



יהי רצון מלפניך ה' אלהינו ואליהי אבותינו שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לפצועי המלחמה, ולנפגעי מעשי טרור ואנטישמיות בישראל ובכל מקום שהם - עם שאר חולי ישראל. אמן.

May HaShem protect our soldiers and the hostages; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel, may He end this war with success and peace for Medinat Yisrael and Klal Yisrael wherever they are.



YERUSHALAYIM in/out times **VA'ETCHANAN-NACHAMU**

י"ג מנחם אב ה'תשפ"ד • Aug 16-17, '24

 **6:46PM** PLAG **5:59PM** •  **7:59PM** R' Tam **8:38PM**

For other locales, click on the Z'MANIM link



couple of extra z'mirot at the table, or some songs - be creative... and appreciative).

TU B'AV

The 15th of Av is on next Monday, August 19th.

In the last Mishna of Taanit, Rabban Shimon b. Gamliel tells us that there were no more joyous festivals in Israel than TU b'Av and Yom Kippur.

In the middle of this "tragic" month, the month at whose entrance we are commanded to diminish our joy, we find a most joyous festival. If you will ponder the various reasons for TU b'Av, you can see that each one is a counterpoint to Tish'a b'Av and carries a message of consolation and promise... and joy.

• In the aftermath of the "Sin of the Spies", G-d decreed that the entire adult male population of that generation should die out during 40 years of wandering. Not only was this decree handed down on Tish'a b'Av, but the "sentence" was carried out on Tish'a b'Av each year... In the final year of wandering, none of the remaining 15,000 men died... Only when the full moon of Av took its place in the sky, all joyously realized that the decree had been rescinded through G-d's mercy. The 15th of Av was thus marked as a day of joy. It marks the existence of forgiveness, even from very serious sins.

Kiddush L'vana

Many have the custom of waiting to say Kiddush L'vana for Av until after Tish'a b'Av.

However, Minhag Yerushalayim, based on the opinions of the Vilna Gaon, is to not postpone saying KL, but rather to take the first opportunity after three full days (72 hours) from the molad. This month, that time was last Thursday evening (Aug 8).

Reminder: Restrictions of the 9 Days continue until CHATZOTZ (Halachic noon, 12:44pm in Jerusalem).

S'faradim have different customs - it seems that they abstain from meat throughout the 10th. And they do not restrict music or haircutting on the 10th at all. This might not be the custom of all Eidot Mizrach.

Shabbat Nachamu

Some people have the custom of not eating meat until Shabbat Nachamu.

It is suggested by some sources to increase the Oneg Shabbat for Nachamu a bit more than regular, to acknowledge the beginning of the NECHAMA period. (Fancier wine or a nicer dessert, a favorite side dish, a

- TU b'Av was the end of the season for wood-gathering for the Mizbei'ach. It was an occasion for special korbanot in the Mikdash, and TU b'Av was celebrated as a family festival by those involved in this mitzva. Again, a contrast to the Beit HaMikdash being in ruin and no Avoda being done.

- Following the terrible episode of the "pilegish from Giv'a", there was a ban on marrying into the tribe of Binyamin. This ban was lifted on a TU b'Av.

- For a long period of time, due to a misunderstanding in the rulings concerning who the daughters of Tz'lofchad should marry, there was little or no inter-tribal marriage. After a later Sanhedrin clarified the issue, inter-tribal marriages became common-place. This reuniting of all of Israel, was associated with TU b'Av, and the cause of great joy.

- The mishna referred to above, tells us that the young maidens of Jerusalem would wear borrowed white dresses, so as not to embarrass one who had no dress... and they would dance in the vineyards.. (so that eligible young men might choose their brides). The two items just mentioned, and the fact that there have not been weddings during the Three Weeks (or at least the Nine Days), combine to make TU b'Av a special day for Shidduchim and marriages, and a truly joyous day.

Again, a contrast.

- Following the fall of Beitar about 65 years after the destruction of the second Beit HaMikdash (on a Tish'a b'Av, non-coincidentally), the Romans did not permit the bodies of the dead Jews to be buried, as a punishment for rebelling against and resisting Rome. A few years later, a new emperor allowed burial of the bodies. Tradition records that this was on the 15th of Av. The bodies were found not to have decayed in the years that they lay unburied. The Sanhedrin at Yavne declared this a miracle and composed the fourth bracha of Birkat HaMazon - HATOV V'HA'MEITIV, to thank G-d for His kindnesses, even in darkest of times.

- On a TU b'Av, Hoshea ben Elah removed the roadblocks set up by Yeravam ben Navat that prevented the people of the northern kingdom from traveling to Yerushalayim for Aliya L'Regel.

Each item above is in some way the other side of a Tish'a b'Av coin. Churban and exile vs. a way back to Yerushalayim and the Mikdash. Decree against Dor HaMidbar vs. they stopped dying off in the last year of wandering. Fall of Beitar vs. burial of the victims. Sin'at Chinam vs. reconciliation. And more.