

נדחה

ברכות

דף היומי	אריה	אב תשע"ב — JULY-AUG. '12			
ס סא	20 21	Fri. Sat.		א ב	פרייטאג שבת
			ר"ח מנחם אב פ' מטות-מסעי הפטרה שמעו דבר ד', פרק ב'		
סב סג סד סה סו סז סח	22 23 24 25 26 27 28	Sun. Mon. Tue. Wed. Thu. Fri. Sat.		ג ד ה ו ז ח ט	זונטאג מאנטאג דינסטאג מיטוואך דאנערש. פרייטאג שבת
			פ' דברים, שבת חזון הפטרה חזון ישעי'		
סט ע עא עב עג ב ג	29 30 31 1 2 3 4	Sun. Mon. Tue. Wed. Thu. Fri. Sat.	Fast Day AUGUST	י יא יב יג יד טו טז	זונטאג מאנטאג דינסטאג מיטוואך דאנערש. פרייטאג שבת
			תשעה באב נדחה חמשה עשר באב פ' ואתחנן, שבת נחמו הפטרה נחמו נחמו עמי, פרק ג'		
ד ה ו ז ח ט י	5 6 7 8 9 10 11	Sun. Mon. Tue. Wed. Thu. Fri. Sat.		יז יח יט כ כא כב כג	זונטאג מאנטאג דינסטאג מיטוואך דאנערש. פרייטאג שבת
			פ' עקב, מבה"ח הפטרה ותאמר ציון, פרק ד'		
יא יב יג יד טו טז יז	12 13 14 15 16 17 18	Sun. Mon. Tue. Wed. Thu. Fri. Sat.		כד כה כו כז כח כט ל	זונטאג מאנטאג דינסטאג מיטוואך דאנערש. פרייטאג שבת
			י"כ קטן מוקדם ערב ר"ח פ' ראה, א' דר"ח אלול הפטרה השמים כסאי, פרק ה'		

מולד אב: דאנערשטאג פרי 29 מינוט מיט 6 חלקים נאך 12

ראש חודש

ROSH CHODESH

FRIDAY, JULY 20, 1 AV

Services for Rosh Chodesh ויבא יעלה ;
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 21, 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 understands the nature of a Bracha, 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 27,
SATURDAY, JULY 28, 9 AV

(Some have the custom to sing לכה דודי 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 on Shabbos, 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 at dusk.

תשעה באב (נדחה)

TISHA B'AV (Postponed)

SATURDAY NIGHT, JULY 28, 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 אתה חוננתנו ברוך המבדיל " בין קודש 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 [1:01 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 Kinot for the night of Tisha B'Av; ואתה קדוש; Kaddish without תתקבל; (we skip ויהי נועם and start with ואתה קדוש; ויתן לך) עלינו; Mourner's Kaddish.

SUNDAY MORNING, JULY 29

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 פטום). We recite the usual morning service, Shemonah Esrei; Chazzan's Repetition; the Chazzan recites עננו between גואל and רפאנו; (the Chazzan does not say ברכת כהנים before שלום); Half-Kaddish (we say neither Tachanun nor מלכנו on Tisha B'Av); we take out a Sefer Torah and have three Aliyahs in Parshas Vaeschanan (Deut. 4:25-40) "כי"; Half-Kaddish; the third Aliyah is Maftir. The Haftorah is read in the melody of Eichah from Jeremiah 8:13-9:23: "אסוף". 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 ואני זאת " למנצח) ובא לציון "בריתי" etc.); Kaddish Tiskabel without עלינו; תתקבל; 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 "ויהל" as in the Mincha service of any Public Fast; no Half-Kaddish after the Torah is read; the third Aliyah is the Maftir. The Haftorah "דרשו": Isaiah 55:6–56:8 (until "אקבץ עליו לנקבציו") is the usual one for the afternoons of Public Fasts; Brachos after the Haftorah until "יהללו"; "מגן דוד"; we return the Sefer Torah to the Aron HaKodesh; Half-Kaddish; Shemonah Esrei including "נחם" in "שומע תפלה" in "עננו" and "בונה ירושלים". 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 רפאנו, גואל and ברכת כהנים "נחם" in "בונה ירושלים" and says אבינו מלכנו; (we do not recite שים שלום; and Tachanun); Kaddish Tiskabel; Mourner's Kaddish.

[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, AUG. 1, 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 Wednesday, August 1 (14 Av).

חמשה עשר באב

15TH OF AV

FRIDAY, AUG. 3, 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)

AUG. 4, 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. 11, 23 AV

The Haftorah is read from Isaiah 49:14-51:3 (ותאמר ציון). We bless the month of Elul. Chapter 4 of Pirkei Avos.

THURSDAY, AUG. 16, 28 AV

(Those who observe Yom Kippur Koton do so today. We say Tachanun at Mincha.)

שבת פרשת ראה
SHABBOS PARSHAS R'EI

א' דראש חודש
FIRST DAY ROSH CHODESH
FRIDAY NIGHT, AUG. 17, 30 AV

קבלת שבת
WELCOMING THE SHABBOS

מעריב / MAARIV

יעלה ויבא in Shemonah Esrei for Shabbos.

SHABBOS MORNING, AUG. 18

שחרית / SHACHRIS

יעלה ויבא in Shemonah Esrei; the Chazzan's Repetition; Half-Hallel; Kaddish Tiskabel; Torah Reading: we take out two Sifrei Torah; seven Aliyahs in first Sefer Torah from the weekly Sidrah, R'ei, Half Kaddish, followed by the lifting and closing of that Sefer Torah; Maftir reads in the second Torah from Parshas Pinchas – (Numbers 28:9-15) the two paragraphs "וביום השבת" and "ובראשי חדשיכם"; The Maftir reads the special Haftorah for Shabbos and Rosh Chodesh "השמים כסאי" (Isaiah 66:1-24, repeating verse 23 at the end), (not עניה אב הרחמים); (אשרי; א-ל מלא no); (סוערה יהללו).

מוסף / MUSSAF

Half-Kaddish; in Shemonah Esrei of

Mussaf for Shabbos and Rosh Chodesh we say אתה יצרת; Chazzan's Repetition; Kaddish Tiskabel: אין כאלקינו; עלינו; אנעים זמירות; שיר (Psalm of the Day); ברכי נפשי; Mourner's Kaddish; אדון עולם.

מנחה /MINCHA

Three Aliyahs in Parshas Shoftim; יעלה in Shemonah Esrei for Shabbos Mincha. We do not say צדקתך צדקתנו; Mourner's Kaddish. Chapter 5 of Pirkei Avos.