

Shacharit for Tisha b'Av

On Tisha b'Av in the morning, we omit a few morning rituals: *tallit* and *tefillin* are not worn, one blessing is skipped in *birchot hashachar*, and the Psalm of the Day is not recited. (These are postponed until right before mincha.) The omitted morning blessing is עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.

In the silent amidah, the paragraph for fast days is **not** said (it is, however, said during the repetition of the amidah). After the amidah, *hatsi kaddish* is recited, followed by the Torah service. The Torah reading is Deuteronomy 4:25-29, 4:30-35, and 4:36-40:

כהן - When you shall beget children, and children's children, and you shall have been long in the land, and shall deal corruptly, and make a graven image, even the form of any thing, and shall do that which is evil in the sight of the Lord your God, to provoke Him; I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land which you go over the Jordan to possess; you shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the peoples, and you shall be left few in number among the nations, where the Lord shall lead you away. And there you shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But from there you will seek the Lord your God; and you shalt find Him, if you search after Him with all your heart and with all your soul.

לוי - In your distress, when all these things happen to you, in the end of days, you will return to the Lord your God, and hearken unto His voice; for the Lord your God is a merciful God; He will not fail you, neither destroy you, nor forget the covenant of your fathers which He swore unto them. For ask now of the days past, which were before you, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there has been any such thing as this great thing is, or has been heard like it? Did ever a people hear the voice of God speaking out of the midst of the fire, as you have heard, and live? Or has God assayed to go and take Him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto you it was shown, that you might know that the Lord, He is God; there is none else beside Him.

ישראל - Out of heaven He made you to hear His voice, that He might instruct you; and upon earth He made you see His great fire; and you heard His words out of the midst of the fire. And because He loved your fathers, and chose their seed after them, and brought you out with His presence, with His great power, out of Egypt, to drive out nations from before you greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is this day; know this day, and lay it on your heart, that the Lord, He is God in heaven above and upon the earth beneath; there is none else. And you shalt keep His statutes, and His commandments, which I command you this day, that it may go well with you, and with your children after you, and that you may prolong your days upon the land, which the Lord your God gives you, for ever.

כהן - כִּי־תוֹלִיד בָּנִים וּבָנִים בָּנִים וְנוֹשַׁנְתֶּם בְּאֶרֶץ וְהִשְׁחַתֶּם וְעַשִׂיתֶם פְּסֵל תְּמוּנַת כָּל וְעַשִׂיתֶם הַרְעָ בְּעֵינֵי־יְהוָה אֱלֹהֵיךָ לְהַכְעִיסוֹ: הָעֵידִיתִי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ כִּי־אֲבֹד תֵּאבְדוּן מִהָרַם מֵעַל הָאָרֶץ אֲשֶׁר אֲתֶם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ לֹא־תֵאָרִיכוּ יָמִים עָלֶיךָ כִּי הַשָּׂמַד תִּשְׁמְדוּן: וְהִפִּיץ יְהוָה אֶתְכֶם בְּעַמִּים וְנִשְׁאַרְתֶּם מִתִּי מִסְפָּר בְּגוֹלִים אֲשֶׁר יִנְהַג יְהוָה אֶתְכֶם שָׁמָּה: וְעַבַדְתֶּם־שָׁם אֱלֹהִים מְעַשֵּׂה יָדֵי אָדָם עֵץ וְאֶבֶן אֲשֶׁר לֹא־יִרְאוּן וְלֹא יִשְׁמְעוּן וְלֹא יֵאָכְלוּן וְלֹא יִרְיָחוּ: וּבִקְשַׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֵיךָ וּמִצֵּאתָ כִּי תִדְרָשְׁנוּ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

לוי - בַּצַּר לְךָ וּמִצָּאוּךָ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וְשָׁבַת עַד־יֵהוּה אֱלֹהֵיךָ וְשָׁמַעְתָּ בְּקוֹל: כִּי אֵל רַחוּם יְהוָה אֱלֹהֵיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם: כִּי שָׂאֲלֵנָּא לְיָמִים רַאשֻׁנִים אֲשֶׁר־הָיוּ לְפָנֶיךָ לְמוֹת־הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים | אָדָם עַל־הָאָרֶץ וּלְמַקְצֵה הַשָּׁמַיִם וְעַד־קִצְהַ הַשָּׁמַיִם הִנְהִיחָה בְּדָבָר הַגְּדוֹל הַזֶּה אוֹ הַנִּשְׁמָע כְּמֹה: הַשָּׁמַע עִם קוֹל אֱלֹהִים מִדְּבַר מִתּוֹךְ־הָאֵשׁ כַּאֲשֶׁר־שָׁמַעְתָּ אֶתְהָ וַיְחִי: אוֹ | הַנִּסָּה אֱלֹהִים לְבֹא לְקַחַת לּוֹ גוֹי מִקְרֵב גוֹי בְּמִסַּת בְּאֵתֶת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֻזְקָה וּבְזִרְעָה נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לְכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרָיִם לְעֵינֶיךָ: אֶתְהָ הָרֵאֶת לְדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבָּדוֹ:

ישראל - מִן־הַשָּׁמַיִם הַשְּׁמִיעֶךָ אֶת־קוֹל לְיִסְרָךָ וְעַל־הָאָרֶץ הָרָאָךָ אֶת־אִשׁוֹ הַגְּדוֹלָה וּדְבַרְיוֹ שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ: וְתַחַת כִּי אָהַב אֶת־אֲבֹתֶיךָ וַיִּבְחַר בְּזִרְעוֹ אַחֲרָיו וַיּוֹצֵאֶךָ בְּפָנָיו בְּכַחוֹ הַגְּדוֹל מִמִּצְרָיִם: לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וְעַצְמִים מִמֶּנּוּ מִפְּנֵיךָ לְהַבְיִיאֶךָ לְתַת־לֶךָ אֶת־אֲרָצָם נִחְלָה בַיּוֹם הַזֶּה: וַיִּדְעַת הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לְבָבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד: וְשִׁמְרָתָ אֶת־חֻקָּיו וְאֶת־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצוּר הַיּוֹם אֲשֶׁר יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרָיִךְ וּלְמַעַן תֵּאָרִיךָ יָמִים עַל־הָאָדָמָה אֲשֶׁר יְהוָה אֱלֹהֵיךָ נָתַן לְךָ כָּל־הַיָּמִים:

The haftarah for the morning of Tisha b'Av is taken from Jeremiah 8:13 - 9:23. It is chanted to the tune of Megilat Eicha, except for the last two lines (which are read in normal haftarah trope).

I will utterly consume them, says the Lord; there are no grapes on the vine, nor figs on the fig-tree, and the leaf is faded; and I gave them that which they transgress. 'Why do we sit still? Assemble yourselves, and let us enter into the fortified cities, and let us be cut off there; for the Lord our God has cut us off, and given us water of gall to drink, because we have sinned against the Lord. We looked for peace, but no good came; and for a time of healing, and behold terror!' The snorting of his horses is heard from Dan; at the sound of the neighing of his strong ones the whole land trembles; for they are come, and have devoured the land and all that is in it, the city and those that dwell therein. For, behold, I will send serpents, basilisks, among you, which will not be charmed; and they shall bite you, says the Lord. Though I would take comfort against sorrow, my heart is faint within me. Behold the voice of the cry of the daughter of my people from a land far off: 'Is not the Lord in Zion? Is not her King in her?'--'Why have they provoked Me with their graven images, and with strange vanities?'--'The harvest is past, the summer is ended, and we are not saved.' For the hurt of the daughter of my people am I seized with anguish; I am black, appalment has taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered? Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I were in the wilderness, in a lodging-place of wayfaring men, that I might leave my people, and go from them! For they are all adulterers, an assembly of treacherous men. And they bend their tongue, their bow of falsehood; and they are grown mighty in the land, but not for truth; for they proceed from evil to evil, and Me they know not, says the Lord.

Take heed every one of his neighbour, and trust not in any brother; for every brother acts subtly, and every neighbour goes about with slanders. And they deceive every one his neighbour, and truth they speak not; they have taught their tongue to speak lies, they weary themselves to commit iniquity. Your habitation is in the midst of deceit; through deceit they refuse to know Me, says the Lord. Therefore thus says the Lord of hosts: behold, I will smelt them, and try them; for how else should I do, because of the daughter of My people? Their tongue is a sharpened arrow, it speaks deceit; one speaks peaceably to his neighbour with his mouth, but in his heart he lays in wait for him. Shall I not punish them for these things? says the Lord; shall not My soul be avenged on such a nation as this? For the mountains will I take up a weeping and wailing, and for the pastures of the wilderness a lamentation, because they are burned up, so that none passes through. And they hear not the voice of the cattle; both the fowl of the heavens and the beast are fled, and gone. And I will make Jerusalem heaps, a lair of jackals; and I will make the cities of Judah a desolation, without an inhabitant.

Who is the wise man, that he may understand this? And who is he to whom the mouth of the Lord has spoken, that he may declare it? Why is the land perished and laid waste like a wilderness, so that none passes through?

And the Lord says: Because they have forsaken My law which I set before them, and have not hearkened to My voice, neither walked therein; But have walked after the stubbornness of their own heart, and after the *baalim*, which their ancestors taught them. Therefore thus says the Lord of hosts, the God of Israel: Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the nations, whom neither they nor their ancestors have known; and I will send the sword after them, till I have consumed them.

Thus says the Lord of hosts: Consider, and call for the mourning women, that they may come; and send for the wise women, that they may come; And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion: 'How are we undone! We are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.' He is the word of the Lord, O women, and let your ear receive the word of His mouth, and teach your daughters wailing, and every one her neighbour lamentation: 'For death is come up into our windows, it is entered into our palaces, to cut off the children from the street, and the young men from the broad places.-- Speak: Thus says the Lord--And the carcasses of men fall as dung upon the open field, and as the handful after the harvestman, which none gathers.'

Thus says the Lord: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glories glory in this, that he understands, and knows Me, that I am the Lord who exercises mercy, justice, and righteousness, in the earth; for in these things I delight, says the Lord.

אֶסְפָּה אֶסְיֵפֶם נְאֻם־יְהוָה אֵין עֲנָבִים בְּנֶפֶן וְאֵין תְּאֵנִים בְּתֵאנָה וְהַעֲלָה גִבֹּל וְאָתַן לָהֶם יַעֲבֵרוּם: עַל־מָה אֲנַחֲנוּ יֹשְׁבֵי הָאָרֶץ וְנִבְּאוּ אֶל־עַרְי הַמִּבְצָר וְנִדְמָה־שָׁם כִּי יְהוָה אֱלֹהֵינוּ הִדְמָנוּ וְיִשְׁכְּנוּ מִי־יָדָאשׁ כִּי חָטְאוּ לַיהוָה: קוּה לְשָׁלוֹם וְאֵין טוֹב לַעַת מִרְפָּה וְהִנֵּה בַעֲתָה: מִדָּן נִשְׁמַע נִחְרַת סוּסֵיו מִקוֹל מִצְהָלוֹת אֲבִירָיו רַעֲשָׂה כָל־הָאָרֶץ וַיִּבְאוּ וַיֹּאכְלוּ אֶרֶץ וּמְלוֹאָה עִיר וַיֹּשְׁבֵי בָהּ: כִּי הִנְנִי מִשְׁלַח בְּכֶם נְחָשִׁים צַפְעָנִים אֲשֶׁר אֵין־לָהֶם לֶחֶשׁ וְנִשְׁכוּ אֶתְכֶם נְאֻם־יְהוָה:

מִבְּלִיגִיתִי עָלַי יִגְזֹן עָלַי לְבִי דוֹי: הִנֵּה־קוֹל שׁוֹעֵת בַּת־עַמִּי מֵאָרֶץ מִרְחָקִים הִיְהוּה אֵין בְּצִיּוֹן אִם־מִלְכָּה אֵין בָּהּ מִדוּעַ הַכַּעֲסוּנִי בִפְסִלֵיהֶם בְּהַבְלִי נָכְר: עֲבַר קָצִיר כָּלָה קִיץ וְאֲנַחֲנוּ לֹא נוֹשְׁעֵנוּ: עַל־שֹׁבֵר בַּת־עַמִּי הַשְׁבַּרְתִּי קִדְרָתִי שְׁמָה הַחֲזוֹקָתִי: הִצְרִי אֵין בְּגִלְעָד אִם־רַפָּא אֵין שָׁם כִּי מִדוּעַ לֹא עֲלֵתָה אֲרַכְתָּ בַת־עַמִּי: מִי־יִתֵּן רֹאשִׁי מַיִם וְעֵינַי מִקוֹר דַּמְעָה וְאֲבָפָה יוֹמָם וְלַיְלָה אֶת הַלֵּל בַּת־עַמִּי: מִי־יִהַנְנִי בַמִּדְבָּר מְלוֹן אֲרָחִים וְאֶעֱזָבָה אֶת־עַמִּי וְאֶלְכָה מֵאֲתָם כִּי כָלֶם מִנְאֻפִּים עֲצַרְתָּ בְּגִדִים: וַיִּדְרְכוּ אֶת־לְשׁוֹנָם קִשְׁתָּם שָׁקֵר וְלֹא לְאֻמוֹנָה גִבְרוּ בְּאָרֶץ כִּי מִרְעָה אֶל־רַעָה | יֵצְאוּ וְאֲתִי לֹא־יָדְעוּ נְאֻם־יְהוָה: אִישׁ מִרְעָהוּ הַשְּׁמֵרוּ וְעַל־כָּל־אֶחָ

אֶל־תִּבְטְחוּ כִּי כָל־אֶחָ עֲקוּב יַעֲקֹב וְכָל־רַע רַכִּיל יִהְיֶה: וְאִישׁ בְּרַעֲהוּ יִהְיֶה לֹא יִדְבְּרוּ לְמַדּוּ לְשׁוֹנָם דְּבַר־שָׁקֵר הַעֲנֵה נְלֹא: שְׁבַתְךָ בַתוֹךְ מִרְמָה בְּמִרְמָה מֵאֲנִי דַעַת־אוֹתִי נְאֻם־יְהוָה: לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת הִנְנִי צוֹרֵפֶם וּבַחֲנֻתִים כִּי־אֵיךְ אֶעֱשֶׂה מִפְּנֵי בַת־עַמִּי: חָץ שׁוֹחַט [שְׁחוֹט] לְשׁוֹנָם מִרְמָה דְּבַר בְּפִיו שְׁלוֹם אֶת־רַעֲהוּ יִדְבֵר וּבִקְרָבוֹ יֵשִׁים אֲרָבוֹ: הַעֲלֵ־אֶלָּה לֹא־אֶפְקֹד־בְּכֶם נְאֻם־יְהוָה אִם בְּגוֹי אֲשֶׁר־כּוֹה לֹא תִתְנַקֵּם נִפְשׁוֹ: עַל־הַהָרִים אֲשָׂא בְּכִי וְנָהִי וְעַל־נְאֻת מִדְבָּר קִינָה כִּי נִצְתוּ מִבְּלִי־אִישׁ עֲבַר וְלֹא שָׁמְעוּ קוֹל מִקְנֵה מַעוֹף הַשָּׁמַיִם וְעַד־בְּהֵמָה נִדְדוּ הִלְכוּ: וְנִתְתִּי אֶת־יְרוּשָׁלַם לְגִלְמִים מְעוֹן תַּנִּים וְאֶת־עַרְי יְהוּדָה אֲתָן שְׁמָמָה מִבְּלִי יוֹשֵׁב: מִי־הָאִישׁ

יִחָכֵם וַיִּבֶן אֶת־זֹאת וְאֲשֶׁר דְּבַר פִּי־יְהוָה אֵלָיו וַיִּגְדָּה עַל־מָה אֲבָדָה הָאָרֶץ נִצְתָה כַּמִּדְבָּר מִבְּלִי עֲבַר: וַיֹּאמֶר יְהוָה עַל־עֵינֹכֶם

אֶת־תּוֹרָתִי אֲשֶׁר נִתְתִּי לְפָנֵיהֶם וְלֹא־שָׁמְעוּ בְּקוֹלִי וְלֹא־הִלְכוּ בָּהּ: וּגְלַחוּ אַחֲרֵי שְׁרֹרוֹת לְבָם וְאֲחֲרֵי הַבְּעָלִים אֲשֶׁר לְמַדּוּם אֲבוֹתָם: לָכֵן כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מֵאֲכִילֶם אֶת־הָעֵם הַזֶּה לַעֲנָה וְהַשְׁקִיטִים מִי־יָדָאשׁ: וְהַפְּצוֹתִים בְּגוֹיִם אֲשֶׁר לֹא יָדְעוּ הֵמָּה וְאֲבוֹתָם וְשִׁלַּחְתִּי אַחֲרֵיהֶם אֶת־הַחֶרֶב עַד כְּלוֹתִי אוֹתָם:

כֹּה אָמַר יְהוָה צְבָאוֹת הַתְּבוֹנָנוּ וְקִרְאוּ לְמִקוּנָנוֹת וּתְבוֹאֵינָה וְאֶל־הַחֲכָמוֹת שְׁלַחוּ וּתְבוֹאֵנָה: וְהַמְחַרְנָה וְהַשְׁנָה עֲלֵינוּ נְהִי וְתִרְדְּנָה עֵינֵינוּ דַמְעָה וְעַפְעַפֵּינוּ יְזוּ־מַיִם: כִּי קוֹל נְהִי נִשְׁמַע מִצִּיּוֹן אֵיךְ שָׁדְדוּנוּ בְּשָׁנוּ מְאוֹד כִּי־עֲזַבְנוּ אֶרֶץ כִּי הִשְׁלִיכוּ מִשְׁכַּנּוֹתֵינוּ: כִּי־שָׁמְעָה נְשִׁים דְּבַר־יְהוָה וְתַקַּח אֲזוּבָם דְּבַר־פִּיו וְלִמְדָנָה בְּנוֹתֵיכֶם נְהִי וְאֲשֶׁה רַעוּתָה קִינָה: כִּי־עָלָה מוֹת בְּחִלּוּנֵינוּ כֹּה בְּאֲרַמְנוֹתֵינוּ לְהַכְרִית עוֹלָל מִחוּץ בְּחוּרִים מִרְחֹבוֹת: דְּבַר כֹּה נְאֻם־יְהוָה וְנִפְלָה נִבְּלַת הָאָדָם כְּדָמֹן עַל־פְּנֵי הַשָּׁדָה וְכַעֲמִיר מֵאֲחֲרֵי הַקָּצֵר וְאֵין מֵאֶסְפָּה: כֹּה | אָמַר יְהוָה אֶל־יִתְהַלַּל חֲכָם בְּחֻכְמָתוֹ וְאֶל־יִתְהַלַּל הַגְּבוּר בְּגִבּוֹרָתוֹ וְאֶל־יִתְהַלַּל עֲשִׂיר בְּעִשְׂרוֹ: כִּי אִם־בְּזֹאת יִתְהַלַּל הַמֵּתְהַלַּל הַשֶּׁבֶל וַיִּדַע אוֹתִי כִּי אֲנִי יְהוָה עֹשֶׂה חֶסֶד מִשְׁפָּט וְצִדְקָה בְּאָרֶץ כִּי־בְאֶלָּה חִפְצָתִי נְאֻם־יְהוָה:

After the Torah is returned to the ark, Megilat Eicha and *kinot* are read. *Ashrei* is then said; the paragraph beginning למנצח is skipped, as well as the line beginning ואני זאת בריתי near the beginning of the next section. Conclude with *Kaddish Shaleim* (skipping the line beginning לתקבל), *Aleinu*, and Mourner's Kaddish.