

בס"ד. שלהי תמוז תשע"ז

To the families of Anas"n of the community at the EU – Brussels
And the members of virtualcommunity@sichosonline.org שי'

Reminders for the month of *Menachem Av* 5777

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May these days quickly turn into days of joy with the revelation of *Moshiach Tzidkeinu* immediately!

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Throughout the 9 days

- **Siyum:** It is customary to hear and take part in a '*Siyum Maseches*' (completion of a tractate of the *Gemoro*) each day of the nine days (even on the radio etc. - but we do not eat meat afterwards). You can hear one every evening on Chabad.org and on the Radio (times and station will be posted). I will be making a Siyum on a Maseches on Friday afternoon at 5:15 pm on the above program. We give *Tzedoko* during the *Siyum*.
- **Torah, Tzedakah:** We add in the learning of *Torah* and giving *Tzedokoh* based on the *Possuk* ציון במשפט תפדה ושב' בצדקה.
- **Hilchois Beis Habechira:** There are eight chapters in the laws of the *Bais Hamikdosh* of the *Rambam*. Every day we learn one chapter.
- **Shehecheyonu:** We do not recite the blessing of *Shehecheyonu*, even on *Shabbos*.
- **Bris Mila and pidyon haben:** If there is a *Bris* or *Pidyon Haben*, we do eat meat and drink wine.
- **Tish'a B'av shoes:** If one does not have shoes for *Tish'a B'Av*, it is permissible to buy them during the 9 days.
- **Pregnant or nursing women** who find it hard to fast should consult (a doctor, and then) the *Rov*. **Please do not wait until the last minute!**
- **Kidush Levono:** It is not recited until Tuesday night (*Tish'a beav*).

Erev Shabbos Chazon – 5 Menachem Av – Yohrzeit of the Ariza"l

- It is an auspicious day to devote to disseminating the wellsprings of *Chassidus*.
- **Toiameho Chayim Zochu:** When preparing the food for *Shabbos*, it is permissible to **taste** the *fleishig* foods to see if they taste good [but we do not partake of the food like every Friday to fulfill חיים זכו].
- **Nails:** It is permissible to cut nails on *Erev Shabbos Chazon*.
- **Mikva:** The Minhag of *Chassidim* is to go to the *Mikva* on *Erev Shabbos Chazon* like all *Erev Shabbos*.
- In honor of *Shabbos* we wear *Shabbos* clothing as usual.

Shabbos Chazon

* **The famous *Moshol* (parable):** It is a *mitzva* to publicize, and especially in the name of the one who said it, the famous *moshol* of R' Levi Yitzchok of Berditchev about **Shabbos Chazon**, with the father and son and the 3 suits. See *Likutei Sichos Shabbos Chazon – Volumes Beis, Tes, Chof Tes, Lamed Tes* etc.

Here is the *Moshol*:

“A father once prepared a beautiful suit of clothes for his son. But the child neglected his father’s gift, and soon the suit was in shreds. The father gave the child a second suit of clothes; this one, too, was ruined by the child’s carelessness. So, the father made a third suit. This time, however, he withholds it from his son. Every once in a while, on special and opportune times, he shows the suit to the child, explaining that when the child learns to appreciate and properly care for the gift, it will be given to him. This causes the child to improve his behavior, until it gradually becomes second nature to him—at which time he will be worthy of his father’s gift.

On *Shabbos Chazon* the “Shabbat of Vision,” says Rabbi Levi Yitzchak, each and every one of us is granted a vision of the third and final Temple—a vision that, to paraphrase the Talmud, “though we do not ourselves see, our souls see.” This vision evokes a profound response in us, even if we are not consciously aware of the cause of our sudden inspiration. (From Chabad.org)

Shabbos day

* **Mikva:** *Minhag* of *Chassidim* is to go to the *Mikva* on *Shabbos Chazon* in the morning.

* **Krias Hatorah** is read as usual, i.e. the *Aliya* of *Sheni* begins as regular from “*Eicha*”. I heard this from my wife’s grandfather, R’ Mordechai Shusterman who was the *Baal Koreh* in 770 and this is how he *layend* in the Rebbe’s Shul. (See the details in his *Sefer*, page 138).

* **Ov Horachamim:** is recited.

Motzoei Shabbos

* *Havdolo* is recited on wine and it is given to a child to drink. If there is no child in the house, the one who makes *Havdolo* may drink it himself.

Monday, Erev Tisha B’Av

* **Chitas and Hilchois Bais Habechira:** Should be learned before *Chatzos*/midday.

* **Daily Rambam:** May be learned only until *Chatzos*. (If it wasn’t done then, it should be learned after the fast.)

* After *Chatzos*/midday one may learn only topics allowed on *Tisha B’Av* (Excerpts from tractate *Moed Katan*, *Taanis*, *Gittin* etc.). One may learn *Chassidus*.

Mincha

* *Tachanun* is not recited. [Mourners say regular *mishnayos*].

Seuda Hamafsekes (the meal prior to the fast):

- Since you have to finish eating before *Shkia*/sundown, plan to begin the meal early enough to be finished on time.
- Prepare ashes, bread and hard boiled eggs.
- Three (or more) men should not sit together as to not cause the need to make a *Zimun*. If they did sit together, they still do not make a *Zimun*.
- We change into the *Tish’a B’av* shoes before dark, not before *Seuda Hamafsekes*.
- We sit on a low stool.
- We may not drink alcoholic beverages but we may have coffee or tea.
- At the meal we eat bread dipped in ashes, and a cold hard-boiled egg dipped in ashes.
- *Birchas Hamazon* is recited as usual.

Before Dark

* We change into the “*Tisha B’av*” shoes.

Maariv

- Before *Maariv* we remove the *Poroiches* from the *Aron Kodesh*, and the cover of the *Bima* and the cover of the *Shtender* of the *Chazan*. The lights are dimmed.
- We sit on a low stool/chair.
- After the *Amidah*, *Kadish Tiskabel* is recited.
- *Eicha* is recited.
- **Veato Kodosh:** We say *Veato Kodosh* (and *Kadish* without *Tiskabel*).
- **Oleinu Leshabeach:** Then we say *Oleinu Leshabeach*. [Mourners say the *Mishnayos* of the third chapter in *Moed Koton* and do not say *Rabbi Chananyo Ben Akashio*].
- In 5751 the Rebbe distributed dollars after *Maariv*.

During the Evening

- **Netilas Yadaim** (after using the washroom) is only until the knuckles.
- **Learning Torah:**
 - On *Tish’a B’av*, the Rebbe Rasha”b would learn *Midrash Eicha Rabba* and the *sugya* of 'Rabbi Yochanan' in *Perek Hanizokin* (in *Masechte Gittin*).
 - **Chassidus:** It is permissible to learn *Chassidus* (*Pnimius Hatorah*).
 - **Siyum:** A *siyum* should be made on any of the *Masechtos* that are permitted to be learned on *Tish’a B’av*.
 - **Story of the Heiliger Ruzshiner:** it is proper to read the story of the *Heiliger Ruzshiner* printed in *Sefer Haminhogim* on page 48 as follows:

The Tzemach Tzedek, who used to refer to the Rebbe [R. Yisrael] of Ruzhin as "the holy Ruzshiner," once related: "The holy Ruzshiner would not tolerate any "depression" nor even bitterness - with the result that his Chassidim became playful. One Tish’a B’Av they occupied themselves for a while tossing burs at each other. They then decided to climb on to the roof of the Beis Midrash, and to lower a noose over the entrance. Whoever walked in the door could then be lassoed and promptly pulled on to the roof. The prank succeeded until, sure enough, who should walk in but - their Rebbe, the Ruzshiner. From up there it was hard to tell one hat from another, and only when the Tzaddik was halfway up did they identify him.

When they had lowered him to the ground he exclaimed: 'Master of the Universe! If Your children do not observe Your Yom-Tov, then take it away from them!'

* **Sleeping:** It is not our custom to sleep on the floor or to place a stone under the head etc.

Tuesday Morning, Tish’a B’Av

- * **Netilas Yodaim** only till the knuckles (like on Yom Kippur).
- * "**שְׁעֵשָׂה לִי כָל צָרָתִי**" is not recited until tomorrow.
- * **Good morning:** We do not wish each other “good morning”, “good day” etc.

In Shacharis

1. *Tachanun* is not recited.
2. We do not put on *Tallis* and *Tefillin*.

3. The *Tzitzis* are not held at any point during *davening*.
4. (*Chazan* says *Aneinu* and does not say *Birchas Kohanim*).
5. *Krias Hatora* - The cover of the *Bima* is placed and we read the *Torah* (*Ki soild Bonim*). The third *aliya* is *Maftir*. (Half *Kaddish*. *Haftorah*. *Yehalelu* and return the *Sefer Torah* to the *Aron Kodesh* – no *Kadish* yet. See #8 below).
6. *Kinos*.
7. We say *Ashrei*. We do not say *למנצח..יענך* .
8. *Uvo Letzion* is said as follows: First we say "ובא לציון..." until "נאום ה'", then we **omit** the possuk ואני זאת and then we continue from ואתה קדוש as regular. Whole *Kaddish* without *Tiskabel* (like *Kadish Yosom*)).
9. We do not recite *shir shel yom* and *Ein Keloikenu* (they are recited before *Mincha*).
10. We say *Aleinu*. [Mourners say the *Mishnayos* of the third chapter in *Moed Koton* and do not say *Rabbi Chananyo Ben Akashio*].
11. Each person reads *Eicha* to himself.

After *Chatzos* (midday) –

- * It is permissible to sit on a regular chair.
- * **The Daily Rambam:** is learned after *Maariv*.

Mincha

1. In *Shul*, before *Mincha*, (if there is only one *Sefer Torah*) we roll back the *Sefer Torah* to *Vayechal* and return the *Paroches* to the *Aron Kodesh*.
2. We put on the *Tallis* and *Tefillin*.
3. We say the three paragraphs of *Shema*;
4. *Shir Shel Yom*; *Kadish*.
5. *Ein keloikenu*. *Kadish*. (No *Oleinu Leshabeach* as it was already said in the morning)
6. *Chitas*.
7. *Korbonos* and *Ashrei* for *Mincha*. Half *Kadish*.
8. *Krias Hatora* (*vayechal*) and *Maftir*.
9. **In the *Amidah* we add:** A. In *Boinei Yerushalayim* we add ***Nacheim*** and B. in *Shomea Tefila* we add ***Aneinu***. (One who is not fasting does not say *Aneinu*).
 - **If one forgot to say *Nacheim*:** He should say it in *Shema Koleinu* after *Aneinu*. If he forgot there, he could say it before *Vesechezeno*. If he forgot there, he can say it before *V'al Kulam*. If he forgot completely, he doesn't have to repeat the *Amidah* again.
 - **If one forgot to say *Aneinu*:** he should say it before the second '*Yihyu Lerotzon*' but should not say the *Beracha* at the end. If he forgot completely, he doesn't have to repeat the *Amidah* again.
10. In *Chazaras Hashatz*, *Birchas Kohanim* is recited.
11. *Aleinu* and *Kaddish*. Mourners *Mishnayos* are the regular ones.
12. *Rabbeinu Tam's Tefillin* are donned as usual. After "*Vehoyo ki Yeviacho*" we say the "*Shesh Zechiros*".
13. ***Tzedoko*:** In 5751 the Rebbe distributed dollars after *Mincha*.

Maariv:

- * In 5751 the Rebbe said a *Sicha* and distributed dollars before *Maariv*.
- * We daven *Maariv* as usual.

After *Maariv*:

1. Change to regular shoes.
2. Wash the face.
3. Wash regular *Netilas Yadayim* (like in the mornings) without a *Beracha*.
4. *Kiddush Levana*.

After the fast:

* We do not eat meat or drink wine nor do any of the things that were not permitted during the nine days until tomorrow after *Chatzos*/midday.

Siyumim:

* We continue to partake in *Siyumim* until the Fifteenth of *Menachem Av*.

Sunday, 14 *Menachem Av*

* In *Mincha* we do not recite *Tachanun*.

Monday 15 *Menachem Av* “*Tu B’Av*”

* We do not recite *Tachanun*.

* The *Gemoroh* says that from the 15th of *Av* the night becomes longer and we must add in our learning of *Torah*.

Shabbos - 20 *Menachem Av* – Seventy-third *Yohrzeit* of The *Rebbe*’s Father הרה"ג והרה"ח המקובל וכו' ר' לוי יצחק

Link to several *shiurim* about Reb Levi Yitzchok:

<http://theonlinerabbi.com/sichosonline/parsha-ekev-chof-menachem-av/>

<http://theonlinerabbi.com/sichosonline/chof-menachem-av/>

The *Rebbe* writes in a letter:

...The 20th of *Menachem Av*, the *Yom Hayohrzeit Vehahilula* of my father... On me lies the obligation and great *Zchus* to suggest and request ***etc.*** to learn (in a *Farbrengen*) from his *Torah*, and to donate to *Tzedoko* in his memory, as he was “*Moiser Nefesh*” for spreading *Yiddishkeit* amongst the *Yidden* “behind the Iron Curtain”, and because of that he was incarcerated, sentenced to exile and died in exile and is buried there. זכותו יגן עלינו. ועכ"י – שליט"א.

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