

**Meiri on Taanit 30a:7**

On Tisha B'Av it is forbidden to wash unless one is dirty...however, in Narbona, it is the woman's practice to wash their hair from the time of mincha and later, and we've heard that the elders and rabbis of the city have inspired them in this practice because of that which the midrash says, that the messiah will be born on this day, and it is a small indication of comfort and future redemption.

**Meiri on Taanit 30b:6**

Everyone who behaves on the day (of Tisha B'Av) as if it's just rote ritual and does not awaken their heart to mourn for Jerusalem will not see her in her rejoicing. And not only can we not forget the mourning of her entirely, but we must remember it in every joy and celebration and to minimize (our joy) in all of them in remembrance of the destruction...but we do not do this excessively, because one's nature cannot stand it...rather, we do small things, like leaving part of one's house unplastered, or part of the woman's forehead unplucked, or part of a meal unprepared such that people feel its lack...and so too we put ashes on the foreheads of grooms, and there are some places where instead they place a black cloth upon the groom's head to recall the destruction, and for the same reason there is the practice of breaking glass.

**Questions:**

How do we channel the political and transformative power of grief in this moment?

Moving forward?

—Either reflections from your own experience or visions for the broader movement

How do we identify these seeds of redemption without turning suffering & destruction into a triumphal story?

“[A] man ought to be so deeply convinced that the source of his own moral forces is in himself ... that he never despairs and never falls into those vulgar, banal moods, pessimism and optimism. My own state of mind synthesizes these two feelings and transcends them: my mind is pessimistic, but my will is optimistic.” -Antonio Gramsci, Prison Notebooks

“It is necessary to go beyond...to a more radically critical and revolutionary position, which is in fact a position not simply of denouncing injustice but of announcing a new utopia. Transformation of the world implies a dialectic between the two actions: denouncing the process of dehumanization and announcing the dream of a new society.”  
—Paulo Freire, Pedagogy of Freedom