



TORAH JOY

INCREASING WHEN IT'S NEEDED MOST

During the “Three Weeks” in general, we must add in Torah *betzibur*, *tefilla betzibur*, and *tzedakah betzibur*, for all three have a special significance and *koach* when done publicly as a community. However, when it comes to the “Nine Days” there is added negativity, which must be counteracted by adding in positivity.

It is well known, and often cited in the name of the Munkatcher, the exposition of the words “משנכנס אב ממעטין בשמחה” - “When the month of Av comes we decrease in *simcha*,” that in truth “when Av comes in we need to decrease the negative aspects of Av **through *simcha***”!

This *simcha* obviously needs to be in accordance with the *halachos* of mourning during this period. One way that we can be *besimcha* is through Torah learning. Another way is by giving *tzedakah*, which brings joy not only to the recipient, but to the giver as well.

That being said, the addition that I suggest, which will bring about this added joy, is that a *siyum* should be held every day during the Nine Days.

The Frierdiker Rebbe once mentioned that his father, the Rebbe Rashab, had a *minhag* to make a *siyum* on each of the Nine Days. Not necessarily would he eat meat afterwards, but he would still make a *siyum* every day.

The Frierdiker Rebbe did not explain the reasoning for this *minhag*, and it puzzled me—why make a *siyum*, specifically during the Nine Days? Also, why did the Frierdiker Rebbe see it necessary to tell this over? He obviously knew that eventually I would not be able to withhold this information and this *minhag* would be publicized...

But then I realized the reason. It is stated that when Moshiach comes, these days of mourning will be transformed into happy and joyous days. The beginning of that process, however, needs to be through our *avodah*. So when we reach this period of extra mourning, we begin this process of transformation by making a *siyum*. A *siyum* brings about great *simcha* in this world, as it says in Gemara that when a *mesechta* was

finished, they would make a Yom Tov for the *chachamim*. In truth, the *simcha* in this world is only a reflection and an outcome of immense *simcha* in *shamayim*, which is elicited by the completion of a *mesechta*.

[Once the *siyum* is made, one may or may not celebrate with revealed joy (through eating meat, etc.), but the main *simcha* has already been accomplished just by making the *siyum*.]

A *siyum* should preferably be made every day of the Nine Days. Being that not everyone is capable of making a *siyum* on their own every day, there are two options:

1. One option is to rely on the *siyum* that is made daily in a yeshiva or kolel. Being that the yeshivos and kolels are supported by laymen who are partners in a “Yissachar and Zevulun” partnership, the supporters have a part in the Torah that is learned there.

In times past, yeshivos were supported only by donations from local donors. Today, however, yeshivos fundraise and receive support from around the world. This changes the



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לזכות
שרה שתחיל
לרגל הגיעה לגיל שתים עשרה שנה,
היא עונת בת מצוה
ביום כ"ט תמוז התשע"ו, שנת הקהל
ולזכות אחיה ואחותה
חנה, מנחם מענדל, ואלתר ישכר דוב
נדפס ע"י הוריהם
הרה"ת ר' לוי יצחק
ומרת אסתר ביילא שיחיו
חאנאוויטש

halachic status of the yeshivos into that of a “*krach*,” which means that the merit of the Torah learning extends to all Jews, all around the world.

If the merit extends to all Jews, how much more so should it apply to the donors who take part in supporting the kolels and yeshivos! They benefit from merit of the Torah learning, wherever they are in the world. This is on condition, however, that the donation - “buying” a portion in the Torah study is made in advance of the learning. As it is explained in Hilchos Talmud Torah regarding the specific conditions of a Yissachar-Zevulun partnership.

In our case, being that we are speaking about the learning of a *mesechta* and the *siyum*—both of which have yet to take place—we still have the option and the ability to extend the merit of the learning and the subsequent *siyum* to all the supporters and donors. This applies to those that have donated in the past, those that will donate now, and to those that have not donated yet, as long as they have pledged support to maintain and strengthen the yeshiva or kolel.

(Being that a *siyum* should be held on every day of the Nine Days, this includes Tisha B'Av as well. But

because there are restrictions on what may be learned on Tisha B'Av, the *siyum* should be on Maseches Mo'ed Katan.)

2. A second option is to make a *siyum* on an easier *mesechta*. There is a discussion in Acharonim about whether a *siyum* can be made on every *mesechta*. There is a lengthy debate regarding Masechtos Midos, Avos and Tamid, which are regarded by some as “lesser” and thus don't require a *siyum* upon completion. However there are Acharonim that disregard the whole debate and *pasken* clearly that a *siyum* can be made on every *mesechta*, including the aforementioned three.

Therefore, making a daily *siyum* is clearly within everyone's reach, both men and women. Maseches Avos (and other *mesechtos* of a more practical nature) can be learned by everyone equally. During these days of mourning both men and women need to have additional Simcha, and the preparation for the *geula* that is accomplished by making a *siyum*.

Therefore, practically speaking: Beginning from Rosh Chodesh Av until—and including—the day of Tisha B'Av, a *siyum* should be made *betzibur*. This will enable everyone to

participate, including someone who for whatever reason cannot make a *siyum* on his own.

Just as it is a widespread *minhag* among *klal Yisroel* with regard to *Taanis Bechorim* on Erev Pesach, that one *bechor* makes a *siyum*, and invites all to join—thereby allowing them not only to break their fast, but to experience the joy of a *siyum*—so too, through one person making the *siyum* during the Nine days, he brings added joy to all those present. This parallel reflects further on the theme of *geulah*; the same *minhag* that applies on the day before *geulas Mitzrayim*, is applied with regard to the *siyum* during the Nine Days, the days before the *geulah ha'amitis vehashleimah!*

As mentioned, the *siyum* on the day of Tisha B'Av should be made on Maseches Moed Katan, and *siyumim* should be made in every community, in at least one location, be it the yeshiva, kolel, shul or *beis medrash*. It is especially important to make *siyumim* in Eretz Yisroel, and specifically at the Kosel and the Me'aras Hamechpela. **T**

(Adapted from the *Sicha of Erev Rosh Chodesh Menachem Av*, 5735)