The Molad: Friday night, 9:59 and 9 portions. The moon may be sanctified until Shabbos, the 15th, 4:21 p.m.\footnote{The times for sanctifying the moon are based on Jerusalem Standard Time.}

**Rosh Chodesh is on Shabbos Parshas Matos-Masei.**

In the **Morning Service**, we recite half-*Hallel*, then a full *Kaddish*, the Song of the Day, *Barchi nafshi*, and then the Mourner’s *Kaddish*.

**Two Torah scrolls** are taken out. Seven men are given *aliyos* for the weekly reading from the first scroll, and a half-*Kaddish* is recited. The *Maftir* reading, describing the Shabbos and Rosh Chodesh Musaf offerings (*Bamidbar* 28:9-15), is read from the second scroll.

We read the *Haftorah* beginning *Shim’u d’var A-donai*, concluding with the verses *Im tashuv... u’vo yis’ballatu* (*Yirm’yahu* 2:4-28, 4:1-2); we then add the first and last verses from the *Haftorah* beginning *Kob amar Hashem basbamayim kis’ee* (*Y’shayahu* 66:1, 23-24, and 23).

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.

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 (with the exception of 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. An exception is that on the day of a circumcision, the child’s father, the mohel, and the sandek may 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 siyanim. 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 7, 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 himself on this Friday.

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

Av 8, Shabbos Parshas D’varim, Shabbos Chazon, 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 Yirm’yahu, Midrash Eichah, and the like.

Tzidkas’cha is not recited in the Afternoon Service.

During the meal before the fast, one may eat meat and drink wine. However, one should not feast with friends. It is permitted to eat only until sunset. If the meal was eaten in a company of three men, we recite the zimmun before Grace After Meals as usual.

Av 9, Sunday, Tishah B’Av, one of the five commemorative communal fasts, memorializing the destruction of the First and Second Temples.

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In the **Evening Service**, at the conclusion of Shabbos, after reciting Baruchu, we remove our leather shoes [and put on sandals, sneakers, or other foot coverings made of materials other than leather]. The **chazan** recites the words Baruch b'amavdil bein kodesh l'chol ("Blessed is He Who differentiates between the holy and the mundane") and removes his shoes before reciting Baruchu.

In the synagogue, we remove the curtain from the ark. After the Evening Service, we recite a full Kaddish including the stanza Tiskabel.

We recite the blessing Borei m'orei ha'eish ("...who creates the lights of fire") over a flame; however, Havdalah is not said over a cup of wine.

We sit on low chairs or cushions on the ground and read Eichah (Lamentations). 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 ("And You, holy One..."). We do not recite V'yiiten l'cha ("May G-d give you..."). We recite a full Kaddish without Tiskabel, then Aleinu, and the Mourner's Kaddish.

In the Evening and Morning Services, the mourners recite the final Mishnayos of Taanis or Moed Katan (instead of the ones recited at other times).

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 ("...who has provided me with my every need") 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 Eseh. 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 Eseh, the chazan does not recite the passage Elokeinu velokei avoseinu, which recalls the Priestly Blessing. After the conclusion of the Sh’moneh Eseh, the chazan recites a half-Kaddish. We do not recite Tashanun.

For the Torah reading, three men are given aliyyos in the portion beginning Ki solid banim (D'varim 4:25-40). A half-Kaddish is recited. The third person also reads the Haftorah (Yirm’yahu 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’va l’Tziyon goel (skipping the verse Va’ani zor brisi (“And as for Me... from now to eternity”)), a full Kaddish without the stanza Tiskabel, Aleinu, and the Mourner's 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’mah, 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 (incense), 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

3. Sefer HaMinhagim, p. 96.
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 (“Console...”) in the blessing V’lirushayim (“Return in mercy to Jerusalem...”). If a person forgets it at that time, he should include this passage (without the concluding blessing) in the blessing Sh’ma koleinu (“Hear our voice...”) after the passage Aneinu (“Answer us”); or in the blessing R’tzeb (“Look with favor...”), before the phrase V’sehezah eininu (“May our eyes behold...”); or in the blessing Modim (“We thankfully acknowledge...”), before the phrase V’al kulam (“And for all of these...”). 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, and the same rules apply if it was omitted.

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 Nachaim in the blessing Boneh Y’rushalayim, and the passage Elokeinu veilekei aveinu, which recalls the Priestly 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 ordered according to the opinion of 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 make Havdalah over a cup of wine (without the spices and candle), we recite the blessings Borei pri hagafen and Hamavdil, and we drink the wine.

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 15, 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 do not recite Av harachamim in the Morning Service, nor the passage Tzidkas'cha in the Afternoon Service.

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

Av 20, Thursday.

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.

Av 22, Shabbos Parshas Eikev.

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

Av 29, Shabbos Parshas R'eir, Shabbos M'varchim.

For the Haftorah, we read Aniyah soarah (Y'shayahu 54:11-55:5); we then add the first and last verses from the Haftorah Macbar chodesh (I Shmuel 20:18, 42).

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

We do not recite Av harachamim in the Morning Service, nor the passage Tzidkas'cha in the Afternoon Service.

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

If the third Shabbos meal is continued past nightfall, those who ate a portion of bread the size of an olive (one ounce) both during the day and after nightfall should include both the passages R'tzeh and Yaaleh v'yavo in the Grace After Meals.