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A PROJECT OF THE KINUS HASHLUCHIM
A DIVISION OF MERKOS L'INYONEI CHINUCH



THE 3 WEEKS

Destruction & Renewal
THE THREE WEEKS AND MOSHIACH

WEEK ONE

Dance to bring the Geulah.

Even in the 9 days, one can be so inspired about the geulah to even 'dance' to fulfill the avoda needed to bring Moshiach.

This avoda will surely result in the arrival of Moshiach and we won't have the question whether 'dancing' is permitted, because his arrival will cause the immediate transformation of the nine days into an unparalleled nine days of joy and happiness!

אור ליום שישי, ערב שבת חזון, ג' במנחם-אב תשמ"ט
(התועדויות 'תשמ"ט, כרך ד, עמ' 98)



Torah makes a person happy.

Learning Torah makes a person happy, "Pikudei Hashem.. Mesamchei Lev". So if Torah is so connected with happiness, how can we learn anything at all on Tisha B'Av?

A person always has the obligation to learn Torah 24/7, however since there are some subjects in Torah that are less 'connected' with Simcha, on Tisha B'Av we are allowed to learn these subjects which 'minimize' our enjoyment when learning Torah.

(בשמחת-תורה תש"מ (שיחות-קודש תש"מ, כרך א, עמ' 177)

Stop crying and start building.

In Torah, when Yosef and Binyamin meet each other, Rashi mentions that they cried for the temples that would be destroyed. Yosef cried for the temple that would be destroyed in Binyamin's land, and Binyamin cried for Yosef's temple.

Question: Why did they cry for each other, why not cry for their own temples?

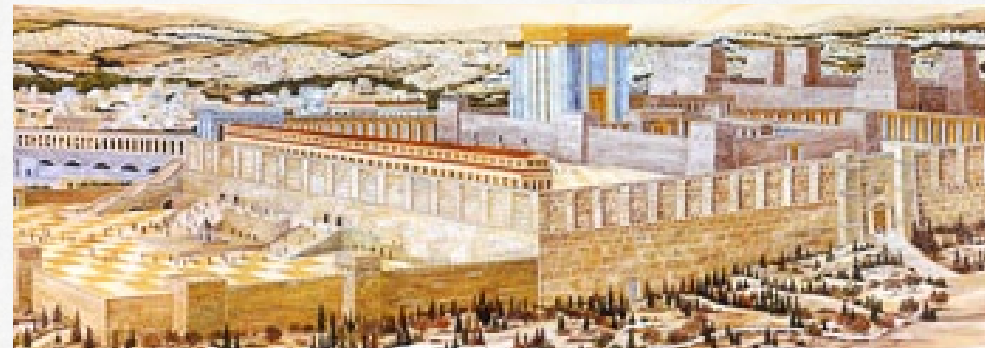
Answer: Crying achieves nothing. You have to DO something about it!

For your own challenges, you have an avoda to do. You have to do everything in your power to build and fix it – (Even if it's something that will happen a thousand years in the future).

For another person's troubles, sometimes there is nothing you can do, only cry with them. Every one of us had the FULL obligation and ability to build our own personal temples. When every person builds their personal temple, together, the result is the completion of the communal temple and the arrival of Moshiach.

In addition, the Talmud tells us that, if we do not build it in our lifetime, it is as if we actually destroyed it. Don't cry about it. Start building it, today.

בשיחת שבת-קודש פרשת ויגש תשכ"ה
(ליקוטי-שיחות, כרך י, שיחה א' לפרשת ויגש)





Inspired Sadness.

In Lubavitch, there were sometimes moments of happiness (Jokes) on Tisha B'Av. How was this allowed? Even learning Torah, that is above time and space, must be limited due to our mourning. How can we say that they were happy?

The answer is that the crying is not the goal, rather the only purpose of the sadness and crying is to inspire us to practical Avodas Hashem.

(שיחות-קודש תשכ"ה, כרך א, עמ' 247)



No reason for Exile.

Why do we have the 3 weeks, the 9 days and Tisha B'Av? The same reason we are in exile. 'Mipnei Chat-einu Golinu Meartzeinu', we sinned and therefore we were sent into exile.

This means that every single mitzvah we do weakens the core reason for exile, and makes the exile less necessary to continue.

When we add everybody else's mitzvos together, this becomes magnified, so that suddenly the whole reason for exile no longer applies, and the exile disappears entirely bringing an instant Geulah!

(בשנת תשמ"א כתב יהודי - הרבי השיבו (אלול תשמ"א)



Happiness on Shabbos.

During the three weeks, it is not required to be sad on Shabbos, for on Shabbos we have the obligation to be 'happy'. In fact in order to ensure that other people don't think we are sad on Shabbos, we have to be extra happy, more-so than any other Shabbos!

The reason for this is, that Shabbos is a taste of the world to come, and when moshiach comes there will be no 'residue' of golus left at all. Therefore we must live our shabbos today with no residue of golus, only with pure joy and happiness.

(תורת מנחם - התוועדויות' תשט"ו ח"ב (יד) עמ' 224)

The Power of King Shlomo.

There is a Halocha that Shabbos during the three weeks, a person is allowed to make a feast like King Shlomo. Why King Sholmo? Because in the days of Shlomo, the Jewish people governed the world, similar to the way it will be when Moshiach comes (Kayma Sihara B'Ashlamusa).

The revelations of the Geulah are going to be so powerful that they will be even beyond the distinctions of 'exile' and 'redemption', this is what gives them the ability to completely transform the three weeks into days of happiness and joy.

On Shabbos during the three weeks, we have this extra power of connecting to what King Shlomo already achieved all those years ago, this makes it easier than ever to bring Moshiach.

(תורת מנחם - התוועדויות' תשט"ו ח"ב (יד) עמ' 224)

