



יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ שֶׁתִּשְׁלַח מְהֵרָה  
 רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף  
 לְחוּלֵי קוֹרוֹנָה – בְּיִשְׂרָאֵל, בְּעַם הַיְהוּדִי, וּבְעוֹלָם,  
 וּלְנַפְגְּעֵי מַעֲשֵׂי טְרוּר וְאַנְטִישְׁמִיּוֹת – בְּכֹל מְקוֹם שָׁהֵם,  
 עִם שְׂאֵר חוּלֵי יִשְׂרָאֵל. אָמֵן.

## YERUSHALAYIM

in/out times for

## D'VARIM - CHAZON

ט' אב ה'תשפ"ב

August 5-6, '22

 **6:58PM**

Earliest (Plag) **6:08PM**

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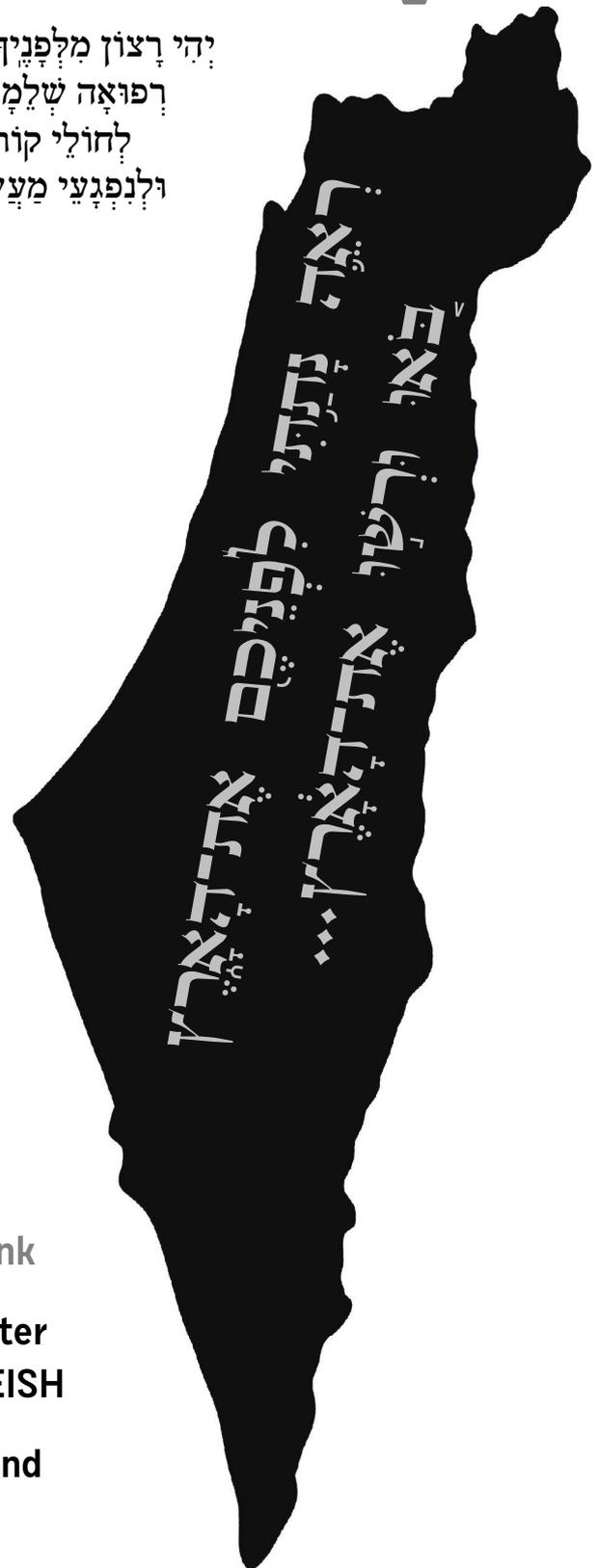
 **8:11PM**

R' Tam **8:49PM**

For other locales, click on Z'MANIM link

Havdala this week is postponed until after  
 the fast - except for BOREI M'OREI HA-EISH

After the fast - BOREI P'RI HAGAFEN and  
 HAMAVDIL. No B'samim this week



## Kiddush L'vana

The molad of Av was on Thursday, July 28th at 19 hours, 32 minutes and 4 chalakim. This translates to 8:18pm.

This means that the first opportunity for KL for those who follow Minhag Yerushalayim (MY) - as soon after three days following the molad - would be Sunday night, July 31st, after 8:18pm. And MY is to say it at the first op, even in the months of Tishrei, Sivan, and Av - when the rest of the Jewish World wait until after Yom Kippur, Shavuot, and Tish'a b'Av, respectively.

First op for 7-days-after-the-molad people would be Thursday, August 4th. I do not know if among those who follow this practice, are those who will not wait until after 9Av.

Most KL-saying Jews will say KL after Tish'a b'Av - Sunday, August 7. It is preferable to say KL after hearing/saying Havdala and after having broken one's fast. If this does not work well, then KL can be said even before havdala.

Last op for KL this month is Thursday night, August 11th - all night.

## Shabbat Chazon

[See Tish'a b'Av Review - separate link](#)

There is an interesting term used to tell us that we may eat anything we want at the Shabbat meals. The term is "even like the Seuda of Shlomo in his (finest) hour", referring to the lavish, festive meal celebrating the building of the Beit HaMikdash. If all we had was our present and past, then that phrase would be insensitive, to say the least, in light of our mourning the Churban. But with our future guaranteed through G-d's prophecy, the phrase itself is part of the prophecy and promise.

## The Bottom Line

שִׂמְחוּ אֶת־יְרוּשָׁלַם וְגִילוּ בָּהּ  
כָּל־אֲהַבָּיהָ שְׂשִׁינּוּ אֶתֶּה מְשׁוֹשׂ  
כָּל־הַמִּתְאַבְּלִים עָלֶיהָ: יִשְׁעִיהוּ סוּי

**Rejoice with Jerusalem and exult in her all those who love her: rejoice with her a rejoicing, all who mourn over her.**

מכאן אמרו: כל המתאבל על ירושלים זוכה ורואה בשמחתה, ושאינו מתאבל על ירושלים – אינו רואה בשמחתה.

**From here (this pasuk) they said: All who mourn over Jerusalem, will merit to see her joy; and he who doesn't mourn over Jerusalem, will not see her joy.**

**Taanit 30b**