

בס"ד. שלהי תמוז תשע"ח

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

Reminders for the month of *Menachem Av* and *Tisha Beav/Shabbos 5778*

Please display on the refrigerator etc. where it can be in clear view.

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May these days, and Tisha Beav "Nidche" (pushed off because of Shabbos), 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 night on radio station 930 AM at 5:30 PM. We give *Tzedoko* during the *Siyum*. [I will be making a *Siyum* on Wednesday (vov *Menachem Av*) evening at 5:30 PM].
- **Torah, Tzedakah:** We add in the learning of *Torah* and giving *Tzedokoh* based on the *Possuk* *בצדקה ושבי' במשפט תפדה ושבי' בצדקה*.
- **Hilchois Beis Habechira:** There are eight chapters in the laws of the *Bais Hamikdosh* of the *Rambam*. Every day we learn (at least) 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 nine days.
- **Cutting nails:** This year it is permitted to cut nails in all of the nine 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 Sunday night (after *Tish'a Be'Av*).

Tuesday - 5 *Menachem Av* – *Yohrzeit* of the *Ariza"l*

- It is an auspicious day to devote to disseminating the wellsprings of *Chassidus*.

Erev *Shabbos Chazon*

- **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 *טועמי' חיים זכו*].

- **Children:** may have chicken in the afternoon before *Shabbos*.
- **Mikva:** The *Minhag* of *Chassidim* is to go to the *Mikva* on *Erev Shabbos Chazon* like every *Erev Shabbos*.
- In honor of *Shabbos* we wear *Shabbos* clothing as usual.
- Before *Shabbos*, we bring the *Tish'a Beav* shoes to *Shul*. If one forgot – see below in the “*Motzoei Shabbos*” section.

Shabbos Chazon

* **The famous *Moshol* (parable):** It is a *mitzvah* to publicize, 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 three 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 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. (Chabad.org)

* **Those who accept *Shabbos* early:** may eat meat in the meal.

Shabbos day in the morning

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

* **Learning *Chitas, Rambam* etc.:** Before *Davening*, we learn the *Chumash* and *Tanya* of *Chitas*, and the daily *Rambam* so they can be done before *Chatzos* (midday). If one didn’t manage, there are opinions that say that it can be done until the *Shkia* (sunset).

* ***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 Kriah* in 770 and this is how he *laind* in the *Rebbe’s Shul*. (See the details in his *Sefer*, page 138).

* ***Ov Horachamim*:** is recited.

* ***Tehillim*** is said after *davening* as usual.

Shabbos after Chatzos (midday)

* After *Chatzos* it is customary to learn things related to *Tish'a B'av*, and *Chassidus*. There are quite a number of *sichos*, *maamorim* and *farbrengens* from *Tish'a B'av* on *Shabbos* – [5741, 5748, 5751 and more].

Mincha

* **Earlier:** *Mincha* should be scheduled earlier than usual, to give enough time to eat *Seudah Shlishis* and finish **before the *Shkiah*** (sundown).

* ***Tzidkoscho*:** is not recited.

* ***Pirkei Avos*:** (seemingly) we do not say *Pirkei Avos*.

* **Eating:** It is permissible to eat and drink the whole day, but only **until *Shkiah* (sundown)**. Especially those who want to make a *mezuman* on a *kos* must be finished *bentching* before ***Shkiah*** so they can drink the wine before *Shkiah*. We do not eat egg and ashes etc. in the *Seudo Hamafsekes*.

* **Changing shoes:** It is not permitted to prepare the shoes for *Tish'a B'av*, (or *kinos*) or to bring them to *shul* - until *shabbos* is over and "*Boruch Hamavdil*" is recited.

Motzoei Shabbos

The Rebbe would come down to *daven Maariv* with *Tish'a B'av* shoes and *Shabbos* clothing. Therefore:

* *Maariv* is *davened* a bit later so that everyone has enough time to say:

ברוך המבדיל בין קודש לחול, (*Boruch Hamavdil Bein Koidesh Lechol*)

and are able to change their shoes, prepare the *Kinos* etc. But we **do not** remove our *Shabbos* clothing.

* ***Havdala* candle:** Women that remain at home, after they have *davened maariv* or said ברוך המבדיל בין קודש לחול, should *bentch* האש מאורי (but do not view their nails towards the candles) or if the husband is still at home before *Maariv*, he can say ברוך המבדיל בין קודש לחול then go to *shul* for *Maariv*. The rest of *Havdolo* is recited Sunday night.

* **Low chair:** From this point until tomorrow after *Chatzos* (midday), we sit on low chairs.

* **Washing dishes:** The custom is that the dishes used on *Shabbos* are washed on Sunday after *Chatzos*.

In Shul

* After saying ברוך המבדיל בין קודש לחול, the *Paroches* of the *Aron Kodesh*, the *Mapo* of the *Shulchon Hakria* and from the *shtender* of the *Chazan* are removed; the lights are dimmed; etc.

* ***Ato Chonantanu*:** *Ato Chonantanu* is recited in the *Amidah*.

* After the *Amidah*, *Kadish Tiskabel* is recited.

* ***Havdolo* candle:** After *Shemona Esrei*, (and *Kadish Tiskabel*) a candle is lit and האש מאורי is recited (and view the nails towards the candles). The rest of *Havdolo* is recited Sunday night.

* ***Eicha*:** we sit on low chairs and *Eicha* is recited with the following *Kinos*.

* ***Vihi Noam*:** After *Eicha* we do not say *Vihi Noam*.

* ***Veato Kodosh*:** We say *Veato Kodosh* and *Kadish* without *Tiskabel* (like *Kadish Yosom*).

* **Oleinu Leshabeach:** then we say *Oleinu Leshabeach* and *Kadish*. Mourners say the *Mishnayos* of the end of *Moed Koton* and *Kadish Derabonon* (they do not recite *Rabbi Chananyo Ben Akashyo* etc.)

* In 5751 the Rebbe distributed dollars after *Maariv*.

During the Evening

* **A Gutte Voch:** We do not wish each other '*a gutte voch*'.

* **Netilas Yodaim** (after using the washroom) is only until the knuckles.

* [**Havdolo:** anyone who received a *Heter* from the *Rov* that they do not have to fast should make *Havdala* before eating (without *Besamim*). The details should be discussed with the *Rov*].

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* (*Pninius 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.

Sunday Morning

* **Netilas Yodaim** only till the knuckles (like on *Yom Kippur*).

* "**שעשה לי כל צרכי**" 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*. The third *aliya* is *Maftir*. (Half *Kaddish*. *Haftorah*. *Yehalelu* and return the *Sefer Torah* to the *Aron Kodesh*).
6. *Kinos*.
7. We say *Ashrei*. We do not say *למנצח..יענך* .
8. Then we say “ *וואני זאת בריתי... מעתה ועד עולם* ” and we skip *נאום ה'* . and then continue from *ואתה קדוש* . (Whole *Kaddish* without *Tiskabel*).
9. We do not recite *shir shel yom* and *Ein Keloikenu* (they are recited before *Mincha*).
10. *Aleinu*. [If there is a mourner he recites the *Mishnayos* like last night after *Maariv* – see above].
11. Each person reads *Eicha* to himself.

After *Chatzos* (midday) –

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

Mincha

1. In *Shul*, (if there is only one *Sefer Torah*) before *Mincha*, we roll back the *Sefer Torah* to *Vayechal* and return the *Paroches* to the *Aron Kodesh* etc.
2. We put on the *Tallis* and *Tefillin*.
3. We say the three paragraphs of *Shema*;
4. *Shir Shel Yom*; *Kadish Yosom*.
5. *Ein keloikeinu*. *Kadish Derabonon*.
6. *Chitas*.
7. *Korbonos* and *Ashrei* for *Mincha*.
8. *Krias Hatorah* (*Vayechal*) and the third *Aliya* is *Maftir*. After the *Haftoro* is recited the *Chazan* says *Chatzi Kadish* as the *Sefer Torah* is returned to the *Aron Kodesh*.
9. In the *Amidah* we add ***Nacheim*** and ***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 *Vesechezenu*. If he forgot there, he can say it before *V'al Kulam*. If he forgot and finished the *Amidah*, he doesn't have to repeat the *Amidah* again.
If one forgot to say *Aneinu*: he should say it before the second '*Yihiyu Leretzon*' but should not say the *Beracha* at the end. If he forgot and finished the *Amidah*, he doesn't have to repeat the *Amidah* again.
10. In *Chazaras Hashatz*, *Birchas Kohanim* is recited.
11. *Aleinu* and *Kaddish*. If there is a mourner he recites the *Mishnayos* like all year round.
12. *Rabbeinu Tam's Tefillin* are donned as usual. After “*Vehoyo ki Yeviacho*” we say the “*Shesh Zechiros*”.
Tzedoko: In 5751 the Rebbe distributed dollars after *Mincha*.

Maariv:

- * In 5751 the Rebbe said a *Sicha* and distributed dollars for *Tzedoko* 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. *Havdolo* without *Besomim* nor a candle. *Veyiten Lecha* is not recited
5. *Kiddush Levana*.

*[Women may drink before *Havdolo* - not like on Motzoei Shabbos that we do not drink before *Havdolo*].

* At night, we do not eat meat or drink wine, but it is permitted to cut hair and do laundry, take showers, listen to music etc.

* **Daily Rambam:** We learn the daily *Rambam*.

Siyumim:

* We continue to partake in *Siyumim* until the 15th of *Menachem Av*.

Thursday, 14 *Menachem Av*

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

Friday 15 *Menachem Av* “*Tu B’Av*”

* We do not recite *Tachanun*.

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

20 *Menachem Av* – 74th *Yohrzeit* of The *Rebbe’s* Father ר' לוי יצחק

הרה"ג והרה"ח המקובל וכו' ר' לוי יצחק

Link to several *shiurim* and interesting stories 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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May these days quickly turn into days of joy with the revelation of *Moshiach Tzidkeinu* immediately!

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