

# תשורה

משמחת הנישואין של  
חיים מאיר ובתי' עטל שיחיו  
בוקיעט  
ט"ו סיון תשפ"ה

## פתח דבר

לזכרון טוב, ליום כלולת צאצאינו החתן הרה"ת חיים מאיר והכלה מרת בתי' עטל שיחיו בוקיעט,

וכמנהג אנ"ש בזמן האחרון - על יסוד הנהגת כ"ק אדמו"ר מהוריי"צ נ"ע בעת חתונת כ"ק אדמו"ר נשיא דורנו והרבנית בי"ד כסלו תרפ"ט - הננו בזה לכבד את כל הנוטלים חלק בשמחתנו, תשורה המובאת בזה.

תשורה זו כוללת:

**(א)** קטעים משיחות קודש ע"ד תוכנו של יום ט"ו סיון - ה"זריעה" ו"אתחלתא" דהגאולה - י"ב תמוז.

**(ב)** מכתב ומענה לסבא רבא של החתן הרב חיים מאיר בוקיעט ע"ה.

**(ג)** מענות קודש לאנשים שונים, שנעתקו ונרשמו ע"י הרב אברהם שיח' סטאן, זקן הכלה, בימי בחרותו בהיותו תלמיד ב770.

מענות קודש אלו מתפרסמים כאן לראשונה.

**(ד)** מכתב באנגלית, שנשלח בשעתו אל קרוב משפחה של ידיד משפחת הכלה, ומתפרסם כאן לראשונה.

**(ה)** הגהות הרבי, על מאמרים (באנגלית) שכתב זקן הכלה הרב אברהם שיח' סטאן, עבור עיתון "די אידישע היים", וזכה אשר הוגהו מאמרים אלו ע"י הרבי, ובאים כאן עם צילומי ההגהות בכת"ק, בפרסום ראשון.

הא-ל הטוב, הוא יתברך, יברך את הממשתתפים בשמחתינו, ואנשי ביתם יחיו, בתוך כלל אחב"י יחיו, בברכות מאליפות מנפש עד בשר,

ואנו תפלה אשר משמחת נישואין זו, נזכה תיכף ומיד ממש לשמחת הגאולה, שלמות הנישואין דהקב"ה וישראל, ובמהרה בימינו ממש יישמע בערי יהודה ובחוצות ירושלים קול ששון וקול שמחה קול ששון וקול כלה, בגאולה האמיתית והשלמה, ונזכה זעהן זיך מיט'ן רבי'ן דא למטה מעשרה טפחים והוא יגאלנו.

משפחת ריבקיין

משפחת בוקיעט

יום רביעי ט"ו סיון, ה'תשפ"ה

# שיחות קודש ע"ד תוכנו של ט"ו סיון

## משיחת ליל ט"ו סיון תשמ"ח

"... בלילה זה, אור לחמשה עשר בסיון, בשנת תרפ"ז, שסימנה "פרזת" - ה' התחלת המאסר הידוע דכ"ק מו"ח אדמו"ר נשיא דורנו.

בשעת מעשה ראו אמנם רק את הצד השלילי, ענין בלתי רצוי (בלשון המעטה), עד כדי כך, שבא לידי ביטוי בעניני תפלות ובקשות וכו', כידוע ומפורסם;

אבל, בסופו של דבר נוכחו לדעת שמאורע זה הביא לישועה גדולה - שע"ז נתאפשרה יציאתו של נשיא דורנו ממדינה ההיא, הוא ובני ביתו, וכל הספרים והכתבים שלו וכל רכושו (שמצד סדרי המדינה וחוקי המלכות לא היתה אפשרות לכך לולי המאורע דהמאסר כו'), ולבוא למקום וסדר חיים שיוכל לעסוק בכל עניניו - החל מעניניו העיקרי, הפצת המעיינות חוצה בתוככי הפצת היהדות בכללותה כלי כל הגבלות, הלך ומוסיף ואור, ועד כפי שרואים גם כיום כו'.

והתחלת הישועה - בג' תמוז, שאז היתה גאולה חלקית, עד לימי הגאולה י"ב-י"ג תמוז, שנעשו יו"ט לבנ"י בכל העולם כולו, והולך ומתפשט כו', בהתאם לציווי והוראת בעל המאסר והגאולה שהפצת היהדות והמעיינות יהיו באופן שסוכ"ס יחדרו אצל כל בני"ממש.

ומזה מובן גם בנוגע לימינו אלה - "הימים האלה נזכרים ונעשים"

...

ובאותיות פשוטות בנוגע למעשה בפועל :

ט"ו סיון, התחלת המאסר והגאולה, מהוה הוראה ונתינת כח לכאו"א למלא הבקשה נפשית של בעל המאסר והגאולה שכאו"א יעסוק בהפצת המעיינות חוצה, כאמור, הן בנוגע לעצמו, והן בנוגע לפעולה על הזולת.

וענין זה שייך לכאו"א מישראל, האנשים והנשים, כמדובר כמ"פ שהעניינים דאמונת ה', אהבת ה' ויראתו, וכיו"ב (שנתבארו בתורת החסידות) שייכים לאנשים ונשים בשוה, וכן בנוגע לטף, בתור חינוך, אבל, בכל התוקף והשלימות, גם בנוגע להפצת המעיינות חוצה . .

(הנחה בלתי מוגה - תורת מנחם התנועדיות עמוד 478 ואילך)

## משיחת ט"ו סיון תשמ"ט

" . והוראה מיוחדת מענין שניתוסף בט"ו סיון בדורנו זה – יום התחלת המאסר והגאולה דכ"ק מו"ח אדמו"ר נשיא דורנו בשנת פרז"ת, שע"ז ניתוסף ביתר שאת וביתר עוז בכללות העבודה דהפצת התורה והיהדות, כולל ובמיוחד הפצת המעיינות חוצה, גם בחצי כדור התחתון – שביום זה מודגש הציווי וההוראה, ביחד עם נתינת כח לכאו"א מישראל, להוסיף ביתר שאת וביתר עוז בכל עניני העבודה דהפצת התורה והיהדות והפצת המעיינות חוצה . . "

(ספר השיחות תשמ"ט חלק ב' עמוד 519 ואילך)

# מכתב לסבא רבא של החתן

## הרב חיים מאיר בוקיעט ע"ה

המכתב נדפס (בחלקו) באג"ק כ"ק אדמו"ר שליט"א ח"ב עמוד צ"ח - אגרת ריב. נראה שהמכתב נכתב על בלאנק של הוצאת ספרים קה"ת.

ב"ה. י"ב אדר תש"ו.

להרה"ג והרה"ח הו"ח אי"א הולכי גולה אחר גולה (לקחה בכפליים) יזכו לגאולה אחר גאולה (נחמה בכפליים) התמימים וכל הגלויים אליהם ש"י, שבגהי.

שלום וברכה:

פעונג קבלתי מכתבם מתחלת חדש שבט ות"ל אשר החייבו וקיימנו כולנו בכת הנוראה אשר עברה על כביי.

(להעיר משיש בקונטרס שפת אמת סליחה שבסו"ס אמת ליעקב-סקורס ביאת משיח צ"ל הנסירה הכוללת ויא שנין, וזהו ענין חבלי משיח וכו').

ומאן דיהיב חיי כשה יתן לנו די כח ועוז ומזוני בגשמיים וברוחניים, לפען נוכל כלנו לסלא התפקיד הפוסל על כאו"א כפרס לפי מצבו ויכלתו, ובכלל, כי כל ישראל ערבים - ומעורבים - זב"ז. נודעתי מפעולותיהם במקומם עתה במשך כל הסנים שעברו, כי רבים מהם, ובפרט בהתחשב עם תנאי-המקום והזמן, וביש וקיו למח, שביכלתם להביא לידי פועל עתה, כאשר הוטב הסבב. וחזקה שליח-המצלה עושה שליחותו.

פעניני הדפוס וכו' כבר נשלחו להם כמה חבילות ובודאי יודיעו כח נתקבל ומה חסר עדין.

ובאשר ענין, הוא ענין הדפוס, הנה בטח נודע להם שאשר יסר כ"ק מו"ח אדמו"ר שליט"א זה מכבר את הוצאת הספרים "קה"ת" (קרני הור תורה) והעמיס עלי את ההנהלה כזה. וכאשר ספרתי ע"ד אפשריות ההדפסה במחנם ואופנה, ע"פ מכתבם להר"א ש"י פאריז, ציוני כ"ק מו"ח אד"ש להציע לכם כנ"ל:

(א) "קת" פותחת סניף במחנם. ואתם, ועד מכס או איש אחד כפי שתמצאו לנכון יותר, יהי' הבא כח אשר אתו נעמוד בקשר.

(ב) תומכי יתחילו בהדפסת הספרים האלו: (1) סידור תורה אור כמו שנדפס כאן אבל בהוספת הקדמת מהר"ל ביאנאוויטש, בהסמכת המחזור, ותיקון כפנים עד כמה שאפשר כל מ"ש בלוח התיקון. (2) שער הכולל עם דרה"ח, הגהות הציצ ואדני"ע (כמשיב בסי' תו"א הבי"ל דף קפ"ח; ורי"ל ואילן) שני הבי"ל 2000 עקז' ועל בניר דק. (3) תורת חיים לאדאמ"צ על כל ס' בראשית. (4) שער התשובה והתפלה כל הג' חלקים (אבל לא מדפוס זיטומיר כי משובש הוא). (5) שערי אורה. (6) עשרת ראש. (7) שער האמונה ושער היהוד. (8) אמרי בינה. (9) תורה אור לאדאמ"צ (מדפוס זיטומיר תרכ"ב). (10) לקויות עם לוח התקון שיש בהוצאת תרס"ד. כהני"ל צ"ל 250 - 200 עקז' מכאוי"א. כסודר יפה בניר יפה ופוטוגרפאי יפה (ודלא כמשיב ע"ע במחנם). - נוסח השערות של כהני"ל, כן בודאי יהיו איזה חוספות בסוף או בתחלת כל ספר מהני"ל, ובכלל יותר פרטים, נודיע לכם כאשר תודיעונו איזה סניף.

גולה גאולה ובי"פ כ"ז - ראה לקויות ד"ה והנה פנורת זהב וביאורו. ענינו ע"פ דא"ח ראה לקויות שוש אשש סס"ג, ד"ה בחמו רס"ט, עת"ר תע"ב ועוד.

ב

מהנ"ל ומאיזה דפוס יש אצלכם לעשות מהם פוטוגרפא יפה ומה צריך לשלוח מכאן. כן כסה עקז' יש לסכור במדינתכם והסחיר מכל הנ"ל וארפני התסלומין בערסיות. כן תודיעונו מהמחירים אם נרצה להדפיס גם השויע לאדה"ז ומאיזה דפוס יש אצלכם על אתר; ס' דרך פצותיך (בי"ח); ס' החקירה; פיה"ם לאדה"א"צ; תניא. - מה טוב לשלוח גם דוגמא מהנייר, ודוגמא מדפוס שיסדרו אצלכם ולא פוטוגרפא.

הנציח  
הא"ח

(ג) בענין שכרם ציוה כ"ק מו"ח אד"ש שתשלחו הצעה בזה. מוכן שזה אפשר אם בכסף או במספר מספרים הנופסים.

(ד) למען תהי' העבודה מסודרת, הנה הפצת הספרים ומכירתם תהי' ע"פ ההוראה ולהפוקמות שיו"עו מכאן (כמובן מלבד מדינתם שנחכה להצעות מכס).

ונחכה למענה מפורט עכהנ"ל בהקדם האפשרי.

ואסיים מענין הפתיחה בענין הנסירה שתכליתה (וכמו שהיא ע"פ פשוט ג"כ) שיהי' החזרת פכ"פ - שזהו בערב שבת - יחזיקו פנימיות התורה יסייע להמשיך מכה' פנימיות ועצמות אורא"ס ביה שיאיר בפנימיות נפשנו ישר יתון פנימו, וכפי המבואר בלקו"ת סו"ה כי תשמע בקול ועיג"כ בסיחת י"ש כסלו תרצ"ב.

בברכת לאלת' לתשובה לאלתר לגאולה,

הרב מנחם מניאורסאהן,  
יושב ראש ועד מפא"י.

י"ג

ב"ה, י"ב אדר"ר תש"ו

להרה"ג והרה"ח הו"ח אי"א הולכי גולה  
אחר גולה\* (לקתה בכפליים) יזכו לגאולה  
אחר גאולה (נחמה בכפליים\*\*) התמימים  
וכל הנלוים אליהם שי'  
שנגחי

שלום וברכה:

בעונג קבלתי מכתבם מתחלת חודש שבט ות"ל אשר החיינו  
וקיימנו כולנו בעת הנוראה אשר עברה על כב".

(להעיר ממ"ש בקונטרס שפת אמת סל"ה - שבסו"ס אמת ליעקב  
- שקודם ביאת משיח צ"ל הנסירה הכוללת ו"א שנין, וזהו ענין חבלי  
משיח וכו').

ומאן דיהיב חיי בטח יתן לנו די כח ועוז ומזוני בגשמיות  
וברוחניות, למען נוכל כלנו למלא התפקיד המוטל על כאו"א בפרט  
לפי מצבו ויכלתו, ובכלל, כי כל ישראל ערבים - ומעורבים - זב"ז.

נודעתי מפעולותיהם במקומם עתה במשך כל השנים שעברו, כי  
רבים המה, ובפרט בהתחשב עם תנאי המקום והזמן, וכ"ש וק"ו למה  
שביכלתם להביא לידי פועל עתה, כאשר הוטב המצב, וחזקה שליח -  
**מלמעלה** - עושה שליחותו.

מעניני הדפוס וכו' כבר נשלחו להם כמה חבילות ובודאי יודיעו מה  
נתקבל ומה חסר עדין. ובאותו ענין, הוא ענין הדפוס, הנה בטח נודע  
להם מאשר יסד כ"ק מו"ח אדמו"ר שליט"א זה מכבר את הוצאת  
הספרים "ק ה ת" (קרני הוד תורה) והעמים עלי את ההנהלה בזה.  
וכאשר ספרתי ע"ד אפשריות ההדפסה במחנם ואופנה, ע"פ מכתבם  
להר"א שי' פאריז, ציוני כ"ק מו"ח אד"ש להציע לכם כנ"ל:

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(\*) גולה גאולה וב"פ כ"ז - ראה לקו"ת ד"ה והנה מנורת זהב וביאורו.

(\*\*) ענינו ע"פ דא"ח ראה לקו"ת שוש אשיש סס"ג, ד"ה נחמו רס"ט, עת"ר  
תער"ב ועוד.

(א) "קת" פותחת סניף במחנם. ואתם, ועד מכם או איש אחד כפי שתמצאו לנכון יותר, יה' הבא כח אשר אתו נעמוד בקשור.

(ב) תומ" יתחילו בהדפסת הספרים 1-3 האלו: (1) סידור תורה אור כמו שנדפס כאן אבל בהוספת הקדמת מהרי"ל מיאנאוויטש, בהשמטת המחזור, ותיקון בפנים עד כמה שאפשר כל מ"ש בלוח התיקון. (2) שער הכולל עם דרה"ח, הגהות הצ"צ ואדנ"ע (כמש"ב בסי' תר"א הנ"ל דף קפ"ח; ור"ל ואילך). שני הנ"ל 2000 עקז' ועל נייר דק. (3) תורת חיים לאדהאמ"צ על כל ס' בראשית - **בקבלת אישור מכאן להדפיס:** (4) שער התשובה והתפלה כל הג' חלקים (אבל לא מדפוס זיטומיר כי משובש הוא). (5) שערי אורה. (6) עטרת ראש. (7) שער האמונה ושער היחוד. (8) אמרי בינה. (9) תורה אור לאדה"ז (מדפוס זיטומיר תרכ"ב). (10) לקו"ת עם לוח התקון שיש בהוצאת תרס"ד. כהנ"ל צ"ל 250 - 200 עקז' מכאו"א. מכורך יפה נייר יפה ופוטוגרפיא יפה (ודלא כמש"נ ע"ע במחנם) - נוסח השערים של כהנ"ל, כן בודאי יהיו איזה הוספות בסוף או בתחלת כל ספר מהנ"ל, ובכלל יותר פרטים, נודיע לכם כאשר תודיעונו איזה **ספרים** (6) עטרת ראש. (7) שער האמונה ושער היחוד. (8) אמרי בינה. (9) תורה אור לאדה"ז (מדפוס זיטומיר תרכ"ב). (10) לקו"ת עם לוח התקון שיש בהוצאת תרס"ד. כהנ"ל צ"ל 250 - 200 עקז' מכאו"א. מכורך יפה נייר יפה ופוטוגרפיא יפה (ודלא כמש"נ ע"ע במחנם) - נוסח השערים של כהנ"ל, כן בודאי יהיו איזה הוספות בסוף או בתחלת כל ספר מהנ"ל, ובכלל יותר פרטים, נודיע לכם כאשר תודיעונו איזה **ספרים** מהנ"ל ומאיזה דפוס יש אצלכם לעשות מהם פוטוגרפיא יפה ומה צריך לשלוח מכאן. כן כמה עקז' יש למכור במדינתכם והמחיר מכל הנ"ל **הוצאות המשלוח** ואופני התשלומין בפרטיות. כן תודיעונו מהמחירים אם נרצה להדפיס גם השו"ע לאדה"ז ומאיזה דפוס יש אצלכם על אתר; ס' דרך מצותיך (ב"ח); ס' החקירה; פיה"מ לאדהאמ"צ; תניא. מה טוב לשלוח גם דוגמא מהנייר, ודוגמא מדפוס שיסדרו אצלכם ולא פוטוגרפיא.

(ג) בענין שכרכם צויה כ"ק מו"ח אד"ש שתשלחו הצעה בזה. מובן שזה אפשר אם בכסף או במספר מספרים הנדפסים.

(ד) למען תהי' העבודה מסודרת, הנה הפצת הספרים ומכירתם תהי' ע"פ ההוראה ולהמקומות שיביעו מכאן (כמובן מלבד מדינתם שמחכה להצעות מכם).



ומחכה למענה מפורט עכהנ"ל בהקדם האפשרי.

ואסיים מענין הפתיחה בענין הנסירה שתכליתה (וכמו שהוא ע"פ פשוט ג"כ) שיהי' החזרת פב"פ - שזהו בערב שבת - ואח"כ יהי' זווג פב"פ - ביום השבת. כן יה"ר שגילוי אור הדא"ח פנימיות התורה יסייע להמשיך מבחי' פנימיות ועצמות אוא"ס ב"ה שיאיר בפנימיות נפשנו ישר יחזו פנימו, וכפי המבואר בלקו"ת סד"ה כי תשמע בקול ועייג"כ בשיחת י"ט כסלו תרצ"ב.

בברכת לאלתר לתשובה לאלתר לגאולה,

/חי"ק/

הרב מנחם שניאורסאהן,

יושב ראש ועד הפועל



[כ"ד מנ"א תשל"ח]

מענה על גליון מכתבו של הרב חיים מאיר בוקיעט (בקשר ליום הולדתו) בו רשם את עיקרי השיעור שהשמיע במעמד "ירחי כלה" במחנה גן ישראל, ע"ד דברי הרמב"ם (שנזכרו בהתועדות כ"ף מנ"א): ולמה אני אומר במקדש וירושלים קדושה ראשונה קדשה לעתיד לבוא, ובקדושת שאר א"י לענין שביעית ומעשרות וכיוצא בהן לא קדשה לעתיד לבוא - לפי שקדושת המקדש וירושלים מפני השכינה, ושכינה אינה בטלה .. אבל חיוב הארץ בשביעית ובמעשרות אינו אלא מפני שהוא כבוש רבים, וכיון שנלקחה הארץ מידיהם - בטל הכבוש ונפטרה מן התורה ממעשרות ומשביעית, שהרי אינה מן ארץ ישראל; וכיון שעלה עזרא וקדשה, לא קדשה בכיבוש אלא בחזקה שהחזיקו בה, ולפיכך כל מקום שהחזיקו בה עולי בבל ונתקדש בקדושת עזרא השני - הוא מקודש היום, ואע"פ שנלקח הארץ ממנו, וחייב בשביעית ובמעשרות על הדרך שביארנו בהלכות תרומה" (הל' בית הבחירה פ"ו ה"טז):

**נת' ות"ח.**

**ועיין בס' שנסמנו באנציקלופדיא תלמ' ע' א"י**

על המעטפה כתב:

**מנהגי יום הולדת**

## מענות קודש

כפי שנעתקו ונרשמו ע"י זקן הכלה הרב אברהם שיחי' סטאן, בימי  
בחרותו בהיותו תלמיד ב770.

[חזה"מ סוכות – תשכ"ד]

מענה להרב זמלן אבלסקי מאה"ק, שכתב שהוא הולך ומדבר  
ומפרסם שרוב האנ"ש דכאן (ברוקלין) צריכים לנסוע מכאן  
בשליחות, הן במדינה זו והן במדינות אחרות, ובפרט באה"ק,  
והיינו שיתעסקו בענין החינוך במוסדות וכו' (מהעתקה):

### דבריו נכונים במאד מאד

והלואי שסו"ס יצליח מי שהוא בענין עיקרי זה אף ש(לע"ע עכ"פ)  
דברי לא פעלו בזה מאומה

[י"ג שבט תשכ"ד]

מענה להרב י. י. העכט שמסר הפראגראם בנוגע לתוכנית  
השיעור בחסידות על הטעלעוויזען (מהעתקה):

בטח נהגו ע"פ שני' ותשועה ברוב יועץ ויהא בשעה טובה ומוצלחת

[כ"ז שבט תשכ"ד]

מענה להת' א. ד. ג. שביקש תיקון ע"ז ששכח להניח תפילין דר"ת  
יום א' (מהעתקה):

להעשות בקי בהל' תפילין הצריכות ועכ"פ (תוכן) מאמר א'  
בחסידות שע"ד תפילין (בדרמ"צ, לקו"ת שה"ש, סי' וכיו"ב)

[כ"ב סיון תשכ"ה]

מענה לא. ל. (מהעתקה):

ע"פ הנ"ל ימשיך לימודו במאנטרעאל (וגם-בקיץ שם) אלא שליתר שאת יברר ע"ד חבר(ים) שם בטח יכול לברר גם אצל הבאים משם בזה להטענה שמשנה מקום לימודו בתכיפות - המענה פשוט שמאנטרעאל היא ג"כ ישיבת תו"ת ואין זה שינוי באותה ישיבה עצמה

[תחילת תשכ"ו]

מענה בקשר לטענות כו"כ, לזה שהתמזגו ישיבת אחי תמימים בראשון לציון, עם ישיבת תות"ל בלוד-כפר חב"ד (מהעתקה):

פשוט שאין להתרשם מאלו המשתדלים לנצחון השיטה דשב ואל תעשה ובכל הדרכים

הוחלט בפירוש שהמיזוג - ברוחניות פנימי (ואינו נוגע הפרסום כלפי חוץ) ולא נשתנה בנוגע לכספים מגבית וכו' - שזהו בנפרד כמו בעבר

[י"ז שבט תשכ"ו]

קטע ממענה לבחור א' ששאל האם להתלמד בתחום המחשבים (IBM COMPUTER) וגם מסר לכ"ק את החוברת של תוכנית הלימוד (מהעתקה):

בפרטי הצעה זו 1) כמדומה, השכר לימוד גדול מדי

[ולהעיר שהשכר עלה למעלה מאלף דולר]

[ד' שבט תשכ"ז]

מענה על דו"ח שמסרו ארגון "של"ה" אודות פעילות בזמן החופש - לפני חודש (מהעתקה):

ת"ח ת"ח על הבשו"ט ואשרי חלקם וגודל זכותם של כל המשתתפים שיחיו בהנ"ל

[כ"ג תמוז תשכ"ז]

מענה לא. ס. ל. שביקש ברכה לשליחות המל"ח (מהעתקה):

כמדובר כמה פעמים - שישתדלו בכ"מ בואם לדבר בנגלה  
ובחסידות בשקו"ט של תורה וכו' וכמובן בחיות כו'

## FOREWORD

Thank you to all our dear guests for joining in our Simcha!

We hereby present a Memento from this joyous occasion, consisting of **never before published** items from the Rebbe:

- An English letter, written by the Rebbe, to a relative of a friend of the kallah's family. We thank him for kindly providing us with this letter.
- Articles on timely topics - on the summer (Summer, 5734) and the 3 Weeks (Summer, 5743), written by Rabbi Avraham Stone שיחי, grandfather of the Kallah, both edited by the Rebbe before being approved for publication.

Both the drafts bearing the Rebbe's handwritten edits, as well as the articles in their final printed version (printed in *Di Yiddishe Heim Magazine*) are included here.

- A Hebrew section, consisting of 1) 2 Sichos discussing the significance and message of the 15th of Sivan. 2) A letter from the Rebbe to Rabbi Chaim Meir Bukiet ע"ה great grandfather of the Chosson. 3) A collection of answers from the Rebbe to various individuals.

May we share in each other's Simchas, and may we merit the ultimate Simcha - that of the Geulah, with Moshiach Now!

**RIVKIN FAMILY**

**BUKIET FAMILY**

15 Sivan 5785

# ENGLISH LETTER

## INTRODUCTION

In addition to the (more famous) Hebrew and Yiddish letters, the Rebbe wrote countless English letters on many topics, to individuals from all walks of life.

Over 5,000 of these letters have been collected and can now be accessed on the “Rebbe Responsa” App.

This letter - never before published - was written by the Rebbe to a relative of a friend of the kallah's family, who kindly made it available to publish.



## Shidduch Advice

*Move forward with shidduch and establish a Jewish home;  
Overcome doubts; Create channels for heavenly blessings*

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
Hyacinth 3-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
21st of Iyar, 5734  
Brooklyn, N. Y.

Mr. . . .  
Setauket, N. Y. 11733

Greeting and Blessing:

I received your letter of May 8th.

It is not quite clear from your letter whether you wish me to give you some advice, or opinions, or anything else. At any rate, since you wrote to me, I must express my thoughts on the matter to the best of my knowledge, and you may take it either as advice or as simply my thinking aloud. For your letter indeed deals with an important matter, which assumes even greater importance in view of your age.

The thrust of your letter is that you have known a girl for more than a year, and have met many times, and both of you have considered marriage, being aware of what a Jewish marriage is - which I hope means that you are looking at it from the viewpoint of the Torah. You express various doubts in this connection.

After carefully reading your letter, and to the best of my judgment, as mentioned above, it is my belief that you ought to continue with the Shidduch and bring it to a happy conclusion, and the sooner the better, since you have already known each other for some time. Needless to say, I take it for granted that you have both resolved to establish your home on the foundations of the Torah and Mitzvoh in the daily life.

As for the doubts which you express in your letter - this is not surprising, considering your age, and also that you have recently become a Baal Teshuvo. There is no need to elaborate on this, and I only mention it in order to point out that you should not magnify your doubts.

It is customary that when a Jew has an important resolution to make, it is necessary to make a special effort in such matters that are the vessels and channels to receive G-d's blessings, namely, first of all, to increase the periods of Torah study, and to strengthen adherence in the daily life, to the will of G-d.

It is also customary at such a time to have the Tefillin and Mezuzoth checked to make sure they are Kosher.

- 2 -

If you so desire, and will let me know the Hebrew names of both yourself and the girl, together with the mother's Hebrew name in each case, I will remember you in prayer.

With blessing,

*M. Schmertz*

P.S. In view of your request at the conclusion of your letter, this reply is sent to you on a priority basis.

# THE REBBE'S EDITS

## INTRODUCTION

Presented here are two articles written by Rabbi Avraham שיח"י Stone for *Di Yiddishe Heim* magazine, upon which he merited to receive numerous corrections and additions in the Rebbe's holy handwriting.

Printed here are the pictures of the Rebbe's handwritten pencil edits, followed by the articles in their final printed form.

*"Di Yiddishe Heim"* was a magazine that was published for many years by N'shei U'bnos *Chabad* in New York. The Rebbe initiated the idea to publish the magazine in 5719.

*Di Yiddishe Heim* was published several times a year, and included articles in both Yiddish and English.

The Yiddish side was edited by Mrs. T. Gurary, with editorial approval by Rabbi Hodakav, the head of the Rebbe's secretariat.

The articles in English were edited by Mrs. R. Altein. Since English was not Rabbi Hodakov's area of expertise, the Rebbe undertook the editorial approval of these articles, and did so throughout all the years until the summer of 5751.

Rabbi Stone, author of multiple books and a weekly column in *The Jewish Press* for many years, wrote numerous articles for *Di Yiddishe Heim*, two of which are presented here.

7 P

### THE THREE WEEKS

#### - An Overview Of Customs and Traditions -

- Rabbi Abraham Stone

The Three Weeks, beginning with the 17th of Tamuz and ending on Tisha B'Av, are regarded as a period of public mourning ~~over~~<sup>for</sup> the destruction of the Holy Temples, both of which were destroyed on the 9th of Av (420 years apart). There are many distinct Halachos, laws and traditions, which are observed during these days, as a sign of our participation in this communal period of sadness <sup>commemorating</sup> ~~upon the great calamities which befell our people~~. In our present study we shall focus upon the reasons for some of these traditional observances, which not only help us to commemorate the adversities of the past but also instill within us renewed hope and faith in the imminent redemption of Klal Yisroel through Moshiach. (For the complete listing of laws pertaining to this period, one should consult the Code of Jewish Law or a competent, Orthodox Rabbi).

Bein Hametzorim. This Hebrew term is used to describe this "3 week" period. The general meaning is based on the verse (Eicha 1:3), "All her (i.e. Israel's) pursuers have overtaken her between the narrow passes". Thus these "3 weeks" are seen as a time of "narrowness" and confinement, as we must abstain from various pleasurable activities, etc. Taamei Haminhaqim offers a more optimistic reason for this term (Addenda/176):

During these "3 weeks", the following Torah portions are usually read on Shabbos: Pinchas, Mattos-Massal and Devorim. These Sidrahs describe the boundaries of Israel (<sup>metzoram</sup> metzorim also denotes geographic boundaries) and the method for dividing the Land amongst the Jews. This is a clue to the future consolation of Zion and Jerusalem, at which time we will merit to gain complete and uncontested possession of Israel<sup>the Land of</sup> (see Bamidbar 26:53). And from this period of "confinement" (meytzar) we pray for Geulah (<sup>redemption</sup>), when we will go up in a spirit of exuberance to our Holy Land.

Commemorating the Churban: During the course of the year there is a special act which the Jews <sup>(destruction of the Temple)</sup> observe, as a constant reminder of the Churban, as the Talmud rules (Baba Bathra 60b): When someone paints his home, he should leave a space (1 cubit x 1 cubit) unpainted, near the front entrance, as a reminder of the

- churban -

## THE THREE WEEKS

“both of which were destroyed on the 9th of Av (420 years apart)”

**Circled:** “420” and **Wrote:** “?” [In the printed version this was replaced with 490].

“Our participation in this communal period of sadness”

**Removed:** ~~communal~~

“the reasons for some of these traditional observances”

**Removed:** ~~traditional~~

*(the blessing recited when eating a new fruit, donning a new garment, etc.)*  
- 2 -

Churban (Orach-Chaim 560:1). Mishne-Berura cites two opinions as to where this unpainted spot should be. Some hold that this should be right at the entrance, to be visible for all those who enter the home, while others maintain that it should be on the inside wall above the door, so it may always be seen by those living inside the home.

17th day of Tamuz. This is a public Fast-Day, in which we commemorate five adverse happenings which occurred to our <sup>ancestors</sup> ~~ancestors~~ <sup>in the past</sup> (Mishna, Taanis 26b): a) The Luchos -Tablets- were broken by Moses in the desert, upon his descent from Mt Sinai. b) The daily Korban-Tamid Sacrifice was abolished in the Holy Temple, due to the Roman decree prohibiting all Sacrifices. c) In the era of the 2nd Holy Temple, on this day the enemy forces broke through the wall of Jerusalem. d) The wicked Apostmus publicly burned a Sefer-Torah. e) An idol was placed in the Holy Temple, by King Menashe.

During the "3 Weeks" it is prohibited to eat a new fruit and to wear new clothes; the reason being, in order not to recite Shehecheyanu during this period. According to Arizal, a new fruit should not be eaten even on Rosh-Chodesh and Shabbos (Orach-Chaim 551). *Haiguts and weddings are prohibited during this period.*  
From Rosh-Chodesh Av until after Tisha B'Av one must refrain from eating meat and wine; we thereby commemorate the fact that the Tamid-sacrifice and the wine-libations were abolished prior to the destruction of the Holy Temple. On Shabbos Chazon, however, we partake of meat and wine, inasmuch as we are not to show any sign of mourning on Shabbos (Taz, 551:17).

It is permissible to wear new shoes during the "3 weeks", since Shehecheyanu is not recited upon new shoes during the entire year (for an animal had to be killed to obtain its leather); from Rosh-Chodesh Av, however, even new shoes should not be worn (Magen-Avraham 223:6. 551:21).

~~It is customary for women not to weave or sew during the~~  
Menachem-Av: Although the actual name of the month is Av, it is referred to as Menachem-Av. Two homiletic meanings are given for this name: a) We express our wish that Av, our Father in Heaven, will console us from our lengthy exile and bring the speedy

- redemption -



## 17TH DAY OF TAMUZ

“The daily Korban-Tamid Sacrifice was abolished in the Holy Temple, due to the roman decree prohibiting all sacrifices.”

**Circled:** “due to the roman decree prohibiting all Sacrifices” and **wrote:** “!?” [In the printed version, the proper explanation was inserted (due to the siege they could not obtain animals)].

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redemption. b) Through our positive actions in strengthening Torah and Mitzvos <sup>(Karpas)</sup> we are able to console our Father in Heaven. Even G-d needs consolation, as our Sages declare (Sifri, Bam. 35:34): "Wherever the Jews went into exile, the Shechina accompanied them into exile".

Rosh-Chodesh Av (Page 3A) <sup>(over)</sup>  
Taanai-Haminhagim (634), shows why meat is not eaten even on Rosh-Chodesh Av, although it is a Mitzva to eat a festive meal on every Rosh-Chodesh (Orach-Chaim 419). The reason is because Aaron the Priest passed away on Rosh-Chodesh Av.

It is customary to eat meat on erev Rosh-Chodesh Av, in the afternoon, as it was customary to state, "We eat meat before going to Shule". This is to show that for the next nine days we refrain from meat specifically because of the mourning-status for the Churban, and not because one enjoys dairy foods better.

The Mishna states (Taanis 26b): "When the month of Av <sup>arrives</sup> enters, we are to decrease our joy", which begins <sup>with</sup> from Rosh-Chodesh. Refraining from meat is a concrete sign (one of the signs) of refraining from joy, since eating meat usually evokes a joyous feeling for the person <sup>of contentment</sup>.

A Chassidic interpretation presents this Mishnaic <sup>dictum to decrease joy</sup> rule, in a more positive light: "When the month of Av enters" - memaatin <sup>instead of decrease</sup> we are able to decrease the adversities and sadness of this period - B'Simcha, by manifesting the joy of Torah and Mitzvos (Simcha shel Mitzva). The "Nine Days" are especially <sup>an opportunity</sup> opportune to strengthen our study of Torah, Tefilla <sup>and prayers</sup> and the meticulous observance of Mitzvos which, in turn, will hasten the Geulah <sup>(redemption)</sup>.

It is customary for women not to weave or sew during the "9 Days" (O.C. 551:8). The reason is based on the Hebrew word for weaving - mishti; this word is linked with Even Shtiya, the "foundation rock" in the Holy Temple, which was destroyed at the time of the Churban. Through this custom we commemorate this sad event.

#### Shabbos Chazon

The Shabbos before Tisha B'Av is called Shabbos Chazon, based on the opening verse of the Haftarah (Isaiah 1:1), Chazon Yeshayahu, "The vision of Isaiah".

- Rabbi -



“Even G-d needs consolation”

**Added:** “Even G-d **כביכול**” [In the printed version: (kavayochol)].

## ROSH CHODESH AV

“It is Customary . . Hasten the Geulah”

**Removed** a few paragraphs, dealing with not eating meat, decreasing in joy, and the chassidic interpretation of “Memaatin” through simcha. [Their replacement can be found on the next page.]

“It is customary for women not to weave or sew during the “9 days”

**Added:** “**ישנם קהילות אשר**” [In the printed version, “in some communities”].

## SHABBOS CHAZON

“Shabbos Chazon, based on the opening verse of the Haftarah, Chazon Yeshayahu”.

**Circled:** “based” and **wrote:** “?” [In the printed version: “as this is the opening verse of...”].

Page 3A

Rosh-Chodesh, the first day of the month of Av, begins the period of the "Nine Days", the second last part of the "3 Weeks", during which our mourning for the Churban is intensified.

During these "Nine Days" we refrain from eating meat and wine; we thereby

commemorate the fact that the Tamid-sacrifice and the wine-libations were abolished prior to the destruction of the Holy Temple. On the Shabbos of that period, however, we partake of meat and wine, inasmuch as we are not to show any sign of mourning on Shabbos (Targ, 551:17).

Insert page (5).

In fact, in some communities it is customary to inscribe the other Megillot Ruth and Lamentations on parchment too.

In place of the few paragraphs removed (see previous page), a new section was written:

“the period of the “nine days”, the last part of the “3 weeks”

**Replaced:** “last” with “**second**” and **wrote:** האחרון שבוע  
שחל בו ט”ב [In the printed version: “the last part of the  
three weeks is the week of Tisha b’av itself”].

- 4 -

Rabbi Levi Yitzchak of Berditchev said the following (cited in Likutei-Sichos II:357): On Shabbos Chazon we gain a sight of the 3rd Holy Temple (chazon means sight or vision). This, however, is a sight from afar.

Shabbos Clothing: On Shabbos Chazon we <sup>draw in</sup> wear ~~all~~ Shabbos clothing, as on every other Shabbos. Although Ramo asserts that they not be worn on this Shabbos (O.C. 551:1), Nimukei Orach-Chaim cites Responsa Radvaz (II:693) who strongly opposes those who prohibit wearing the Shabbos clothes, since this would constitute a sign of public mourning on Shabbos, which is forbidden. The Vilner Gaon also opines that on Shabbos Chazon ~~all~~ Shabbos clothing <sup>is</sup> worn (M'B Ibid:6). In Luach Colei-Chabad it is related that the Alter Rebbe "Baal HaTanya zt"l" wore ~~all~~ his Shabbos garments even on Shabbos Chazon.

Kiddush Levana. It is customary to delay the monthly blessing of the new moon - which is usually recited on Motzoel Shabbos - until after Tisha B'Av (O.C. 551:8). Taamei Haminhagim offers some pertinent reasons (660-1):

Our Sages tell us that Moshiach <sup>will be</sup> is born on Tisha B'Av; therefore it is appropriate to sanctify the moon on Motzoel Tisha B'Av, at which time we express our fervent wish that the Jewish people "be renewed just as the renewal of the moon" (Baer Hetev 551:25).

The reason ~~why~~ we do not sanctify the new moon on Motzoel Shabbos Chazon is because this monthly observance is regarded as greeting the Shechina (Divine Presence). ~~And we greet the Shechina only in a joyous mood, which is lacking during this 9-day period (Maharil).~~ <sup>an appropriate</sup> ~~is certainly not the case.~~

Final Meal on Erev Tisha B'Av. (635): It is customary to sit on the floor or <sup>over an</sup> overturned chair when eating the final meal before the fast of Tisha B'Av (called Seuda Hamafsekas). The reason to show the low and impoverished status of this meal. However, ~~there is~~ leather shoes need not be removed <sup>at</sup> this meal, since the mourning of Tisha B'Av does not begin until nightfall (O.C. 552:7. M'B).

(636) It is prohibited to eat two kinds of foods at this Final Meal, because this would denote a spirit of honor and esteem, which is ~~negated~~ <sup>negated</sup> at this time, prior to the onset of Tisha B'Av

- O.C. -

## SHABBOS CLOTHING

“It is related that the Alter Rebbe - Baal HaTanya zt”l - wore all his Shabbos garments even on Shabbos Chazon.”

**Removed:** ~~all~~

## FINAL MEAL ON EREV TISHA B'AV

“However, leather shoes need not be removed at this meal”

**Wrote:** “ישנם כאלה”. [In the printed version, “however, there are some who do not remove leather shoes”].

“It is prohibited to eat two kinds of food at this Final Meal, because this would denote a spirit of honor and esteem which is inappropriate at this time..”

**Circled:** “because . . esteem”, and **wrote:** לבאר השייכות (או להשמיט) הטעם. [In the printed version, this phrase was omitted].

- 5 -

(O.C. 552:1). It is also prohibited to eat fish at this meal because a) In some places fish is referred to as meat. b) Fish is usually a joyous type of food, and at this time all joyous activities are restricted (ibid:2). It is customary to eat a hard-boiled egg (ibid:5), because an egg is symbolic of mourning. Just as an egg is round like a wheel, so, too, is mourning likened to a wheel which revolves around the world. Just as an egg has no 'mouth' (i.e. an opening), so, too, does a mourner lack a mouth, inasmuch as he <sup>must</sup> ~~is to~~ minimize his speech.

#### Eve of Tisha B'Av

(637) The reason why ~~less~~ lights are lit in the Synagogue on the eve of Tisha B'Av is to <sup>as to</sup> ~~commemorate~~ the following Midrashic account (Eicha Rabba): At the time of the Churban, G-d said to the Angels: 'When a King is in mourning, what does he do?' They replied, 'He extinguishes the lamps'. Said G-d: 'I, too, shall do this, as is written (Joel 2:10. 4:15), "Sun and moon are obscured" (Avudraham).

(639) Why is ~~it~~ not customary to write Eicha on a parchment to be read in public, similar to Megillas Esther which is written on parchment? The reason is because <sup>the book of Lamentations which we read in the synagogue</sup> it was not customary for the Scribes to write Eicha on parchment <sup>(hence they were very scarce)</sup>. Since we fervently pray for the coming of Moshiach -NOW- and every day, and we look forward that this day of sadness (Tisha B'Av) "shall soon be transformed into a day of rejoicing and festivity" (Zecharya 8:19), if the Scribes would have taken the time to write Eicha on parchment it would appear as if they gave up hope for the redemption. As a sign of their concrete faith in Geulah, that Moshiach can arrive at any moment, Eicha was never ~~put down~~ <sup>inscribed</sup> on parchment.

(643) The reason for reciting V'ato Kadosh after the reading of Eicha at night is based on the following: In Eicha it is written (1:15), "G-d has trodden under foot all my mighty men", <sup>stop</sup> as one would say, 'This coin is invalid and has no further use' (i.e. the Jewish people have lost their status and value, and are now doomed forever). Megillas Eicha then rose and declared: 'Master of the Universe, if these people are gone, who shall will sanctify Your Name in the world, and who will recite Kedusha in

- Your -

"It is also prohibited to eat fish at this meal"

**Circled:** "prohibited", and **wrote:** "לברר אם נתקבל זה" [In the printed version: "it is forbidden to eat two kinds of food other than bread"].

"It is customary to eat a hard-boiled egg (ibid:5), because an egg is symbolic of mourning. Just as an egg is round like a wheel, so, too, is mourning likened to a wheel which revolves around the world."

**Marked:** "just..." and **wrote:** "לבאר או להשמיט" [In the printed version, this phrase was omitted].

#### EVE OF TISHA BAV

"It would appear as if they gave up hope for the redemption".

**Replaced:** "the" with "A near"

"Eicha was never inscribed on parchment."

**Circled:** "never" and **Wrote:** "!" [In the printed version: "Eicha was usually not inscribed on parchment"].

"The Jewish people have lost their status and value and are now doomed forever."

**Removed:** "and value" as well as "forever".



*exists in the merit of reciting*

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Your Houses of Worship?' G-d accepted its plea, and did so with the attribute of Mercy, as <sup>attributed by</sup> seen in the name -Hashem-. Therefore the Sages instituted the custom to recite the "Order of Kedusha" (V'ato Kadosh) after the reading of Eicha.

(644) Another reason: The Talmud states (Sotah 49a), 'The world survives <sup>upon the merit of reciting</sup> upon the "Order of Kedusha"; this takes the place of Torah-study which is prohibited on Tisha B'Av.

(645) The reason why we don't recite U'va L'Tzion - "And a redeemer shall come unto Zion" on the eve of Tisha B'Av (but we begin from V'ato Kadosh) is because the redemption <sup>will</sup> does not take place at night (Tur, 559). It is interesting to note that in Sefer Rokeach (311), he writes that it is proper to recite U'va L'Tzion, whether Tisha B'av falls on Motzoei Shabbos or on a weekday night, since it is an opportune time after Kinot (Lamentations) to pray for the imminent advent of Moshiach -NOW- to remove every vestige of sadness and mourning. - Although we follow the first opinion (not to recite U'va L'Tzion) we certainly may express our fervent hopes for Moshiach on the eve of Tisha B'Av.

Ramo cites a custom to sleep on the floor or to place a stone under one's head on the night of Tisha B'Av (O.C. 555:2). Minhag Chabad is not to do so (Sefer Haminhagim Chabad). There are five restrictions which are effective on Tisha B'Av, from nightfall: It is prohibited to - 1) Eat or drink 2) Bathe 3) Anoint with oil 4) Wear leather shoes 5) Marital relations are prohibited.

#### Tisha B'Av Morning

When washing the hands (Negel Vasser) upon arising on Tisha B'Av morning, one washes only the fingertips (O.C. 554:10). Now, one may ask, since the purpose for washing the hands every morning + until the wrist + is to remove the "impure spirit" which remains on that part of the body upon arising (Siddur HoRav. (M.B. 4:9), why is Tisha B'Av different? The answer is, due to the decrease of Kedusha (holiness) on Tisha B'Av, the impure spirit does not spread as much upon the body, as it does every night (the Rebbe Shlita - Sefer Haminhagim-Chabad).

(647) Tallis and Tefillin are not worn on the morning of Tisha B'Av. The reason, given in the Midrash, is based on the verse (Eicha 2:1), "He has cast down from Heaven to earth the

- pride -



“The reason why we dont recite U’va L’tziyon . . on the eve of Tisha B’av”

**Added:** “(ובמוצש”ק)”

“Since it is an appropriate time to pray for the imminent advent of Moshiach - NOW - to remove every vestige of sadness and mourning.”

**Removed:** “~~every vestige of~~”

“There are five restrictions which are effective on Tisha B’av”

**Wrote:** “שייך לעיל \*” [In the printed version, this part was moved to the section beginning “eve of tisha b’av”].

## TISHA B'AV MORNING

“one way ask, since the purpose for washing the hands every morning until the wrist is to remove the “impure spirit” which remains on that part of the body upon arising (Siddur HoRav. M.B. 4:9), why is Tisha B'Av different?”

**Circled:** “M.B”. and **wrote:** “?”

**On the General question and answer wrote:** “לבאר כי איכא מסתברא או להשמיט” [In the printed version this was omitted].

3 means  
- 7 -

pride of Israel" - this represents the Tefillin, which is called "pride" (M.B. 555:1).

During the Mincha-service, Tallis and Tefillin are worn. Mishne-Berura explains that it was then, on the afternoon of the 9th of Av, that the enemy forces lit the fire in the Holy Temple. Through this, the Jewish iniquities were cleansed, in that G-d "poured forth His wrath only upon the wood and stones", rather than decimating the Jewish people ~~en toto~~, G-d forbid (Midrash Eicha Rabba 4:14). This thought is a source of true consolation which we express on the afternoon of Tisha B'Av, by donning Tallis and Tefillin. Of course, this does not minimize the observance of all other prohibitions of Tisha B'Av (as above) which are fully effective until after nightfall.

(651) The reason why the portion of Vayechal is not read on Tisha B'Av morning, as is done on every <sup>fast</sup> Fast-Day, is because it is not an opportune time to mention the "13 Attributes of Mercy" (in the reading of Vayechal); <sup>during the Tisha B'Av service</sup> by Mincha, however, Vayechal is read, since it is then the time for consolation. (Sefer Tanya 60).

(657) For the same reason, the prayer of Nachem ("To console", recited in Shmone-Esral) is not said on the evening or morning of Tisha B'Av, but is recited at Mincha, since Mincha is the time for expressing consolation. (557). Also, Moshiach - whose name is Menachem - is born at that time (Sanhedrin 98b. Jerusalem Talmud Berachos 2:4).

(658) No Torah Study. The reason why it is forbidden to study Torah on Tisha B'Av is because it is written (Ps. 19:9. Talmud, Taanis 30a): "The statutes of G-d are righteous, they rejoice the heart", and joy is prohibited on Tisha B'Av. It is permitted to study subjects pertaining to the Churban and mourning, such as - Midrash Eicha, a special section in Tractate Gittin (55b), etc.

The Rebbe Shlita asserts that on Motzoei Tisha B'Av one should wash his/her hands three times, in the same manner as washing negel-vasser every morning, but without a Bracha (Sefer Haminhagim-Chabad).

Naturally, these are only some of the laws and customs observed during this period, as mentioned above.

#### Hope and Optimism

In spite of the numerous observances on Tisha B'Av which

- manifest -

“based on the verse (Eicha 2:1), “He has cast down from heaven to earth the pride of Israel” - this represents the Teffilin.”

**Circled:** “represents” and **wrote:** “? means”

"rather than decimating the jewish people en toto, G-d forbid (Midrash Eicha Rabba 4:14). This thought is a source of true consolation."

**Omitted:** “~~en toto~~” as well as “~~true~~”.

“(Sefer Tanya 60)”

**Added:** “לר' . .”

"Jerusalem Talmud"

**Changed order to:** “Talmud Jerusalem”.

“It is permitted to study subjects pertaining to the Churban and mourning, such as Midrash Eicha”

**Added:** “such as **Eicha**, Midrash Eicha”

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manifest mourning and sadness, on Tisha B'Av afternoon there prevails a spirit of hope and optimism for the future - and imminent - redemption. This is illustrated in the following episode (related by the Previous Lubavitcher Rebbe ZT"L - 5701, in name of the Tzemach-Tzedek):

The Riziner Rebbe showed a great distaste for sadness and urged his followers to remove even the slightest vestige of sadness and remorse at all times. In this vein, the Chassidim used to play with acorns on the afternoon of Tisha B'Av. Once, on Tisha B'Av, they showed their camaraderie by opening up the roof of the Bels-Medrash and lowered <sup>ing</sup> an open box over the entrance below. As soon as someone would enter, they would place the box over him and lift him up to the roof. In the meantime, the Riziner Rebbe entered the study-hall. Those standing upon the roof could not see exactly who entered and they began to <sup>up</sup> lift the occupant in the box. Suddenly, about half way up, they noticed <sup>realized</sup> their Rebbe in the box, upon <sup>and</sup> which they quickly lowered him <sup>down</sup>. The Riziner Rebbe arose, his eyes facing the Heavens, and declared: 'O, Ribono Shel Olam, if Your own children do not observe Your "Yom-Tov", then take it away from them!"

Today, too, while we observe the Three-Weeks and Tisha B'Av in all of their details and traditions, it behooves each one of us not merely to cry over the past but to stress the positive and especially in the area of Torah study and Charity, as is written (Isa. 1:27), "Zion will be redeemed through justice - referring to Torah study - and its captives (will be returned) through Charity".

**Removed** the entire story of the Rizhiner, as told in Sefer Haminhagim.

“Today too, while we observe the three weeks and Tisha B’Av in all of their details and traditions, it behooves each one of us not to merely cry over the past, but to stress the positive and especially in the area of Torah Study and Charity.”

**Removed:** “Today too”, “positive and” “in” “area of”.

# THE THREE WEEKS

— AN OVERVIEW OF CUSTOMS AND TRADITIONS —

• Rabbi Abraham Stone

The Three Weeks, beginning with the 17th of *Tamuz* and ending on *Tisha B'Av*, are regarded as a period of public mourning for the destruction of the Holy Temples, both of which were destroyed on the 9th of Av (490 years apart). There are many distinct *Halachos*, laws and traditions, which are observed during these days, as a sign of our participation in this period of sadness. In our present study we shall focus upon the reasons for some of these observances, which not only help us to commemorate the adversities of the past but also instil within us renewed hope and faith in the imminent redemption of Klal Yisroel through Moshiach. (For the complete listing of laws pertaining to this period, one should consult the Code of Jewish Law or a competent, Orthodox Rabbi).

*Bein Hametzorim*. This Hebrew term is used to describe this "3 weeks" period. The general meaning is based on the verse (Eicha 1:3), "All her (i.e. Israel's) pursuers have overtaken her between the narrow passes." Thus these "3 weeks" are seen as a time of "narrowness" and confinement, as we must abstain from various pleasurable activities, etc. *Tamei Haminhagim* offers a more optimistic reason for this term (Addenda/176):

During these "3 weeks", the following Torah portions are usually read on Shabbos: *Pinchas*, *Mattos-Massai* and *Devorim*. These Sidrahs describe the

boundaries of the land of Israel (*metzorim* also denotes geographic boundaries) and the method for dividing the Land amongst the Jews. This is a clue to the future consolation of Zion and Jerusalem, at which time we will merit gaining complete and uncontested possession of the land of Israel (see Bamidbar 26:53). And from this period of "confinement" (*meytzar*) we pray for *Geulah*, (redemption), when we will go up in a spirit of exuberance to our Holy Land.

*Commemorating the Churban*: During the course of the year there is a special act which Jews observe as a constant reminder of the *Churban*, (destruction of the Temple) as the *Talmud* rules (Baba Bathra 60b): When someone paints his home, he should leave a space (1 cubit x 1 cubit) unpainted, near the front entrance, as a reminder of the *Churban* (Orach-Chaim 560:1). *Mishne-Berura* cites two opinions as to where this unpainted spot should be: Some hold that this should be right at the entrance, to be visible for all those who enter the home; while others maintain that it should be on the inside wall above the door, so it may always be seen by those living inside the home.

*17th day of Tamuz*. This is a public Fast-Day, in which we commemorate five adverse happenings which occurred to our ancestors (*Mishna*, Taanis 26b):  
a) The *Luchos* — Tablets of the 10 Commandments — were broken by

DI YIDDISHE HEIM

9.



Moses in the desert, upon his descent from Mt. Sinai, when the Jews were worshipping the Golden Calf. b) The daily *Korban-Tamid* Sacrifice was abolished in the Holy Temple. Due to the enemy siege around Jerusalem, no animals were permitted to be brought into the city, which thus caused the cessation of the animal-Sacrifices in the Holy Temple. c) In the era of the 2nd Holy Temple, on this day the enemy forces broke through the wall of Jerusalem. d) The wicked Apostmus publicly burned a Sefer-Torah. e) An idol was placed in the Holy Temple by King Menashe.

During the "3 Weeks" it is prohibited to eat a new fruit and to wear new clothes, in order not to have to recite *Shehecheyanu* (the blessing recited when eating a new fruit, donning a new garment, etc.) during this period. According to *Arizal*, a new fruit should not be eaten even on Rosh-Chodesh Av and Shabbos (Orach-Chaim 551). Haircuts and weddings are prohibited during this period.

It is permissible to wear new shoes during the "3 Weeks", since *Shehecheyanu* is not recited upon new shoes during the entire year (for an animal had to be killed to obtain its leather); from Rosh-Chodesh Av, however, even new shoes should not be worn (*Magen-Avraham* 223:6. 551:21).

*Menachem-Av*. Although the actual name of the month is Av, it is referred to as *Menachem-Av*. Two homiletic meanings are given for this name: a) We express our wish that Av, our Father in Heaven, will console us in our lengthy exile and bring the speedy redemption. b) Through our positive actions in strengthening Torah and Mitzvos we are able to console our Father in Heaven. Even G-d (kavayochol) needs consolation, as our Sages

declare (*Sifri*, Bam. 35:34): "Wherever the Jews went into exile, the *Shechina* accompanied them into exile."

#### Rosh-Chodesh Av.

Rosh Chodesh, the first day of the month of Av, begins the period of the "Nine Days", the second part of the "3 Weeks", during which our mourning for the Churban is intensified. The last part of the "3 Weeks" is the week of Tisha-B'Av itself.

During these "Nine Days" we refrain from eating meat and wine; we thereby commemorate the fact that the *Tamid*-sacrifice and the wine-libations were abolished prior to the destruction of the Holy Temple. On the Shabbos of that period, however, we partake of meat and wine, inasmuch as we may not show any sign of mourning on Shabbos (*Taz*, 551:17).

*Taamei Haminhagim* (634) shows why meat is not eaten even on Rosh-Chodesh (Orach Chaim 419). The reason is because Aaron the Priest passed away on Rosh-Chodesh Av.

In some communities it is customary for women not to weave or sew during the "Nine Days" (O.C. 551:8). The reason is based on the Hebrew word for weaving — *mishti*; this word is linked with *Even Shtiya*, the "foundation rock" in the Holy Temple, which was destroyed at the time of the Churban. Through this custom we commemorate this sad event.

#### Shabbos Chazon

The Shabbos before Tisha B'Av is called *Shabbos Chazon*, as this is the opening verse of the *Haftarah* (Isaiah 1:1), *Chazon Yeshayahu*, "The vision of Isaiah."

Rabbi Levi Yitzchak of Berditchev said the following (cited in *Likutei-Sichos* II:357): On Shabbos Chazon

## DI YIDDISHE HEIM

11

we gain a sight of the 3rd Holy Temple (*chazon* means sight or vision). This, however, is a sight from afar.

**Shabbos Clothing:** On Shabbos *Chazon* we dress in Shabbos clothing as on every other Shabbos. Although *Ramo* asserts that they not be worn on this Shabbos (O.C. 551:1), *Nimukei Orach-Chaim* cites *Responsa Radvaz* (II:693) who strongly opposes those who prohibit wearing the Shabbos clothes, since this would constitute a sign of public mourning on Shabbos, which is forbidden. The Vilner Gaon also opines that on Shabbos *Chazon*, Shabbos clothing is worn (M'B *ibid*:6). In *Luach Colel-Chabad* it is related that the Alter Rebbe — Baal HaTanya *zt"l* — wore his Shabbos garments even on Shabbos *Chazon*.

**Kiddush Levana.** It is customary to delay the monthly blessing of the new moon — which is usually recited on Motzoei Shabbos (Saturday night) — until after *Tisha B'Av* (O.C. 551:8). *Taamei Haminhagim* offers some pertinent reasons (660-1):

Our Sages tell us that Moshiach will be born on *Tisha B'Av*; therefore it is appropriate to sanctify the moon on Motzoei *Tisha B'Av*, at which time we express our fervent wish that the Jewish people "be renewed just as the renewal of the moon" (*Baer Hetev* 551:25).

The reason we do not sanctify the new moon on Motzoei Shabbos *Chazon* is because this monthly observance is regarded as greeting the *Shechina* (Divine Presence). We greet the *Shechina* only in a joyous mood; during this nine-day period this is certainly not the case (*Maharit*).

**Final Meal on Erev *Tisha B'Av*.** (635) It is customary to sit on the floor or on an overturned chair when eating the final meal before the fast of *Tisha B'Av* (called *Seuda Hamafsekes*). The

reason: to show the low and impoverished status of this meal. However, there are some who do not remove their leather shoes for this meal, since the mourning of *Tisha B'Av* does not begin until nightfall (O.C. 552:7. M'B).

(636) It is prohibited to eat two kinds of foods other than bread at this Final Meal (O.C. 552:1).

It is customary to eat a hard-boiled egg (*ibid*:5), because an egg is symbolic of mourning. Just as an egg has no 'mouth' (i.e. an opening), so, too, does a mourner "lack" a mouth, inasmuch as he must minimize his speech.

**Eve of *Tisha B'Av***

There are five restrictions which are effective on *Tisha B'Av*, from nightfall: It is prohibited to — 1) Eat or drink 2) Bathe; 3) Anoint with oil; 4) Wear leather shoes; 5) Marital relations are prohibited.

(637) The reason why less lights are lit in the Synagogue on the eve of *Tisha B'Av* is because of the following *Midrashic* account (*Eicha Rabba*): At the time of the *Churban*, G-d said to the Angels: 'When a King is in mourning, what does he do?' They replied, "He extinguishes the lamps." Said G-d: 'I, too, shall do this, as is written (Joel 2:10. 4:15), "Sun and moon are obscured" (*Avudraham*).

(639) Why isn't it customary to write *Eicha* — the Book of Lamentations which we read on *Tisha B'Av* — on a parchment, as is *Megillas Esther* which is inscribed on parchment? It was not customary for the Scribes to write *Eicha* on parchment although, in some communities, it is customary to inscribe the other *Megillot* (Ruth, Koheles, Shir Hashirim) on parchment too. Since we fervently pray for the coming of Moshiach — NOW — and every day, and we look forward that this day of sad-



ness (Tisha B'Av) "shall soon be transformed into a day of rejoicing and festivity" (Zecharya 8:19), if the Scribes would have taken the time to write *Eicha* on parchment it would appear as if they had given up hope for a near redemption. As a sign of their concrete faith in *Geulah*, that Moshiach can arrive at any moment, *Eicha* was usually not inscribed on parchment.

(643) The reason for receiving *V'ato Kadosh* after the reading of *Eicha* at night is based on the following: In *Eicha* it is written (1:15), "G-d has trodden underfoot all my mighty men," as if to say, 'This coin is invalid and has no further use' (i.e. the Jewish people have lost their status, and are now doomed). Megillas *Eicha* then rose and declared: 'Master of the Universe, if these people are gone, who will sanctify Your Name in the world, and who will recite *Kedusha* in Your Houses of Worship?' G-d accepted its plea, and did so with the attribute of Mercy, as symbolized by the name — *Hashem*. Therefore the Sages instituted the custom to recite the "Order of Kedusha" (*V'ato Kadosh*) after the reading of *Eicha*.

(644) Another reason: The Talmud states (Sotah 49a), 'The world exists in the merit of reciting the "Order of Kedusha"; this takes the place of Torah-study which is prohibited on Tisha B'Av.

(645) The reason why we do not recite *U'va L'Tzion* — "and a redeemer shall come unto Zion" on the eve of Tisha B'Av, even if it falls on Saturday night (but we begin from *V'ato Kadosh*) is because the redemption will not take place at night (Tur, 559). It is interesting to note that in *Sefer Rokeach* (311), he writes that it is proper to recite *U'va L'Tzion*, whether

Tisha B'Av falls on Motzoei Shabbos or on a weekday night, since it is an opportune time after *Kinot* (Lamentations) to pray for the imminent advent of Moshiach — NOW — to remove sadness and mourning. — Although we follow the first opinion (not to recite *U'va L'tzion*) we certainly may express our fervent hopes for Moshiach on the eve of Tisha B'Av.

*Ramo* cites a custom to sleep on the floor or to place a stone under one's head on the night of Tisha B'Av (O.C. 555:2). *Minhag Chabad* is not to do so (*Sefer Haminhagim Chabad*).

#### Tisha B'Av Morning

When washing the hands (*Negel Vasser*) upon arising on Tisha B'Av morning, one washes only the fingertips (O.C. 554:10).

(647) Tallis and Tefillin are not worn on the morning of Tisha B'Av. The reason, given in the *Midrash*, is based on the verse (*Eicha* 2:1), "He has cast down from Heaven to earth the pride of Israel" — this means the *Tefillin*, which are called "pride" (M.B. 555:1).

During the Mincha-service, Tallis and Tefillin are worn. *Mishne-Berura* explains that it was then, on the afternoon of the 9th of Av, that the enemy forces lit the fire in the Holy Temple. Through this, the Jewish iniquities were cleansed, in that G-d "poured forth His wrath only upon the wood and stones", rather than decimating the Jewish people, G-d forbid (*Midrash Eicha Rabba* 4:14). This thought is a source of consolation which we express on the afternoon of Tisha B'Av, by donning Tallis and Tefillin. Of course, this does not minimize the observance of all other prohibitions of Tisha B'Av (as

(Continued on page 24)

RAY'S IN THE NIGHT - cut

Rabbi Abraham Stone

Optimism and cheerfulness have always been the bulwark of the Jew's life - in the home, in the Synagogue, in the community; in short, wherever he happened to be. Were it not for this hope which shines brightly from the inner depths of the Jewish heart, our people would have long ago succumbed to the crushing forces of their antagonistic environment. Yes, our present exile has extended for many centuries, and we have sustained great losses, in every sense of the word. Jewish lives were snuffed out in great numbers, the identity of the Jewish soul and spirit has been, and is, constantly threatened (especially today). Yet, we learned to live and aspire to greater heights, notwithstanding the tremendous odds against us. This was accomplished only through the penetrating force of faith in our Merciful Father in Heaven.

From the moment of that most tragic event in our history - the destruction of the Holy Temple - we were thrown into a seemingly endless abyss of darkness, known as Galuth (exile). Every year, Jews throughout the world mourn and bemoan this unhappy episode, ~~in~~ the three-week period from the "17th of Tamuz" until "Tisha-B'Av".

However, even in this period, we are told to look towards a bright future, when the illuminating light of the Geulah Shleimah - final redemption - will reveal itself through our Righteous Moshiach.

Shabbos Chazon

The Shabbos preceding Tisha-B'Av is called "Shabbos Chazon", based on the opening words of the Haftorah <sup>(1)</sup>: "Chazon Yeshayahu" - "The vision of Isaiah". Indeed, it is on this very Shabbos that we ~~take~~ <sup>perceive</sup> a slight glimpse of the great revelations of the future.

When the inner implication of this unique Shabbos is understood, it will then be possible for each individual to become imbued with a feeling of true hope and reassurance ~~at~~ <sup>about</sup> the eventual rejuvenation of the Jewish people.

There is a saying attributed to Rabbi Levi Yitzchak of Berdichev <sup>(2)</sup> that on Shabbos Chazon a preview is given of the third Holy Temple, ~~for~~ the word 'Chazon' meaning <sup>vision</sup> and sight. However, this is a view from afar, sort of a telescopic sight, ~~This outlook is~~ linked with the fervent desire of every Jew,

(The day the Bais Ha Mikdash was destroyed) - expressed -

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expressed in our daily prayers<sup>(3)</sup>: V'sechzena eineinu - "May our eyes behold Your return in mercy to Zion".

The great Rabbi of Berditchev is said to have given the following parable, ~~regarding the above~~:

Once, a father had a cute little boy<sup>if</sup> whom he was very fond of. One day, the father brought the lad to a fine tailor and ordered a very expensive suit<sup>for his son</sup>, of exquisite material and style. [In olden times a good suit was very hard for the average person to acquire ~~because of the price~~. The ordinary individual could obtain it only at great sacrifice. <sup>and then felt it precious</sup> All the material had to be loomed and woven by hand, ~~since it was before the invention of the machine~~. An excellent suit of luxurious fabric lasted many years and was a prized possession].

After a couple of weeks the father brought his son to the tailor. He tried on the suit in front of a large mirror and it fit perfectly. Then the father gave the youngster a hug and instructed him in the care and protection of his new suit.

Well, you guessed it! The boy forgot his dad's advice. Wearing the new suit, he climbed fences and wrestled with his pals and in a short period, the garment was in shambles.

~~So~~, Once again the <sup>just like</sup> parent went out and ordered <sup>father's</sup> another suit <sup>a</sup> for his child, ~~similar to~~ the first one. Upon delivery the youngster was told exactly how he was expected to conduct himself if he wanted to remain "the best dressed bochor". Wherever he went people admired the suit and the boy, and he was very happy.

Before long, however, he forgot his father's admonitions, became a little reckless, and he found himself again wearing a rag.

Paterfamilias, somewhat discouraged, ordered a third suit for his pride and joy, ~~and~~ when it was finished, instead of giving it to him, he locked it in a closet. At certain designated, but infrequent intervals, the father opened the closet and showed the boy the beautiful new suit and said, "Look, I have my eye on you. As soon as I see you comport ~~and~~ <sup>were to have</sup> behave yourself properly, I will give you this beautiful suit to wear and enjoy".

These periodic viewings <sup>would become</sup> had the effect of training the son to mature a little, to develop a sense of responsibility, until this behavior ~~became~~ ingrained in his very nature. At that time,

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the father will be glad to let him have the suit, without fear of having him neglect the precious gift.

This is the essence of Shabbos Chazon - from the word 'machazeh' - sight - <sup>when</sup> at which time every Jew is shown -figuratively- the future Beis-Hamikdash ~~from afar~~. When the Jew is able to conduct himself properly, he will once again be given the Beis-Hamikdash -THE

THIRD ONE - and G-d will have no fear ~~of neglect for~~ this precious gift. <sup>will be neglected</sup>

However, while in our present exile, we still face a continuous conglomeration of problems and crises that threaten the very existence of Klal-Yisroel, physically as well as spiritually. One wonders, is there any streak of light that can illuminate this awesome darkness that lurks around us? Is the picture one of total despair and hopelessness? The answer is, that even in times of grief and mourning, even when we abstain from happiness during the Three Weeks commemorating the destruction of the Holy Temple, there are rays of light that penetrate the darkness of the night.

This phenomenon is <sup>seen</sup> portrayed in an explicit Halachic jurisdiction pertaining to the observance of Shabbos during the Three Weeks, including a Shabbos that <sup>may</sup> fall out on Tisha-B'Av itself (and then the fasting and mourning are observed the next day).

The Shulchan-Aruch rules (4): "If Tisha-B'Av should fall on a Sunday, or if it falls on Shabbos and is deferred to Sunday, it is then permissible for a person to eat meat and drink wine even during the Seuda Hamafsekes - the final meal prior to the fast - of that Shabbos, and he is permitted to partake of the finest delicacies, even turning it into a meal fit for a King". The Magen Avraham (5) comments, that although it is not a Halachic requirement to eat meat on Shabbos throughout the year (in contrast to Yom-Tov), it is recommended that one partake of meat on these Sabbaths (during the Three Weeks). For, if a person refrains from eating meat on these Sabbaths as a sign of mourning, this will be considered a transgression.

This shows us that the attitude of mourning, <sup>in</sup> the Three Weeks, does not prevail on those Sabbaths, and, on the contrary, one should enjoy himself fully. We may therefore label these Sabbaths as "rays of light" which shine through the layers of sadness commencing from the 17th of Tamuz until the 9th of Av.

- In -

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In adding depth and meaning to the supremacy of these Shabbosim, the Tzemach Tzedek - 3rd Lubavitcher Rebbe ZT"L - (2) refers to the Gemora's dictum<sup>(6)</sup>: "The A-lmighty does not inflict suffering upon the Jews unless He has previously created the cure". Thus, he says, the Shabbosim which come during the Three Weeks can be classified as "the cure before the ~~max~~ affliction".

The vantage of such action is truly beneficial. When the cure arrives after the affliction, there is then an interval when the pain actually persists, and it is only afterwards that the cure arrives and the person is healed. Furthermore, even after the healing-process takes place and the individual is cured, there may still remain some effect of the sickness, and therefore, when the Talmud speaks about one who has recovered from illness, it uses the term "an invalid who has recovered"<sup>(7)</sup>. On the other hand, when G-d causes the "cure to precede the infliction", it is as if the infliction and pain never really existed.

The significance of the Sabbaths ~~of~~ the Three Weeks, as related to the concept of "the cure which precedes the pain" is, that these Sabbaths ~~completely~~ transcend the despairing conditions of this time.

This transcendental power of Shabbos, which has the effect of shedding light and warmth even in a period of lamentation, still demands clarity and understanding. Why is it that Shabbos is regarded as a 'cure', and why are all the feelings of sadness and dejection for the destruction of the Holy Temple rescinded ~~from~~ <sup>point</sup> on these Shabbosim? This reveals a most interesting ~~highlight~~, that the cause and effect of the Churban - the destruction - and our present Diaspora have a minimal effect on the ideal state of Shabbos.

The fact is that the destruction of the Beis-Hamikdash (and the ensuing exile) was a direct consequence and outgrowth of our ancestors' iniquities, as recited in the prayers (Musaf for Yom-Tov): U'Mipney chatoeinu golinu meyartzeinu - "And because of our sins we were exiled from our land". Now, the source and origin of all sins is rooted in the 'First Sin', that is, the transgression committed by Adam and Eve in eating from the Tree of Knowledge. If not for that one sinful act, the entire realm of evil and sin would not have come into being. This is evident in the Talmud's

- description -

"is that these Sabbaths completely Transend"

Removed: "completely".

- 5 -

description of the first sin<sup>(8)</sup>:

#### The First Sin

"The serpent <sup>seduced</sup> had relations with Eve and created in her a state of defilement". Rashi explains that the serpent's "marriage" to Eve transpired at the time he advised her to partake of the forbidden fruit, as Eve told G-d<sup>(9)</sup>: Hanachash Hishiani - lit. "the serpent influenced me". - This word can also be interpreted as marriage, from the Hebrew word 'nisuin'. ~~(The serpent at that time was an erect standing, very clever and personable creature).~~

The Maharsha<sup>(10)</sup>, in elaborating on this subject, points out that Adam was created in the image of G-d (with the intent of his remaining that way<sup>(11)</sup>); his soul was derived from the Heavenly abode and his body was formed "from the earth in the place where the Altar of the Beis-Hamikdash later stood"<sup>(12)</sup>. He was also created in a singular form, corresponding to the unity of G-d Above. Unfortunately, his superior status ~~did not~~ last for long. As soon as Adam and Eve tasted the fruit of the Tree of Knowledge, the serpent seduced Eve, as he previously claimed: 'I will induce Adam to eat this fruit so he shall die, and I will be able to marry Eve'. ~~The serpent then polluted her, which resulted in making man's makeup~~ for all future generations similar to that of all other creatures, in that he became associated with the realm of evil.

Hence, this sin ~~clouded~~ the world with a cover of darkness, extending throughout the centuries, up to our present day. This is all true, with one exception.

We find in the Talmud Yerushalmi<sup>(13)</sup> that "the daylight of the first Shabbos continued for 36 consecutive hours" (from Friday morning until Saturday night). This signifies the elite <sup>status</sup> ~~status~~ of that Shabbos, in that it was completely insulated from the sequels of the first sin, which was committed on Friday, and it was completely removed from the darkness which resulted from that unhappy deed.

It follows, that just as the First Sin - the origin of all sins - had no effect on that Shabbos, so do all other sins (which all stem from that original one) have little impact on Shabbos. Consequently, the aspects of destruction and exile which are the offshoots of sin, are also <sup>have little impact</sup> ~~non-existent~~ on Shabbos.

- It -

**Removed:** “the serpent at that time was erect -standing, very clever and personable creature.”

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“In that it was completely insulated . . completely removed from the darkness”

**Removed:** “~~completely~~ . . . ~~completely~~”

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**Replaced:** “are” with “**have**” as well as “non existent” with “**little impact**”



- 7 -

It is therefore significant that during the Shabbosim of the Three Weeks one should refrain from any form of sadness, in order to indicate the magnitude of Shabbos as ~~being~~ a protective armament against all harm and distress.

The direct link between the complete observance of the Shabbos and the final redemption is clearly indicated by our Sages<sup>(14)</sup>, "If the children of Israel were to keep two Sabbaths according to its laws, they would be immediately redeemed".

It is incumbent upon each one of us to observe every Shabbos with the true spirit of gladness and joy - in our homes, our Synagogues and our communities. It is our fervent hope that we will witness the coming of our Righteous Moshiach at any moment, when darkness will be dispelled from the world, as the Psalmist proclaims<sup>(15)</sup>: "And the night shall shine forth just as the day".

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  - 15) Psalms 139:12

8/18



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This is the essence of Shabbos Chazon — from the word 'machzeh' sight — when every Jew is shown — figuratively — the future Beis-Hamikdosh. When the Jew is able to conduct himself properly, he will once again be given the *Beis-Hamikdosh* — The Third One — and G-d will have no fear this precious gift will be neglected.

However, while in our present exile, we still face a continuous conglomeration of problems and crises that threaten the very existence of *Klal-Yisroel*, physically as well as spiritually. One wonders, is there any streak of light that can illuminate this awesome darkness that lurks around us? Is the picture one of total despair and hopelessness? The answer is that even in times of grief and mourning, even when we abstain from happiness during the Three Weeks commemorating the destruction of the Holy Temple, there are rays of light that penetrate the darkness of the night.

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that may fall on *Tisha-B'Av* itself (and then fasting and mourning are observed the next day).

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The vantage of such action is truly beneficial. When the cure arrives *after* the affliction, there is then an interval when the pain actually persists, and it is only *afterwards* that the cure arrives and the person is healed. Furthermore, even after the healing-process takes place and the individual is cured, there

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DI YIDDISHE HEIM

### The First Sin

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# TESHURA

Wedding of  
**Chaim Meir** and **Basy**  
**Bukiet**

15 Sivan 5785