

Calendars for the Jewish Year 5771 Sept. 9, 2010 – Sept. 28, 2011

Please select your month below:

[Tishrei 5771](#)

Sept. 9 - Oct. 8

[Cheshvon 5771](#)

Oct. 9 - Nov. 7

[Kislev 5771](#)

Nov. 8 - Dec. 7

[Teves 5771](#)

Dec. 8 - Jan. 5

[Shevat 5771](#)

Jan. 6 - Feb. 4

[Adar I 5771](#)

Feb. 5 - Mar. 6

[Adar II 5771](#)

Mar. 7 - Apr. 4

[Nisan 5771](#)

Apr. 5 - May 4

[Iyar 5771](#)

May 5 - June 2

[Sivan 5771](#)

June 3 - July 2

[Tamuz 5771](#)

July 3 - July 31

[Av 5771](#)

Aug. 1 - Aug. 30

[Elul 5771](#)

Aug. 31 - Sept. 28

דף היומי	אריה	אב תשע"א — AUGUST '11											
לו	1 Mon.	AUGUST	ר"ח מנחם אב	א	מאנטאג								
לז	2 Tue.					ב	דינסטאג						
לח	3 Wed.							ג	מיטוואך				
לט	4 Thu.									ד	דאנערש.		
מ	5 Fri.											ה	פרייטאג
מא	6 Sat.												
מב	7 Sun.	ז	זונטאג										
מג	8 Mon.			ח	מאנטאג								
מד	9 Tue.					ט	דינסטאג						
מה	10 Wed.							י	מיטוואך				
מו	11 Thu.									יא	דאנערש.		
מז	12 Fri.											יב	פרייטאג
מח	13 Sat.	יג	שבת										
מט	14 Sun.			יד	זונטאג								
נ	15 Mon.					טו	מאנטאג						
נא	16 Tue.							טז	דינסטאג				
נב	17 Wed.									יז	מיטוואך		
נג	18 Thu.											יח	דאנערש.
נד	19 Fri.	יט	פרייטאג										
נה	20 Sat.			כ	שבת								
נו	21 Sun.					כא	זונטאג						
נז	22 Mon.							כב	מאנטאג				
נח	23 Tue.									כג	דינסטאג		
נט	24 Wed.											כד	מיטוואך
ס	25 Thu.	כה	דאנערש.										
סא	26 Fri.			כו	פרייטאג								
סב	27 Sat.					כז	שבת						
סג	28 Sun.							כח	זונטאג				
סד	29 Mon.									כט	מאנטאג		
סה	30 Tue.											ל	דינסטאג

ראש חודש
ROSH CHODESH

MONDAY, AUG. 1, 1 AV

Services for Rosh Chodesh: יעלה ויבא; Half-Hallel; Kaddish Tiskabel; 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. 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 דברים
SHABBOS
PARSHAS DEVORIM

שבת חזון
(CHAZON)

FRIDAY EVENING, AUG. 5, SATURDAY, AUG. 6, 6 AV

(Some have the custom to sing לכה דודי in the melody of "אלי ציון".) The Haftarah is read (to the special melody of Eichah) from Isaiah 1:1-27. אב הרחמים and א-ל-ל מלא; usual Mussaf; At Mincha צדקתך צדק.

Chapter 3 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.)

ערב תשעה באב
EREV TISHA B'AV

MONDAY, AUG. 8, 8 AV

No Tachanun at Mincha.

At the סעודה המפסקת – the concluding meal before the fast, aside from the bread, we may not eat two different types of cooked foods. Three people should not eat together in order to avoid making a Zimun (quorum of three for the Blessing after Meals). We sit upon the floor and eat the customary egg dipped into ashes to symbolize our state of mourning. One may not eat another cooked food with the egg, as the egg itself constitutes a cooked food. We stop eating and drinking, as well as all the other categories of activities forbidden on Tisha B'Av, before sunset.

תשעה באב
TISHA B'AV

MONDAY NIGHT, AUG. 8, 9 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 Mishneh 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."

מַעֲרִיב / MAARIV

(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; Kaddish Tiskabel. 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 Tiskabel without עלינו; ותקבל; Mourner's Kaddish.

TUESDAY MORNING, AUG. 9

שַׁחֲרִית / SHACHRIS

We wash our fingers only until 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 ידיים נטילות, 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. 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 ענונו 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 בנים"; Half-Kaddish; the third Aliyah is Maftir. 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 Kinot until their completion (preferably around noon); ואשרי; (we omit לציון ובה למנצה) (skipping the verse "ואני זאת בריתי" etc.); Kaddish Tiskabel without עלינו; ותקבל; 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.

מִנְחָה / 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 ואשרי 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 "דרשוי" Isaiah 55:6-56:8 (until "אקבץ עליו" (לנקבציו) is the usual one for the afternoons of Public Fasts; Brachos after the Haftorah until "מגן יהללו"; ודרש; we return the Sefer Torah to the Aron HaKodesh; Half-Kaddish; Shemonah Esrei including "בונה ירושלים" in "נחם" in "שומע תפלה" in "ענונו" 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 "ענונו". Chazzan repeats ענונו between גואל and רפאנו, "נחם", and says ברכת כהנים before שלום; (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 ז"ל descriptions of the great rewards that await those who are careful to avoid these sins. The Vilna Gaon ז"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."

TUESDAY NIGHT, AUG. 9, 10 AV

מַעֲרִיב / MAARIV

We recite the usual weekday Maariv. After services we sanctify the New Moon of Av.
(Meat may not be eaten and wine may not be drunk until noon of Wednesday.)

שבת פרשת ואתחנן
SHABBOS
PARSHAS VAESCHANAN

שבת נחמו
(NACHAMU)

AUG. 13, 13 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). At Mincha we say צדקתך צדק Chapter 4 of Pirkei Avos.

This is the Yahrzeit of the Gaon and Tzaddik Rav Yosef Eliyahu ben Reb Eliezer Kolonymus Henkin ז"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 of Motzei Shabbos (14 Av).

חמשה עשר באב
15TH OF AV

MONDAY, AUG. 15, 15th OF AV

We conduct ourselves in a somewhat festive manner; we do not say Tachanun and the series of "יהי רצון..." after Torah Reading; (we also omit Tachanun of the preceding Mincha on Sunday); we say למנצח א-ל ארך אפים .

שבת פרשת עקב
SHABBOS PARSHAS EIKEV

AUG. 20, 20 AV

The Haftorah is read from Isaiah 49:14-51:3 (ותאמר ציון). At Mincha צדקתך צדק Chapter 5 of

Pirkei Avos.

שבת פרשת ראה
SHABBOS PARSHAS R'EI

AUG. 27, 27 AV

The Haftorah is ענייה סוערה (Isaiah 54:11-55:5). We bless the month of Elul. We do not say א-ל מלא or מלא; אב הרחמים; At Mincha we say צדקתך צדק. Chapter 6 of Pirkei Avos.

ערב ראש חודש
EREV ROSH CHODESH

MONDAY, AUG. 29, 29 AV

(Many observe Yom Kippur Koton.) No Tachanun at Mincha.