions. New sessions should be established where there were none before, and those that previously existed should be expanded and bolstered.

TORAH AGAIN & AGAIN

There are numerous levels within the directive to add in our study of Torah, the Rebbe explains,¹⁵⁹ each higher than the previous. In general, we should perform our regular Divine service in a manner of continuous ascent, including completely **innovative** ascents; therefore, when the Sages specifically **instruct us** to increase in connection with a particular occasion (such as the 15th of Av), it obviously refers to an increase that is totally irregular, i.e., an **incomparable** increase!

If you have concerns regarding your livelihood, resolve not to allow these worries to distract you from increasing Torah-study. The very act of making such a resolution will **itself** cause Hashem to bless you so that you should have no concerns from the outset—and that you will be able to study Torah amidst spiritual and physical tranquility! Especially seeing that every Jewish person rightfully ought to receive this according to the law and Halachah, in a manner "like the meal of Shlomo in his time" (who had a vast wealth), and even more than that... with length of days and goodly years amidst a healthy body and soul!

ON THE HIGH-DOWN

"What is the greatness of the 15th of Av?" The Rebbe asks in 5748. "The advantage this Yom Tov holds over any other Yom Tov is that it comes on the heels of an extremely severe decline—the destruction and exile of the 9th of Av. The purpose of the entire *golus*-descent is merely to facilitate a subsequent ascent—the very greatest of ascents—namely, the true and complete redemption through Moshiach."

REDEMPTION, FINALLY

In 5751, the Rebbe stated¹⁶⁰: From what has been said previously about emphasizing the subject of Redemption (especially) at this time, emerges the absolutely incredible:

¹⁵⁹) in 5748

¹⁶⁰) *Sefer Hasichos*, p. 474; translation from the book *Besuros Hageulah* compiled by Rabbi H. Greenberg.

how is it possible that notwithstanding all these things - we have not yet accomplished the coming of our righteous Moshiach in actual reality?... something completely beyond comprehension!

Equally incredible, that when ten (and many times ten) Jews gather together, and in a worthy time with regard to Redemption, and nevertheless, they don't create an uproar to cause the coming of Moshiach immediately and instantly, and it's not inconceivable to them, G-d forbid, that Moshiach won't come this night, and also tomorrow our righteous Moshiach won't come and also the day after tomorrow our righteous Moshiach won't come, G-d forbid!

Also, when they cry, "*Ad Mosai*" (Until when will we remain in exile?)—it's because they were told to. If they meant it and desired it and cried **sincerely**, with absolute certainty Moshiach would have already come!

What more can I do so that all the children of Israel should create an uproar and cry sincerely and cause Moshiach to come in reality, since all that was done until now, **has had no effect**, and the proof is, that we find ourselves still in exile, and most essentially, an inner exile in Divine service.

The only thing I am able to do - is to turn the matter [over] to you: **do everything in your ability** - things that are in the nature of lights of *Tohu*, but, in vessels of *Tikun* **to actually bring our righteous Moshiach immediately, instantly, in reality.**

And may it be His will that ultimately ten Jews will be found who are "obstinate" enough to obligate themselves to move G-d, and certainly G-d will be moved - as it is written, "Because it is a stiff-necked people (to their benefit, and therefore) You will pardon our iniquity and our sin and take us for Your inheritance" - to actually bring the true and complete Redemption immediately, instantly, in reality.

And in 5752¹⁶¹: The concept of "All the days of your life to bring about the days of Moshiach" expresses that immediately when the essence of the soul awakens (thus revealing the essence, and only the essence, of its existence), it feels in the very air it **breathes** the concept of Moshiach, **the air of Moshiach**, or in the words of our Sages of blessed memory, "**the spirit** of King Moshiach."

It can be suggested that the "air (spirit) of Moshiach" is even higher than "the light of Moshiach," because **the light** of Moshiach indicates **the revelation** of Moshiach through **his actions** (such as "he will fight the wars of G-d" until "he is victorious," etc.). However **the air** of Moshiach indicates the essence (the very life) of Moshiach. That is, [this refers to] the revelation of **his existence** (from his earlier status as a leader) as the King Moshiach. And after the revelation of **his existence** (air that is incomparable to the light of Moshiach) begins the revelation that all can see through **his activity** (light of Moshiach).

Accordingly, it can be understood that the main innovation in the coming of Moshiach is the revelation of **his existence** ("I found Dovid my servant"), because all the details that follow (his public revelation through his activities to redeem Israel, and everything concerned with the days of Moshiach) come **as a consequence** of the revelation of his existence, **and are included in it.**

161) *Sefer Hasichos*, p. 131, and *Ibid*.

“Oops! I made a mistake...”

Rosh Chodesh Av & Tishah B'av 5784

What did I do?	When did I remember?	Now I should...
Rosh Chodesh Amidah • Maariv, Shacharis & Minchah		
forgot יעלה ויבוא ¹	before saying Hashem's name at the end of המחזיר	interrupt and start יעלה ויבוא
	after המחזיר שכיתנו לציון but before מודים	say יעלה ויבוא now and then continue with מודים
		In Maariv: do not say it now or start over
	before the conclusion ² of the second יהיו לרצון ³	start ⁴ from רצה now ⁵
		In Maariv: continue without saying it
	after the second יהיו לרצון ⁶	start the <i>Amidah</i> ⁷ again ⁸
In Maariv: continue without saying it		
(for Shacharis but) after davening Musaf	do not say the Shacharis <i>Amidah</i> again	
ובנה ירושלים יעלה ויבוא ¹ after	before saying Hashem's name at the end of the brachah	interrupt and start ותחזינה
	after saying Hashem's name at the end of the brachah	conclude the brachah with the ending: המחזיר שכיתנו לציון
	after concluding בונה ברחמי as long as you did not finish ² the second יהיו לרצון ³	return to ⁵ רצה
	after the second יהיו לרצון ⁶	start the <i>Amidah</i> ⁷ again ⁸

Notes

1. or if you are unsure what you said.
2. Even if he already said Hashem's Name you should Stop and go back to רצה.
3. If you started אלקי נצור and the Chazzan Reached *Kedusha* you should answer and you can then go back to רצה.
4. If you mistakenly said *ya'aleh veyavo* and then concluded the brachah of *Vesechazenah*, you are *yotze*.
5. If you remembered after reciting Hashem's name at the end of the brachah of הטוב שמך or השלום בשראש, say, המברך את עמו ישראל בשלום or הטוב שמך and go back to רצה.
6. and you have also made the decision not to lengthen the

tefillah with extra requests and supplications.

7. You must first wait *K'dei hiluch daled amos* (the time it takes to walk six feet) after you say שיבנה וכו' before restarting the *Amidah*.

8. Before davening again you may make an intrusion. If it's for Shacharis, and you already removed your *tefillin*, it's proper to don them again before repeating the *Amidah*.

If you remembered after the time has arrived for the next *tefillah*, say the *Amidah*, and then repeat it to make up for the earlier one. The earlier *tefillah* can only be compensated as long as you are occupied with the following one; once you have finished davening, you are no longer able to make it up.

What did I do?	When did I remember?	Now I should...
Musaf Amidah • Rosh Chodesh		
אתה יצרת said	before saying Hashem's name at the end of the brachah	return to ראשי חדשים and continue as usual
	after saying Hashem's name at the end of the brachah	say ראשי חדשים למדני חקין then start
	after concluding the middle brachah	do not repeat anything ⁹
Recited the Yom Tov Musaf	before saying Hashem's name at the end of the brachah	return to ראשי חדשים and continue as usual
	after saying Hashem's name at the end of the middle brachah, but before the conclusion ¹⁰ of the second יהיו לרצון ¹¹	say ראשי חדשים למדני חקין then start ¹²
	after the second יהיו לרצון ⁶	repeat the <i>Amidah</i> ⁷
recited weekday brachos* ¹⁵	before saying Hashem's name at the end of חונן הדעת	return to ראשי חדשים and continue as usual
	after concluding the middle brachah as long as you did not finish ¹³ the second יהיו לרצון ¹¹	if it is not yet time to daven Minchah: return to ראשי חדשים and continue as usual
	after the second יהיו לרצון ⁶	if it is late enough to daven Minchah: complete the <i>Amidah</i> ¹⁵
completed the brachah with מקדש השבת וישראל וראשי חדשים	within <i>k'dei dibbur</i> ¹⁷	continue with מקדש ישראל וראשי חדשים
	after <i>k'dei dibbur</i> ¹⁷ as long as you did not finish ¹⁰ the second יהיו לרצון ¹¹	return to ראשי חדשים and continue as usual ¹²
	after the second יהיו לרצון ⁶	repeat the <i>Amidah</i> ⁷

Notes

See details (in Hebrew) on [#25750](http://www.asktherav.com)

However, if you erred in Shacharis, and you already recited Musaf, do not repeat the amida.

If, on *matzoei Rosh Chodesh*, you realize that you made a mistake in Minchah that day, you may repeat the *Amidah* after Maariv, but only as a *tefillas nedavah* (a "bonus", i.e., non-obligatory).

9. If you concluded in the correct way with מקדש ישראל וראשי חדשים. It is still best to listen to the *chazzan's* repetition with the intent to be *yotze* through him.

If you concluded with מקדש השבת וישראל וראשי חדשים: within *k'dei dibbur*, say the correct version immediately. If *k'dei dibbur* has passed, go back to ראשי חדשים.

10. Even if he already said Hashem's Name you should Stop and go back to ראשי חדשים.

11. If you started אלקי נצור and the Chazzan Reached *Kedusha* you

should answer and you can then go back to ראשי חדשים.

12. If you remembered after reciting Hashem's name at the end of the brachah of the הטוב שמך or בשלום את עמו ישראל בשלום or the טוב שמך and go back to ראשי חדשים and חקין.

13. Even if you already said Hashem's name. (*Hashem Tzuri.*)

14. If you started אלקי נצור and the Chazzan Reached *Kedusha* you should answer and you can then go back to ראשי חדשים (if it's not already possible to daven Minchah).

15. This *tefillah* will then be considered Minchah; go back and daven *Musaf*. (You may daven *Musaf* at any time throughout the day.)

***15.** If you're unsure if you davened the weekday *Amidah* or *Musaf* for Rosh Chodesh, it is inconclusive whether you should say the *Amidah* again. You should listen to the *chazzan's* repetition with the intent to be *yotze* through him.

16. If it is already possible to daven Minchah, it will be

What did I do?	When did I remember?	Now I should...
completed the brachah with מקדש ישראל והזמנים	within <i>k'dei dibbur</i> ¹⁷	continue with מקדש ישראל וראשי חדשים
	after <i>k'dei dibbur</i> ¹⁷ as long as you did not finish ¹⁰ the second יהיו לרצון ¹¹	return to ראשי חדשים and continue as usual ¹²
	after the second יהיו לרצון ⁶	repeat the <i>Amidah</i> ⁷
Birchas Hamazon • Rosh Chodesh		
said רצה	before saying Hashem's name at the end of בונה ברחמינו ירושלים	interrupt and go back to רחם
	after saying Hashem's name at the end of בונה ברחמינו ירושלים	not repeat anything ¹⁹
forgot יעלה ויבוא	before saying Hashem's name at the end of בונה ברחמינו ירושלים	say יעלה ויבוא now
	after saying Hashem's name at the end of בונה ברחמינו ירושלים	conclude the brachah and then say שנתן ראשי חדשים ¹²
	after saying ברוך in the brachah of הטוב והמטיב	After <i>shki'ah</i>: conclude the brachah and don't say the brachah of ראשי חדשים ¹⁹
mentioned another Yom Tov by mistake	before saying Hashem's name at the end of בונה ברחמינו ירושלים	return to רחם
	after saying Hashem's name at the end of בונה ברחמינו ירושלים	conclude the brachah and then say שנתן ראשי חדשים ¹⁸
	after saying ברוך in the brachah of הטוב והמטיב	After <i>shki'ah</i>: conclude the brachah and don't say the brachah of ראשי חדשים ¹⁹
	after saying ברוך in the brachah of הטוב והמטיב	not repeat anything ¹⁹

Notes

considered as such.

17. a short span of uninterrupted time it would take to say the words, "*Shalom alecha, Mori v'Rabbi*".

18. as stated in the siddur (for Rosh Chodesh):
ברוך אתה ה' אלוהינו מלך העולם שנתן ראשי חדשים לעמו ישראל לזכרון **without** the conclusion.

19. If you did not realize that you are not meant to repeat benching and you started saying it again, stop wherever you are currently holding—even in middle of a brachah.

20. If you concluded the brachah with בונה ברחמינו ירושלים, you are *yotze*.
And says "Annu" and "Nham" in both.

What did I do?	When did I remember?	Now I should...
said ותחזינה עינינו after יעלה ויבא (as in davening)	before saying Hashem's name at the end of the brachah	start ובנה ירושלים now and continue as usual
	after saying Hashem's name at the end of the brachah	say ובנה ירושלים ²⁰ then start למדני חקין
	after concluding המחזיר שכינתו לציון	return to רחם
Me'ein Shalosh • Rosh Chodesh		
forgot to say וזכרנו לטובה ביום ראש החודש הזה	before saying Hashem's name at the end of the brachah	return to say וזכרנו לטובה and conclude as usual
	after saying Hashem's name at the end of the brachah	do nothing; I am <i>yotze</i>
Tishah B'av Amidah Maariv & Shacharis		
said נחם		not repeat anything ¹⁴
Tishah B'av Amidah Shacharis & Minchah		
Chazzan forgot עננו	before saying Hashem's name at the end of the brachah of רפאנו	interrupt and say עננו, then start רפאנו from the beginning
	after saying Hashem's name at the end of the brachah of רפאנו	say שמע קולנו in עננו (like in the silent <i>Amidah</i> of Minchah) and conclude with: העונה לעמו ישראל בעת צרה ושומע תפלה ²¹
	after saying Hashem's name for שומע תפלה	recite it as an independent <i>tefillah</i> after שלום שים
	after concluding the chazzan's repetition	not say it now nor repeat the <i>Amidah</i>
I forgot עננו	after saying Hashem's name for שומע תפלה	say it after אלקי נצור (before the second יהיו לרצון) but without the concluding brachah
	after the second יהיו לרצון ²²	not say it now nor repeat the <i>Amidah</i>
I did not continue after כי אתה שומע בכל עת צרה וצוקה	after saying Hashem's name	say שומע תפלה now, and I'm <i>yotze</i>
I concluded with ברוך אתה ה' העונה לעמו ישראל	within <i>k'dei dibbur</i> ³	say שומע תפלה
	after <i>k'dei dibbur</i> ³	say שמע קולנו again

Notes

20. and also during the rest of the year

21. if you concluded with שומע תפלה, you're *yotze*.

22. and you have also made the decision not to lengthen the *tefillah* with extra requests and supplications.

What did I do?	When did I remember?	Now I should...
I said עננו in a separate ברכה after גואל ישראל (like a <i>chazzan</i>)		not repeat it again in שמע קולנו
did not daven Shacharis		I daven Minchah twice, the first is for Minchah and the second for compensation ²³
Amidah of Minchah on Tishah B'av		
forgot to say נחם	after saying Hashem's name for the brachah of בונה ירושלים	say it before ותחזינה ²⁴ without the concluding brachah
	after saying Hashem's name for המחזיר שכינתו לציון	say it before ועל כולם without the concluding brachah
	after saying Hashem's name for הטוב שמך ולך נאה להודות	יהיו לרצון without the concluding brachah
	after the second ²² יהיו לרצון	not say it now nor repeat the <i>Amidah</i>
completed the brachah with בונה ירושלים by mistake	within <i>k'dei dibbur</i> ³	Immediately say ציון ובונה ירושלים
	after <i>k'dei dibbur</i> ³	not repeat it, I am <i>yotzei</i>
did not daven Shacharis Minchah		I daven Maariv twice, the first is for Maariv and the second for compensation ²⁵
Maariv on Tishah B'av		
did not recite <i>Kaddish</i> (with <i>Tiskabel</i>) after the <i>Amidah</i>	before reading Eichah	Say a chapter of Tehilim and then recite <i>Kaddish</i> (with <i>Tiskabel</i>)
	after reading Eichah	don't recite <i>Kaddish</i> (with <i>Tiskabel</i>)
Krias Hatorah		
Shacharis on Tishah B'av		
did not recite <i>Kaddish</i> post-Reading		recite <i>Kaddish</i> after the <i>Haftorah's</i> concluding blessings
Minchah on Tishah B'av		
recited <i>Kaddish</i> post-Reading or <i>Haftorah</i>		Skip the <i>Kaddish</i> before the <i>Amidah</i>
returned the Torah to the <i>aron</i> before saying the <i>Haftorah</i> by mistake		say the <i>Haftorah</i> now (with the Torah remaining inside)

Notes

23. and says עננו and נחם in both

or a *brachah levatalah*.

24. If you said נחם before the paragraph of את צמח, it is considered its own brachah, and does not constitute a *hefsek*

25. don't say עננו in both

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