

MENACHEM AV

The *Molad*: Sunday night,
10:00 and 14 portions.

The moon may be sanctified
throughout Sunday night, the 15th.

Rosh Chodesh is on Monday.

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, even if they were laundered before this time, except in honor of Shabbos.

A father making a circumcision for his son, 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.¹ (In later years, The Rebbe suggested that the custom be continued through the 15th of Av.)

Av 5, Friday, Erev Shabbos Chazon.

A person who washes with hot water and/or immerses himself in the *mikveh* every Friday may wash with hot water (without soap) and immerse himself on this Friday.

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

Av 6, Shabbos Parshas D'varim, Shabbos Chazon.

1. *Likkutei Sichos*, Vol. XIV, p. 173.

We recite the third 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, Monday, the day preceding Tishah B'Av.

The restrictions that apply to Torah study on Tishah B'Av should be applied from midday onward. It is permitted 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.

Av 9, Tuesday.

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

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 Mourner's *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 occasion as well.

We do not recite the blessing *She'asab 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 *Sb'moneh Esreh*. 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 *Sb'moneh Esreh*, the *chazan* does not recite the passage *Elokeinu veilokei avoseinu*, which recalls the Priestly Blessing. After the conclusion of the *Sb'moneh Esreh*, the *chazan* recites a half-*Kaddish*. We do not recite *Tachanun*.

For the Torah reading, three men are given *aliyos* in the portion beginning *Ki so'lid banim* (*D'varim* 4:25). 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*.

After *Kinos*, we say *Ashrei, U'va l'Tziyon goel* (we skip, however, the verse *Va'ani zos brisi...*), *Kaddish* without the stanza *Tiskabel, Aleinu*, and then the Mourner's *Kaddish*. We do not say the Song of the Day or *Ein keilokeinu* until the Afternoon Service.

It is customary for each person to read the book of *Eichab* individually.²

If there is a baby to be circumcised on *Tishab B'Av*, the circumcision is held after *Kinos*. The father, the mother, the *mohel*, 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

2. *Sefer HaMinbagim*, p. 96.

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 *Nacheim* 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'tzeh*, before the phrase *V'sechezenah eineinu*, 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 *chazan* repeats the *Sh'moneh Esreh*, he recites *Aneinu* as a separate blessing after the blessing *Goel Yisrael*. He also includes the passage *Nacheim* in the blessing *Boneh Y'rushalayim*, and the passage *Elokeinu veilokei avoseinu*, which recalls the Priestly Blessing, after the *Modim* blessing. He 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.

Av 13, 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 fourth chapter of *Pirkei Avos* following the Afternoon Service.

Av 14, Sunday. We do not recite *Tachanun* in the **Afternoon Service**.

Av 15, Monday, 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 20, Shabbos Parshas Eikev.

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 interred in Alma Ata, Kazakhstan.

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

Av 27, Shabbos Parshas R'eh, Shabbos M'varchim.

For the *Haftorah*, we read *Aniya So'arab (Y'shayahu 54:11-55:5)*.

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

We do not recite the passage *Av barachamim*.

We recite the sixth chapter of *Pirkei Avos* following the Afternoon Service.

