

# אב

AV

משנכנס אב ממעטין בשמחה

*We Cease To Rejoice with The Advent of Av*

דף היומי	אריה	אב תשע"ח – JULY-AUG. '18			
זכורים	צא 13	Fri.		ר"ח מנחם אב פ' מטות-מטעי הפטרה שמעו דבר ד', פרק ב'	א פרייטאג
	צב 14	Sat.			ב שבת
	צג 15	Sun.			ג זונטאג
	צד 16	Mon.			ד מאנטאג
	צה 17	Tue.			ה דינסטאג
	צו 18	Wed.			ו מיטוואך
	צז 19	Thu.			ז דאנערש.
	צח 20	Fri.			ח פרייטאג
	צט 21	Sat.			ט שבת
	ק 22	Sun.	Fast Day	תשעה באב נדחה	י זונטאג
	קא 23	Mon.		חמשה עשר באב פ' ואתחנן, שבת נחמו הפטרה נחמו נחמו עמי, פרק ג'	יא מאנטאג
	קב 24	Tue.			יב דינסטאג
	קג 25	Wed.			יג מיטוואך
	קד 26	Thu.			יד דאנערש.
	קה 27	Fri.			טו פרייטאג
	קו 28	Sat.			טז שבת
	קז 29	Sun.			AUGUST
	קח 30	Mon.	יח מאנטאג		
	קט 31	Tue.	יט דינסטאג		
	קי 1	Wed.	כ מיטוואך		
	קיא 2	Thu.	כא דאנערש.		
קיב 3	Fri.		פ' עקב, מבה"ח הפטרה ותאמר ציון, פרק ד'	כב פרייטאג	
קיג 4	Sat.			כג שבת	
קיד 5	Sun.		יו"כ קטן מוקדם ערב ר"ח פ' ראה, א' דר"ח אלול הפטרה השמים כסאי, פרק ה'	כד זונטאג	
קטו 6	Mon.			כה מאנטאג	
קטז 7	Tue.			כז דינסטאג	
קיז 8	Wed.			כז מיטוואך	
קיח 9	Thu.			כח דאנערש.	
קיט 10	Fri.			כט פרייטאג	
קכ 11	Sat.			ל שבת	

מולד אב: פרייטאג פארטאגס 49 מינוט מיט 8 חלקים נאך 6

## ראש חודש

### ROSH CHODESH

FRIDAY, JULY 13, 1 AV

Services for *Rosh Chodesh* יעלה ויבא; Half-Hallel; Torah Reading; *Mussaf*; etc.

(From *Rosh Chodesh Av* until after *Tisha B'Av* we refrain from washing ourselves with warm or hot water. Only those who are feeble, extremely sensitive, or who must do so for medical reasons may wash with warm or hot water. Since *Rosh Chodesh* this year is *Erev Shabbos* washing is allowed, *Mishna Brurah Siman* 551 '89. We do not launder clothing until after *Tisha B'Av*. We do not wear clothing that was laundered before *Rosh Chodesh*, except on *Shabbos*. We do not drink wine or eat meat of any kind, with the exception of the feeble, sickly, or ill, who may eat poultry. We may eat meat and drink wine on *Shabbos* or while attending a *Seudas Mitzvah*, such as a *Bris* or the completion of a Tractate of Talmud.)

## שבת פרשת מטות ומסעי

### SHABBOS PARSHAS

#### MATOS-MASEI

JULY 14, 2 AV

The *Haftorah* is read from Jeremiah 2:4-28 and 3:4 (שמעו). Chapter 2 of *Pirkei Avos*.

At the Departure of *Shabbos* we make the usual *Havdalah* using wine. (If there

is a child who reached the age of *chinuch*, we give him the wine to drink. If there is no child, the one who makes *Havdalah* may drink the wine himself.)

## שבת פרשת דברים SHABBOS PARSHAS DEVORIM

### שבת חזון (CHAZON)

FRIDAY EVENING, JULY 20,  
SATURDAY, JULY 21, 9 AV

(Some have the custom to sing דודי לכה in the melody of "אלי ציון".) The *Haftorah* is read (to the special melody of *Eichah*) from Isaiah 1:1-27. אב הרחמים; usual *Mussaf*; After midday one should learn only those topics that are permitted on *Tisha B'Av* itself. (There are authorities who permit all learning *Erev Tisha B'Av*. *Mishne Berurah* 553:10)

At *Mincha* we do not say צדקתך צדק. We do not study *Pirkei Avos*. One may drink wine and eat meat even at *Seudah Shlishis*. However, we must stop eating before sunset. Although it is still *Shabbos*, we may not eat after sunset.

### תשעה באב (נדחה)

TISHA B'AV (Postponed)  
SATURDAY NIGHT, JULY 21, 10 AV

This is a Public Fast Day. On *Tisha B'Av* we are prohibited to eat and drink,

to wash ourselves (even in cold water), to apply oils to ourselves for pleasurable purposes, to have marital relations, and to wear leather shoes.

"Anyone who eats or drinks on *Tisha B'Av* will not participate in the rejoicing over the rebuilt Jerusalem. And all who mourn for Jerusalem will earn the right to take part in the rejoicing over the rebuilt Jerusalem. And concerning a person who eats meat or drinks wine at the last meal before the Fast [with the exception of *Shabbos*]. Scripture states (Ezekiel 32:27): 'and their iniquities shall come upon their bones.'" [*Orach Chaim Siman 554:25*] The *Mishne Brurah*, writing on the first phrase, 'Anyone who eats or drinks on *Tisha B'Av*...', comments: "Even women who are pregnant or nursing, or people of weak constitution, for whom fasting is very difficult, must fast on *Tisha B'Av* (this does not apply to someone who is truly ill), for the destruction of the *Beis HaMikdash* is worth suffering for, at least one day a year."

## מוצאי שבת

### DEPARTURE OF SHABBOS

#### מעריב / MAARIV

The *Chazzan* says: "ברוך המבדיל בין קודש לחול" without mentioning the Divine Names. He removes his shoes before beginning ברכו. The congregation

removes their shoes after ברכו. Anyone who didn't daven *Maariv* and didn't say "ברוך המבדיל בין קודש ואתה חוננתנו לחול" before doing any work. We remove the curtain from the *Aron HaKodesh*, we dim the lighting, and we sit on the floor or on a low stool. We do not sit on regular chairs or benches until after midday [1:02 PM DST]). We recite *Maariv* in a low and subdued voice; *Shemonah Esrei* with אתה חוננתנו; *Kaddish Tiskabel* after *Shemonah Esrei*; when we see candle-light (before the reading of Lamentations) we make the full *Bracha* בורא מאורי האש. The rest of *Havdalah* is not made until Sunday night after the Fast. We only use the wine on Sunday night, no spices. We have a public recitation of *Eichah* — the Book of Lamentations, followed by several *Kinos* for the night of *Tisha B'Av*; ואתה קדוש; *Kaddish* without תתקבל; (we skip ויהי נועם and start with ואתה קדוש; we do not say ויתן לך) Mourner's *Kaddish*.

SUNDAY MORNING, JULY 22

**שחרית / SHACHRIS**

We wash our fingers only until above the knuckles (as one is drying his fingers, while there is still some moisture on them, he may rub them across his eyes to remove the sediment there); we make the *Bracha* על נטילת ידים, as well as all of the other appropriate morning *Brachos*. We rise early to *Shul*. We do not wear our *Tallis* or *Tefillin* until midday. We

do wear our *Tallis Koton*, but without making a *Bracha* over it. If the *Tallis Koton* was removed by night then some hold a *bracha* should be made when putting on in the morning. (*Mishna Brurah* 555:2). We say the usual morning *Brachos*, as well as the rest of the morning order (we omit הקטורת). We recite the usual morning service, *Shemonah Esrei*; *Chazzan's* Repetition; the *Chazzan* recites ענו between גואל and רפאנו; (the *Chazzan* does not say ברכת כהנים before שלום); Half-*Kaddish* (we say neither *Tachanun* nor אבינו מלכנו on *Tisha B'Av*); we take out a *Sefer Torah* and have three *Aliyahs* in *Parshas Vaeschanan* (Deut. 4:25-40) "כי תוליד בניים"; the third *Aliyah* is *Maftir*. Half-*Kaddish*; The *Haftorah* is read in the melody of *Eichah* from Jeremiah 8:13-9:23: "אסוף אסיפם". At the conclusion of the *Haftorah*, the *Brachos* after the *Haftorah* are read until "מגן דוד"; we return the *Sefer Torah* to the *Aron HaKodesh*; we say the lengthy collection of *Kinos* until their completion (preferably around noon); אשרי; (we omit למנצח) ובא לציון (skipping the verse "ואני זאת בריתי" etc.); *Kaddish Tiskabel* without תתקבל; עלינו; Mourner's *Kaddish*; we do not say the Psalm for the Day during *Shachris* on *Tisha B'Av*. (It is recommended that people read *Eichah* individually to themselves).

**After midday it is permitted to sit on chairs or benches.**

## מנחה / MINCHA

We don *Tallis* and *Tefillin*, making the appropriate *Brachos*. The Psalm of the Day is recited, followed by a Mourner's *Kaddish*. As is customary for *Mincha* of all Public Fasts, we say אשרי, followed by a Half-*Kaddish*; we take a *Sefer Torah* out of the *Aron HaKodesh* and we have three *Aliyahs* in "ויחל" as in the *Mincha* service of any Public Fast; the Torah is read; the third *Aliyah* is the *Maftir*. no Half-*Kaddish* after the Torah is read. The *Haftorah* "דדרשו": Isaiah 55:6–56:8 (until "אקבץ עליו לנ-" "קבציו") is the usual one for the afternoons of Public Fasts; *Brachos* after the *Haftorah* until "מגן דוד"; יהללו; we return the *Sefer Torah* to the *Aron HaKodesh*; Half-*Kaddish*; *Shemonah Esrei* including "נחם" in "בונה ירו-" and "עננו" in "שומע תפלה". If one forgot to say "נחם" in "בונה ירושלים" he may say it before "ותחזינה עינינו" omitting the ending blessing "ברוך מנחם ציון", concluding only with "ותחזינה"... [*Mishneh Brurah*]. See *Tzom Gedaliah* for the laws pertaining to an individual or *Chazzan* who omits "עננו". *Chazzan* repeats עננו between גואל and רפאנו, "נחם" in "בונה ירושלים" and says שים שלום before ברכת כהנים; (we do not recite אבינו מלכנו and *Tachanun*); *Kaddish Tiskabel*; עלינו; Mourner's *Kaddish*.

[*Rav Henkin* noted: Our Sages have emphasized that the essence of a Fast Day is the process of *Teshuva* — Repentance. This is particularly so for those sins that

were responsible for the destruction of the Beis HaMikdash, and yet, which we remain guilty of today. Here is a partial listing of those transgressions: Jerusalem was destroyed because:

1) the Jews profaned **Shabbos**.

2) they did not provide for the Torah education of their small children.

3) they did not recite the Shema morning and night.

4) they showed contempt for Torah scholars.

5) they had unwarranted hatred for each other.

6) they hardened their hearts to any fear of Divine retribution (see Gittin 55b).

Throughout the history of the Diaspora we have always taken the matter of repentance on fast days very seriously. Even the 'sinners and scoffers' of past generations were observant in this area. In recent history, however, there has been a tragic breakdown in religious sensitivity, may G-d protect us.]

It is a great *Mitzvah* to study on a daily basis the *Sefer Chofetz Chaim* which discusses the laws of *Lashon Harah* and *Rechilus* (talebearing). The major reason for the destruction of the Holy Temples was senseless hatred and *Lashon Harah*. By studying these laws, a person becomes sensitized to refraining from these very serious sins. Conversely, if one does not study these laws on a

regular basis, he will not be as careful in avoiding these transgressions, nor will he understand the intricate details involved in guarding one's speech. One should read the Chofetz Chaim's זצ"ל descriptions of the great rewards that await those who are careful to avoid these sins. The Vilna Gaon זצ"ל quotes a *Medrash* that states: "For every moment that a person refrains from forbidden speech, he earns a celestial light hidden away for the righteous, whose value cannot be comprehended by neither angel nor man."

## SUNDAY NIGHT

### מעריב / MAARIV

We recite the usual weekday *Maariv*. After services we sanctify the New Moon of *Av*.

We make *Havdalah* (בורא פרי הגפן and המבדיל). The adult making *Havdalah* may drink the wine himself, without having to give it to a child to drink.

## WEDNESDAY, JULY 25, 13 AV

This is the *Yahrzeit* of the *Gaon* and *Tzaddik* **Rav Yosef Eliyahu ben Reb Eliezer Kolonymus Henkin** זצ"ל, who served with selfless dedication as Director of **Ezras Torah** from 5685 – 5733 (1925 – 1973).

The final time for the sanctification of the New Moon of *Av* is the entire night following Thursday, July 26 (15

Av). (If necessary, the new moon may be sanctified Friday night until 1:11 A.M.)

## חמשה עשר באב

### 15TH OF AV

FRIDAY, JULY 27, 15th of AV

We conduct ourselves in a somewhat festive manner; we do not say *Tachanun* (we also omit *Tachanun* of the preceding *Mincha* on Thursday); we say למנצח.

## שבת פרשת ואתחנן

### SHABBOS PARSHAS

#### VAESCHANAN

### שבת נחמו

#### (NACHAMU)

JULY 28, 16 AV

The *Haftorah* is read from Isaiah 40:1-26 (this is the first of seven *Haftoros*, [the שבע דנחמתא — the Seven *Haftoros* of Consolation] that precede *Rosh HaShanah*). We say אב הרחמים and א-ל מלא.

At *Mincha* we say צדקתך צדק. Chapter 3 of *Pirkei Avos*.

## שבת פרשת עקב

### SHABBOS PARSHAS EIKEV

AUG. 4, 23 AV

The *Haftorah* is read from Isaiah 49:14-51:3 (ותאמר ציון). We bless the month of *Elul*. We do not say אב הרחמים and א-ל מלא. Chapter 4 of *Pirkei Avos*.

THURSDAY, AUG. 9, 28 AV  
(Those who observe *Yom Kippur Koton*  
do so today. We say *Tachanun* at *Mincha*.)

A Letter From The Chofetz Chaim, ה"צט,  
Regarding EZRAS TORAH:

7 Shevat 5688 (1928)

With due respect to the outstanding Rabbis and Gaonim who compose the administrative committee of the Ezras Torah Organization in America. May the pleasantness of HaShem be upon you.

In regard to your request of my issuing a public proclamation for Ezras Torah to the effect of arousing the American Jewish public to come to the aid of this Holy institution; in my opinion such a request is superfluous. Who is there among our brethren in America, who has a modicum of piety in his heart, who does not already know that it is a great Mitzvah to come to the support of this Holy institution that is so vital for Rabbis and to the entire world of Torah scholars and that has been involved in actual life and death matters at times?

Happy is the man who supports and aids a Jewish man in his time of need, and especially if the needy man is a Torah scholar. It is unnecessary for me to elaborate upon the greatness of the Mitzvah of supporting the Torah, especially in our times when the Torah is regarded with great disrespect.

May HaShem, in His goodness, elevate the radiance of Torah to this entire world, speedily and in our times. Amen

**YISROEL MEIR HACHOHEN**  
(*The Chofetz Chaim*)