



בס"ד Laws & Customs: Tishah B'Av

For the year 5781 By Rabbi Leshes - Melbourne Australia

According to Minhag Chabad
with minor comments by Rabbi Levi Y. Garelik

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SHABBOS CHAZON

On Friday, one may bathe as usual in honour of *Shabbos*, go to Mikvah, cut one's nails, and use fresh *Shabbos* clothing and tablecloths (that were laundered before the Nine Days). [However, the linens shouldn't be changed.]

If necessary, one may taste the *Fleishig* food when preparing it for *Shabbos*, provided that it is expelled without swallowing. Apart from that, one may not partake of any *Fleishig Shabbos* foods on Friday, even if one is normally accustomed to doing so.

If there won't be enough time after *Shabbos*, one should bring *Tishah B'Av* shoes and *Kinos* to *Shule* before *Shabbos*.

Shabbos clothing is worn as usual, and care is taken not to display any signs of mourning. In fact, one should be even more joyous than usual.

One may – and should – eat meat and drink wine on *Shabbos Chazon*.

One may not stroll for pleasure the entire *Shabbos*.

It is a Mitzvah to publicize in the name of R' Levi Yitzchok of Berditchev that this *Shabbos* is called "*Chazon*" (vision) because the *Neshomo* is shown a vision of the *Beis Hamikdash*. The purpose of this vision is to arouse a yearning to actually see the *Beis Hamikdash*, and to do all that is necessary to attain this goal. (See the *Moshol* on the last page of this document).

A *Siyum* is made as per the rest of the Nine Days. If after midday, it should be performed on a topic which may be learned on *Tishah B'Av* (such as the conclusion of *Moied Kotton*).

Sheni Of Krias Hatorah: In *Krias Hatorah*, the first *Aliyah* ends at the end of *Possuk* 11, and the second *Aliyah* begins with the word *Eicha*.

A *Bris* (including the *Seudah*) should be conducted before *Mincha*.

SHABBOS AFTER MIDDAY

Chitas, *Rambam* and *Shnayim Mikrah* should be completed before midday. It is suggested that they are done before *Shacharis*. [If one is running late, these may be finished any time before sunset.] Starting from midday (see local calendar), one learns only those parts of *Torah* which may be learned on *Tishah B'Av* (see section "Learning on *Tishah B'Av*"). Of course, one may learn the *Sichos* and *Maamarim* of those years when the 8th or 9th of Av coincided with *Shabbos* (i.e. 5725, 5731, 5734, 5741, 5748, 5751).

A public *Kiddush* or *Farbrenge*n may be conducted as usual. However, words of *Torah* should focus on those topics that one may learn and discuss on *Tishah B'Av*.

Mincha is *davened* early enough to leave sufficient time for the *Seudah Hamafsekes*. *Mincha Gedolah* is at (See local calendar).

Tzidkosecha is not recited.

A *Chiyuv* recites the usual *Mishnayot* prior to the last *Kaddish*.

In practice, the third chapter of *Pirkei Avos* is not recited after *Mincha*.

SEUDAH HAMAFASEKES

After *Mincha*, the *Seudah Hamafsekes* is eaten. There are no restrictions as to what may be eaten. In fact, one is not permitted to minimize the meal, as this would amount to exhibiting sorrow on *Shabbos*. For the same reason, eggs and ashes are not eaten.

One may eat this meal together with his entire family as usual, even if this means that three adult men will make a *Mezuman*. However, one should not invite company over, unless they normally come over at this time every *Shabbos*, or they have nowhere else to eat.

During the *Seudah*, one sits on a chair of regular height and wears leather shoes.

One should eat and drink sufficiently well in preparation for the fast. Nevertheless, one should not state so explicitly, as this would make it clear that one is preparing on *Shabbos* for the weekday.

Shir Hamaalos is recited before *Bentching*, and a *Mezuman* is made if three adult men ate the *Seudah Hamafsekes* together.

One may eat and drink after bentching, until sunset (see local calendar). As it is *Shabbos*, there is no need to stipulate one's intention to do so before *bentching*.

One must stop eating and drinking before sunset. Similarly, all the other restrictions of *Tishah B'Av* are applicable from sunset – the exceptions being that one must still wear leather shoes and sit on a chair of regular height until the conclusion of *Shabbos*.

One may not prepare *Tishah B'Av* shoes and *Kinos* whilst it is still *Shabbos* – even if there is an *Eruv*.

TISHAH B'AV EVENING

Shabbos concludes at (see local calendar). One should not make any *Tishah B'Av*

preparations before reciting **Boruch Hamavdil Bein Koidesh Lechol**.

The prevalent practice is to delay *Maariv* so that everyone has enough time to make their way from home to *Shule* after *Shabbos* has ended. Accordingly, when *Shabbos* ends, one first recites **Boruch Hamavdil Bein Koidesh Lechol**. Then, one replaces his leather footwear with non-leather footwear before going to *Shul*.

[One who came to *Shul* whilst it was still *Shabbos* does not exchange his footwear as soon as *Shabbos* ends. Rather, he does so right after *Borchu* at the beginning of *Maariv*, or before *Borchu* if he is *Chazzan*.]

One should try not to touch his footwear with his hands when exchanging them. If he does so, he should wash his hands up to the knuckles in order that he may *daven*.

One still wears his *Shabbos* clothing on *Motzei Shabbos*.

The *Paroches* [and the cover of the *shtender* and the *Bima*] are removed from the *Aron HaKodesh* (or moved to the side) before *Maariv*, but only after *Shabbos* ends.

The lights in *Shul* are dimmed to a bare minimum.

Atah Chonantanu is recited during *Shmoneh Esrei*.

After *Shmoneh Esrei*, the *Chazzan* recites *Kaddish Tiskabel*.

Havdallah is not recited until Sunday evening, after the fast. However, a *Havdallah* candle is held aloft in *Shule* between *Kaddish* and the reading of *Eicha*, so that everyone can recite the *Brocho* of *Borei M'orei Ho'eish*. [One must come close enough to actually benefit from the light before a *Brocho* can be made.] If one did not do this in *Shul* before *Eicha*, he should do it at any point during the evening, before dawn. One may also recite this *Brocho* before *davening Maariv* if he wishes.

The prevalent custom is that children under *Bar/Bas Mitzvah* do not make *Havdallah* before eating, and they instead hear it from the adults at the conclusion of the fast.

A man or woman who is exempt from fasting must recite *Havdallah* before eating, but without *Besomim*. The wine should be given to a child who understands the concept of *Brochos* (the younger, the better). When there is no child present, the person making *Havdallah* may drink it.

Eicha is recited along with the *Chazzan*. One should not recite it standing, but rather

should sit on a low chair. The *Chazzan* recites it unhurriedly, pausing between each *Posuk*, and raising his voice slightly at the beginning of each *Perek*.

The last *Possuk* (i.e. the second “*Hashivenu*”) is recited aloud with the *Chazzan*, followed by a few short *Kinos*.

One who *davens* without a *Minyan* still recites *Eicha* and *Kinos*.

Vih Noam is omitted, but *V'atah Kaddosh* is recited. This is followed by the full *Kaddish* – excluding the line beginning *Tiskabel* – and *Aleinu*.

A *Chiyuv* recites the third *Perek* of *Mishnayos Moied Kotton* prior to the last *Kaddish*. (see last page of this document).

One does not exchange the usual greeting of *Gutte Voch*.

V'Yiten Lecha is not recited.

Unless inconvenient, it is best not to wash leftover dishes and utensils from *Shabbos* until after Sunday midday.

It is not our custom to sleep on the floor or to place a stone under the pillow.

See the story of the *Heilike Rusziner* on the last page of this document.

LEARNING ON TISHAH B'AV

Five tragedies occurred on this day:

- The decree for the sin of the *Meraglim*
- The 1st *Beis Hamikdash* was destroyed
- The 2nd *Beis Hamikdash* was destroyed
- The fall of *Beitar*
- The site of the *Beis Hamikdash* and the surrounding area was ploughed

On *Tishah B'Av*, one may learn only those parts of *Torah* which discuss the laws of mourning, the destruction of the *Beis Hamikdash*, or the tragedies which befell the Jewish people throughout history. One should learn these in a cursory manner, and not delve into it (*Drush v'Pilpul*). Similarly, one should not consult a *Rav* regarding *Halachic* matters irrelevant to *Tishah B'Av*.

The Rebbe Rashab would learn the *Sugya* of the *Churban* in *Masechta Gittin* (55b-58a), as well as *Midrash Eicha Rabba*. [Some other appropriate things to learn: The books of *Eicha* and *Iyov*, the dire prophecies of *Yirmiyahu*, the third *Perek* of *Moied Kotton*, the end of *Masechta Taanis* in *Yerushalmi*, the *Tzemach Tzedek's Reshimos* on *Eicha*, and a review of the *Halachos* of the day.]

As during the rest of the Nine Days, one should endeavour to hear a *Siyum*. This should be done on a topic which may be learned on *Tishah B'Av* (such as the conclusion of *Moied Kotton*.)

Needless to say, the obligation to learn *Torah* at every opportunity applies fully on *Tishah B'Av*. [Many *Achronim* bemoaned the lax attitude some people sadly adopted towards learning on *Tishah B'Av*.]

One should give increased *Tzedakah*, especially before *Mincha*. It is proper to give the value of the forgone meals – especially if one is exempt from fasting.

LAWS OF TISHAH B'AV

On *Tishah B'Av*, it is prohibited to:

- Wear festive clothing or festive jewellery. (However, one wears *Shabbos* clothing on the night of *Tishah B'Av*, as it is *Motzei Shabbos*.)
- Wear footwear containing any leather. One may wear non-leather footwear, including crocs. [If absolutely necessary for work purposes, a *Rav* should be consulted.]
- Go to *Mikvah*, bathe or wash any part of the body – even in cold water. Similarly, one may not wipe himself with a cloth sufficiently damp to moisten what it touches. [One may rinse if necessary for medical or therapeutic purposes, or for pain-relief. One may also rinse any soiled areas, but only as necessary. Similarly, one may wash his hands up to the knuckles after exiting the restroom or touching an area of the body that is normally covered. One may also rinse one's hands as usual before and during food preparation. All the above may be done with soap when applicable. One may also wash dishes, but it is best to do so whilst wearing gloves.]
- Apply makeup, ointment, lotions, perfumes or creams – unless necessary for medical or therapeutic purposes, or for pain-relief.
- Brush one's teeth or rinse one's mouth.
- Sit on a normal-height chair until *Tishah B'Av* midday (see local calendar) – unless one is frail or infirm, pregnant, while nursing, or when sitting in a vehicle.
- Intimacy – *Harchakos* must be kept even during the day.
- Greet another. If one was greeted, he may return the greeting in a subdued manner, or explain that it is *Tishah B'Av*.
- Give gifts (unless it is *Tzedakah*).
- Study, go to work, engage in business activity, or perform a job or task that requires concentration, as these will distract him from mourning. [Technically, these are permitted after midday, but it is best to refrain even then.] Nevertheless, one may do these in order to prevent a financial loss or to retain his job. Even then, one should defer any publicly performed work until after midday, if this is possible.
- Instruct a non-Jew to work publicly on his behalf (such as construction). However, one may instruct a non-Jew to do any other work, even if it will be performed in one's own home.

One should not idle away one's time, go on trips, read novels or articles, or partake in any other leisurely pastimes or activities.

One should not smoke at all. At the very least, one should do so in private only, and keep it to a minimum. [Of course, smoking is discouraged in general.]

One should be especially careful not to become angered.

WHO MUST FAST?

The ill/elderly, a woman who gave birth within the past month, or a pregnant or nursing woman who feels (or anticipates) excessive difficulty, should consult a *Rav*.

A *Rav* should be consulted regarding medicines.

If one inadvertently ate during the fast, one must immediately resume fasting.

One may not taste food to determine whether it requires salt/spices, even for a *Seudas Mitzvah*.

Anyone below *Bar/Bas Mitzvah* need not fast. From the age of nine upwards, the custom is to train children to fast at night, and for several hours during the day, as per the child's abilities.

As explained earlier, an individual exempt from fasting makes *Havdallah* (without *Besomim*) before eating, regardless of whether he breaks his fast at night or during the day. [A *Havdallah* candle is used only at night.] He should eat in private only, and avoid delicacies or excessive intake. Similarly, children old enough to understand the concept of a fast day should avoid delicacies. [Bread is best avoided, so as to sidestep a number of disputes regarding how to wash and *Bentch*.]

TISHAH B'AV MORNING

Neggel Vasser is washed only up to the knuckles. [Tip: Prepare the *Neggel Vasser* in a slightly different way as a reminder not to wash one's hands as usual.]

One wipes his eyes with the towel moistened by the hands. Someone who washes the flakes out of his eyes every morning may do so on *Tishah B'Av* as well.

After getting dressed, *Neggel Vasser* is performed again – with a *Brocho* – **only up to the knuckles**.

The *Brocho* of *Sheoso Li Kol Tzorki* is omitted until the following morning.

Tallis and *Tefillin* are not worn until after midday. Similarly, a *Brocho* is not recited on the *Tallis Kotton*, nor are they held and kissed during *Boruch Sheomar* and *Shma*.

The *Chazzan* lights candles as usual; five for a *Chiyuv*, and two for a non-*Chiyuv*.

During *Shacharis*, only the *Chazzan* recites *Aneinu*. A non-fasting individual shouldn't serve as *Chazan*. [See [17 Tammuz Halacha Sheet](#) regarding a *Chazzan* who forgot to recite *Aneinu*, or who is not fasting.]

The *Chazzan* doesn't recite *Birchas Kohanim*.

Tachnun, *Selichos* and *Avinu Malkeinu* are not recited.

Krias Hatorah: (The *Mapo* (cover) is restored on the *Bima*). One who is not fasting (or who anticipates that he won't be able to finish the fast) must still hear *Krias Hatorah*, but is not called up for an *Aliya*. [If he is the only *Kohen* or *Levi*, he should absent himself.] If he is called up, he may accept the *Aliya*. He should not serve as the *Chazzan* or the *Ba'al Koreh* either, unless there is no one else to do so.

Kaddish is recited between the last *Aliyah* and *Haftorah*. During *Gelilah* and *Haftorah*, the *Magbaha* holds the *Sefer Torah* while sitting on a regular-height chair. The *Sefer Torah* is returned to the *Aron HaKodesh* immediately after *Haftorah*.

Afterwards, *Kinos* is recited. One should not recite it standing, but should rather sit on a low chair.

One should refrain from casual conversation or other unnecessary interruptions during the recital of *Kinos*.

After *Kinos*, the following are recited: *Ashrei*, *Uva L'tziyon* (with the omission of the *Possuk* that begins *Va'ani Zos Brisi* until *Veato Kodoish*) and *Aleinu*. Everything else (including *Tehillim*) is postponed until *Mincha* time.

After *Uva L'tziyon*, the *Chazzan* omits the line beginning *Tiskabel* from *Kaddish*.

A *Chiyuv* recites the third *Perek* of *Mishnayos Moied Kotton* prior to the last *Kaddish*. (see the end of this document).

One should recite the book of *Eicha* after *Kinos* (and the conclusion of *davening*).

Where possible, one should time his morning with the aim of concluding *Kinos* (and *Eicha*) shortly before midday, as opposed to long beforehand.

A *Bris* should be postponed until after *Kinos*. The baby's parents and *Baalei Habris* may wear *Shabbos* clothing for the duration of the *Bris*, but not leather shoes. The *Sandek* sits on a regular-height chair whilst the *Bris* is performed. The *Brocho* is recited on wine, but is drunk by a child who understands the concept of *Brochos* (the younger, the better). The *Seudah* takes place at night, after the fast.

It is not our custom to specifically visit a cemetery on *Tishah B'Av*.

TISHAH B'AV AFTERNOON

In the afternoon, the intensity of mourning lessens and some restrictions are relaxed.

It is customary to wait until midday before preparing for the post-fast meal. However, one may begin preparations for a *Seudas Mitzvah* before midday.

After midday, it is permitted to sit on chairs of regular height, unless one will still be finishing *Kinos*.

Chitas is learned after midday, but *Rambam* is postponed until evening.

MINCHA

The *Paroches* is restored to its usual place on the *Aron HaKodesh* (and the *Mapo* on the *Omud*) after midday, before *Mincha*.

Mincha is longer than usual; care should be taken to conclude before sunset (see local calendar).

Before *Mincha*, one puts on *Tallis* and *Tefillin* and recites the entire *Shma* until *Emes*). This is followed by the selections omitted from the conclusion of *Shacharis*. [I.e. *Shir Shel Yom*, *Ein Kelokeinu*, *Tehillim*.] These should be recited with a *Minyan*, and *Kaddish* is said at the appropriate places.

Mincha Gedolah is at (see local calendar).

The passage of *Vayechal* is read, provided that at least three congregants are fasting.

One who is not fasting (or who anticipates that he won't be able to finish the fast) must still hear *Krias Hatorah* of *Vayechal*, but is not called up for an *Aliya*. [If he is the only *Kohen* or *Levi*, he should absent himself.] If he is called up, and refusing the *Aliya* will cause him embarrassment and minimize the honour of the *Torah*, he may accept the *Aliya*. He should not serve as the *Chazzan* or the *Ba'al Koreh*, unless there is no one else to do so.

When the congregation recites the verses aloud, the *Ba'al Koreh* waits for silence before resuming. The one receiving the *Aliya* begins reciting these verses with the congregation but concludes with the *Ba'al Koreh*.

After *Haftorah*, the *Chazzan* begins *Kaddish* when the *Torah* is returned to the *Aron HaKodesh*, similar to *Mincha* on *Shabbos*.

Nachem and Anenu: If an individual forgot to recite *Nacheim* in the correct place, he may recite it in *Sh'ma Koleinu* after *Aneinu*; in *Retzei* before *V'sechezena*; or in *Modim* before *V'al Kulam*. [In any of these cases, he recites the conclusion of the *Brocho* as usual, and does not add the words *Menachem Tziyon Uvoneh Yerushalayim*.] If one didn't remember until he concluded *Shmoneh Esrei*, he does not repeat it.

If an individual forgot to recite *Aneinu* in *Sh'ma Koleinu*, he may recite it in the passage of *Elokai N'tzor*, before the second *Yih'yu L'ratzon*. If one didn't remember even then, he does not repeat *Shmoneh Esrei*.

An individual who is not fasting omits *Aneinu* but still recites *Nacheim*.

The *Chazzan* recites *Aneinu* between *Goel Yisroel* and *R'faeinu*, *Nacheim* in *Boinei Yerushalayim*, and also recites *Birchas*

Kohanim toward the end of *Shmoneh Esrei*. [See [17 Tammuz Halacha Sheet](#) regarding a *Chazzan* who forgot to recite *Aneinu*, or who is not fasting.]

Tachnun and *Avinu Malkeinu* are not said.

A *Chiyuv* recites the usual *Mishnayos* prior to the last *Kaddish*.

Rabbeinu Tam Tefillin* are put on after *Mincha, and one recites the usual selections.

One should ensure that he puts on *Tefillin* before sunset (see local calendar). If one *davens* with a *Minyan* which will conclude only after sunset, he should change into *Rabbeinu Tam Tefillin* before *Mincha*.

CONCLUSION OF FAST

The fast concludes at (see local calendar).

One washes *Netilas Yadayim* (covering the entire hand with water) without a *Brocho*, and rinses one's mouth as soon as possible after *Maariv*, and certainly before *Kiddush Levanah* or (*Havdallah* and) breaking the fast.

Havdallah is recited without *Besomim* and *Havdallah* candle. The one who recites *Havdallah* drinks the wine. [If one forgot to recite *Havdallah*, he should do so as soon as he remembers – up until sunset on Tuesday afternoon. Even though he ate prior to *Havdallah*, there is no need to repeat *Shmoneh Esrei* again with *Atah Chonantanu*.]

A man who heard *Havdallah* should not recite it again for a woman. Therefore, one should not be *yoitze* with the *Havdallah* at *Shul* when there are women at home waiting to hear *Havdallah*.

A woman may make *Havdallah* herself.

If the moon is visible, *Kiddush Levanah* is recited. Ideally, one should first change into leather shoes, rinse one's face to freshen up, and taste something (after *Havdallah*), unless this will negate his participation in a *Minyan*.

The *Beis Hamikdash* was set ablaze on the afternoon of the 9th of Av, and burned through the 10th. Therefore, all restrictions of the [Nine Days](#) (including – but not limited to – **consuming meat or wine, having a haircut, bathing, wearing freshly laundered clothing, or doing the laundry**) extend until midday (see local calendar) of the 10th of Av.

15TH AV / SHABBOS NACHAMU

One should continue to participate in a *Siyum* and learn *Hilchos Beis Habechira* every day until (and including) the 15th of Av (*Shabbos Nachamu*). The 15th of Av is also an appropriate time for a joyous *Farbrengen* and *Hachlatos* to increase *Torah* study.

The congregation stands during the *Aseres Hadibros*, facing the *Sefer Torah*.

Av Harachamim and *Tzidkosecha* are not recited on *Shabbos Nachamu*, in honour of the 15th of Av.

The third chapter of *Pirkei Avos* is recited after *Mincha*.

מסכת מועד קטן פרק ג

ה. הקובר את מתו שלשה ימים קדם לרגל, בטלה הימנו גזרת שבעה שמונה, בטלה הימנו גזרת שלשים. מפני שאמרו: השבת עולה, ואינה מפסקת; רגלים מפסיקין, ואינן עולין:
ו. רבי אליעזר אומר: משחרב בית המקדש, עצרת כשבת. רבן גמליאל אומר: ראש השנה ויום הכפורים, כרגלים. וחכמים אומרים, לא כדברי זה ולא כדברי זה: אלא עצרת, כרגלים; ראש השנה ויום הכפורים, כשבת:

ז. אין קורעין, ולא חולצין, ולא מברין, אלא קרוביו של מת. אין מברין אלא על מטה זקופה. ואין מולכין לבית האבל, לא בטבלא ולא באסקוטלא ולא בקנון, אלא בסלים. ואין אומרים ברכת אבלים במועד; אבל עומדין בשורה ומנחמין, ופותרין את הרבים:

ח. אין מניחין את המטה ברחוב, שלא להרגיל את ההספד; ולא של נשים לעולם, מפני הכבוד. נשים במועד מענות, אבל לא מטפחות. רבי ישמעאל אומר: הסמוכות למטה, מטפחות:

ט. בראשי חדשים, בחנכה ובפורים, מענות ומטפחות; בזה ובזה (אבל) לא מקוננות. נקבר המת, לא מענות ולא מטפחות. איזהו ענוי? שכלן עונות כאחת; קינה, שאחת מדברת וכלן עונות אחריה, שנאמר (רמיה ט) ולמדנה בנותיכם נהי, ואשה רעותה קינה. "אבל לעתיד לבוא הוא אומר (ישעיה כה) בלע המות לנצח, ומחה יי אלהים דמעה מעל כל פנים" וגו':

ואין אומרים משנת ר' חנניא בן עקשי' אומר וכו'.

קדיש דרבנן

FROM THE SECRETARIAT OF THE LUBAVITCHER REBBE

RABBI MENACHEM M. SCHNEERSON

In response to numerous inquiries about the special ^{suggestions} instructions ^{contained in} announced by the Rebbe in his public address on the Sabbath preceding the month of Av, concerning the 'Nine Days' (which commemorate the destruction of the Holy Temple in Jerusalem of old), we publish the following excerpt from his talk:

Referring to the verse 'Zion shall be redeemed with justice and its captives with ^{Tzedaka} righteousness' (Isaiah 1:27), which concludes the last Haftarah of the 'Three Weeks,' the Alter Rebbe (Rabbi Schneur Zalman of Liadi, author of the 'Tanya and 'Shulchan Aruch') explains that 'Justice' ^{here} which refers to Torah, and ^{which} 'Righteousness' - literally Tzedaka - charity, will hasten the Redemption of the Jewish people.

It is, therefore, proper that during these days, beginning with the first day of Av, the week of Tisha B'Av and particularly the day of Tisha B'Av (this year on Sunday, ~~July~~ August 2), an increase should be made in the amount of time devoted to Torah study and in contributions to charity, ^{added} with an ~~extra~~ dimension of generosity in both.

This applies to every Jew, men and women, young and old.

The Rebbe concluded with the following blessing:

May the ^{increase?} supplement in Torah study and charity hasten the fulfillment of the promise 'Zion shall be redeemed with justice and its captives with ^{Tzedaka} righteousness.' This year is particularly auspicious in that the Fast of Tisha B'Av is deferred from Saturday to Sunday, allowing for its/complete deferment and the fulfillment of the prophet's promise that in the immediate ^{ultimate} future.

future these days will be transformed ~~xxx~~ into joy and happiness, with the coming of our righteous Messiah.

Secretariat of Rabbi Menachem M. Schneerson

770 Eastern Parkway Brooklyn, New York 11213

FROM THE SECRETARIAT OF THE LUBAVITCHER REBBE RABBI MENACHEM M. SCHNEERSON

In response to numerous inquiries about the special recommendations contained in the Rebbe's public address on the Sabbath preceding the month of Av concerning the 'Nine Days' (which commemorate the destruction of the Holy Temple in Jerusalem of old), we publish the following excerpt from his talk:

Referring to the verse 'Zion shall be redeemed with justice and its captives with Tzedaka' (Isaiah 1:27), which concludes the last Haftorah of the 'Three Weeks,' the Alter Rebbe (Rabbi Schneur Zalman of Liadi, author of the 'Tanya' and the 'Shulchan Aruch') explains that 'justice' in this instance refers to Torah. It follows, therefrom, that Torah and 'Tzedaka'—charity, will hasten the Redemption of the Jewish people.

It is, therefore, proper that during these days, beginning with the first day of Av, the week of Tisha B'Av and particularly the day of the Fast of Tisha B'Av (this year on Sunday, August 1), *everyone should increase their amount of time devoted to Torah study and their contributions to charity—with an added dimension of generosity in both.* This applies to every Jew, men and women, young and old.

The Rebbe concluded with the blessing:

May the increase in Torah study and charity hasten the fulfillment of the promise 'Zion shall be redeemed with justice and its captives with Tzedaka.'

This year is particularly auspicious in that the East of Tisha B'Av is deferred from Saturday to Sunday, giving way for its ultimate complete deferment, and the fulfillment in the immediate future of the prophet's promise that these days will be transformed into joy and happiness, with the coming of our righteous Moshiach.

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עמ"ש"כ ש"במענה לשאלות רבות
ע"ד ה'הוראות שהכריז' כ"ק אדמו"ר
בהתועדות' תיקן כ"ק: suggestions
[= הצעות הכללות] contained in
ב(התועדות).

עמ"ש"כ בתרגום "בצדקה"
righteousness, תיקן כ"ק: צדקה.

עמ"ש"כ שכ"ק אדמו"ר הזקן
פירש ש"במשפט" הכוונה לתורה,
תיקן כ"ק [שהכוונה] כאן [היא
לתורה].

על מש"כ "ביום תשעה באב",
הוסיף כ"ק: יום תענית חב"א.

על מש"כ "supplement"
["תוספת" בלימוד התורה] תיקן כ"ק:
increase? [תוספה]?

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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)

Tisha Beav

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!'

יהפכו ימים אלו לששון ולשמחה ולמועדים טובים