MENACHEM AV

The Molad: Monday afternoon,
1:10 and 15 portions.
The moon may be sanctified until
Tuesday, the 14th, 7:32 a.m.¹

Rosh Chodesh is on Wednesday.
When Av enters, we reduce our joy and minimize
any business involvement that leads to joy.

It is forbidden to purchase new clothes or shoes, or
to commission a craftsman to make them. It is also
forbidden to do laundry (an exception is made with
regard to the clothes of young children). These rules
apply even if one will not wear them until after
Tishah B’Av. One may, however, give one’s Shabbos
clothes to a gentile launderer.

Also, one may not wear clothes for the first time
after they were laundered, except in honor of
Shabbos, even if they were laundered before this
time.

The father of a child being circumcised, the mohel,
and the sandek may, however, wear laundered clothes
and their Shabbos garments.

It is forbidden to wash one’s entire body for
pleasure, even in cold water. For health purposes and
purposes associated with a mitzvah, however, it is
permitted.

It is forbidden to eat meat and drink wine, except
on Shabbos or at a feast associated with a mitzvah.

During the nine days from Rosh Chodesh Av until
Tishah B’Av, a special effort is made to make
siyumim. The intent is not necessarily to create an
opportunity to have meat at the festive meal served
afterwards.² (In later years, The Rebbe suggested that
the custom be continued through the 15th of Av.)

Av 3, Friday, Erev Shabbos Chazon.
A person who washes with hot water and/or
immerses himself in the mikvah every Friday may
wash with hot water (without soap) and immerse

¹ The times for sanctifying the moon are based on Jerusalem
Standard Time. One should therefore calculate the time for
sanctifying the moon according to his location.
himself on this Friday.

The Alter Rebbe would wear all of his usual Shabbos clothing on Shabbos Chazon.

Av 4, Shabbos Parshas D’varim, Shabbos Chazon.

We recite the second chapter of Pirkei Avos following the Afternoon Service.

After the conclusion of Shabbos, we make Havdalah on wine, but we give the wine to a child who is mature enough to appreciate the importance of making a blessing but is not mature enough to appreciate the obligation to mourn over Jerusalem. If there is no such child available, the person reciting Havdalah should drink the wine.

Av 8, Wednesday, Erev Tishah B’Av.

The restrictions that apply to Torah study on Tishah B’Av should be applied from midday onward. It is proper to study the book of Iyov, the unfavorable prophecies in the book of Yirmeyahu, Midrash Eichah, and the like.

Tachanun is not recited in the Afternoon Service.

At the meal before the fast, we sit on overturned chairs or on cushions on the ground. At this point, we do not yet remove our leather shoes.

It is forbidden to eat two cooked dishes. However, one may eat several types of fruit, vegetables, or cheese. It is forbidden to drink beer, liquor, mead, or the like. One may drink coffee or tea.

The prevailing custom is to eat a hard-boiled egg dipped in ashes. If one partakes of another cooked dish during this meal, some follow the custom of eating the egg after the Grace After Meals.

Three people should not eat together for this meal. Should they eat together, they do not recite the zimmun. One may eat only until sunset.

At sunset we remove our leather shoes [and put on sandals, sneakers, or other foot coverings made of materials other than leather].

Av 9, Thursday, the fast of Tishah B’Av.

The fast commemorating the destruction of the First and Second Temples.

In the synagogue, we remove the curtain from the ark. After the Evening Service, we recite a full Kaddish including the stanza Tiskabel.
We sit on low chairs or cushions on the ground and read Eichah. At the beginning of each chapter starting with the word Eichah, the reader should raise his voice slightly.

After Eichah, we read selected Kinos, and then recite V’atah kadosh. We recite a full Kaddish without Tiskabel, then Aleinu, and the Mourners’ Kaddish.

In the Evening and Morning Services, the mourners recite the Mishnayos from Taanis and Moed Katan.

A person in the midst of the seven days of shivah mourning may go to the synagogue in the evening and the morning until the conclusion of the Kinos.

We do not follow the custom of sleeping on the ground.

Upon rising from sleep, a person should wash only his fingers, and not his entire hand. If he has filth around his eyes, and he would usually wash it off, he may do so on this day as well.

We do not recite the blessing She’asah li kol tzorki until the following day. We do not wear a tallis or t’fillin during the Morning Service.

The chazan recites the passage Aneinu as a separate blessing in the repetition of the Sh’moneh Eshreh. The laws governing what to do if he forgets are explained in the section concerning the Fast of Gedaliah (Tishrei 3). In the repetition of the Sh’moneh Eshreh, the chazan does not recite the passage Elokeinu veilokei avoseinu, which recalls the Priestly Blessing. After the conclusion of the Sh’moneh Eshreh, the chazan recites a half-Kaddish. We do not recite Tachanun or the passage E-l erech apayim.

For the Torah reading, three men are given aliyyos in the portion beginning Ki solid banim (D’varim 4:25-4:40). A half-Kaddish is recited. The third person also reads the Haftorah (Yirmeyahu 8:13-9:23). After the Haftorah, we recite Y’hall’lu and return the Torah scroll to the ark. We then recite Kinos.

Kinos is followed by Ashrei, U’za l’Tziyon goel (skipping the verse Va’ani zos brisi), a full Kaddish without the stanza Tiskabel, Aleinu, and the Mourners’ Kaddish. We do not recite the Song of the Day or Ein keilokeinu until the Afternoon Service.

It is customary for each person to read the book of
Eichah individually.\(^3\)

If there is a baby to be circumcised on Tishah B’Av, the circumcision is held after Kinos. The father, the mother, the mobel, and the sandek may wear their Shabbos garments until after the circumcision. They may not, however, wear leather shoes. A blessing is recited over the cup of wine, and it is given to children to drink.

We do not greet our colleagues on Tishah B’Av. It is forbidden to perform any work that involves concentration, or to prepare food for the evening, until after midday. Similarly, we do not sit on chairs until after midday and the completion of Kinos.

For the Afternoon Service, we put on the tallis and the t’fillin and recite the appropriate blessings. We then recite the Sh’ma, the Song of the Day, Ein keilokeinu, and all the Shiurim that are usually done in the Morning Service. Afterwards, we recite the passages describing the daily offering and the K’tores, Ashrei, and then a half-Kaddish.

We take out the Torah and read Vay’chal (Sh’mos 32:11-14, 34:1-10), as on other fast days. Similarly, Dirshu A-donai (Y’shayahu 55:6-56:8) is read as the Haftorah. Afterwards, we recite Y’hall’lu and bring the Torah scroll back to the ark, a half-Kaddish is recited, and then we recite the Sh’moneh Esreh.

We include the passage Nachaim in the blessing Boneh Y’rushalayim. (If a person forgets it at that time, he should include this passage in the blessing Sh’ma koleinu after the passage Aneinu; or in the blessing R’teh, before the phrase V’schezenah einenu; or in the blessing Modim, before the phrase V’al kulam. If he does not mention it in any of these blessings, he should not go back and repeat it.) Similarly, the passage Aneinu is added to the blessing Sh’ma koleinu.

When the chant repeats the Sh’moneh Esreh, he recites Aneinu as a separate blessing after the blessing Geel Yisrael. He also includes the passage Nachaim in the blessing Boneh Y’rushalayim, and the passage Elokeinu veilokei avoseinu, which recalls the Priestly Blessing, after the Modim blessing. He

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3. Sefer HaMinhagim, p. 96.
concludes with a full Kaddish including the stanza Tiskabel. We then recite Aleinu and then the Mourner's Kaddish.

Every person who mourns for Jerusalem will merit to see the celebrations when she is rebuilt.

After the Afternoon Service, we put on the t’fillin whose passages are structured according to the order required by Rabbeinu Tam, etc.

On this day of Jerusalem’s destruction, it is desirable to donate to the charitable organizations, such as Colel Chabad, which are active in maintaining its Jewish character.

After the Evening Service, we wash our hands alternately three times as is done for negel vasser in the morning, but a blessing is not recited. We wash our faces, rinse our mouths, and put on our shoes.

We then sanctify the moon.

We do not eat meat or drink wine until midday of Av 10. The same applies to all the other restrictions of the Nine Days. However, one may cut one’s hair, launder, and wash earlier in honor of Shabbos.

Av 11, Shabbos Parshas Vaes’chanan, Shabbos Nachamu.

While the Ten Commandments are read, it is customary for the entire congregation to stand and face the Torah.

We recite the third chapter of Pirkei Avos following the Afternoon Service.

Av 14, Tuesday.

We do not recite Tachanun in the Afternoon Service.

Av 15, Wednesday, Tu B’Av.

Tachanun is not recited, and it is forbidden to fast. This applies even to a bride and groom on their wedding day.

Av 18, Shabbos Parshas Eikev.

We recite the fourth chapter of Pirkei Avos following the Afternoon Service.

Av 20, Monday.

This day marks the yahrzeit of the saintly sage and kabbalist Rabbi Levi Yitzchak, The Rebbe’s father. He was imprisoned and then exiled because of his efforts in strengthening and spreading Yiddishkeit. He passed away while in exile in 5704 (1944), and is
Menachem Av

interred in Alma Ata, Kazakhstan.

Av 25, Shabbos Parshas R’eh, Shabbos M’varchim.

We bless the month of Elul, announcing Rosh Chodesh, which falls on the coming Thursday and Friday.

We do not recite the passage Av harachamim.

We recite the fifth chapter of Pirkei Avos following the Afternoon Service.