

**TAMMUZ**

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The *Molad*: Sunday afternoon, 3:36 and 15 portions.

The moon may be sanctified until Monday, the 14th, 9:58 a.m.<sup>1</sup>

The summer solstice: Shabbos, the 19th, 1:30 p.m.

**The first day of Rosh Chodesh is on Monday.**  
**The second day of Rosh Chodesh is on Tuesday.**  
**Tammuz 3, Thursday.**

**This day marks the *Hilula* of The Rebbe, the leader of our generation, Rabbi Menachem Mendel Schneerson, in 5754 (1994).**

The special practices associated with this day are outlined by The Rebbe in *Sefer HaMinhagim*, pp. 165-168.

**Tammuz 5, Shabbos Parshas Korach.**

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

***Chag HaGeulah* – Tammuz 12-13.**

**Tammuz 12, Shabbos Parshas Chukas-Balak.**

For the *Haftorah*, we read the passage *V'hayah she'eiris Yaakov* (*Michah* 5:6-6:8).

We do not recite the passage *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.

This day marks the birthday of the Previous Rebbe, **Rabbi Yosef Yitzchak Schneersohn**, in 5640 (1880).

**On this day**, in 5687 (1927), he was informed that he would be released from exile (after having been imprisoned for his efforts to spread Jewish observance throughout Communist Russia, and released from prison on Tammuz 3).<sup>2</sup>

**Tammuz 13, Sunday.**

On this day, he was formally released by the Soviet authorities.

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1. The times for sanctifying the moon are based on Jerusalem Standard Time.

2. *Likkutei Sichos*, Vol. IV, p. 1315.

These two days have been accepted by world Jewry as days of rejoicing, and by Chabad Chassidim in particular as days of thanksgiving, celebration, and dedication to the **Rebbeim's** purposes and values.

*Tachanun* is not recited.

(On Tammuz 12, 5576, the *Shulchan Aruch* of the Alter Rebbe was sent to press for the first time.)

**Tammuz 15, Tuesday.**

This day marks the *yahrzeit* of **Rabbi Chaim ibn Attar**, the saintly author of the *Or HaChayim*. He passed away in 5503 (1743) and is interred on the Mount of Olives.

**Tammuz 17, Thursday, the Fast of the Seventeenth of Tammuz**, one of the five commemorative communal fasts.

See the laws governing a commemorative communal fast in the sections describing the Fast of Gedaliah (Tishrei 3) and Teves 10.

The **Morning Service** follows the pattern of other commemorative communal fast days, and likewise the **Afternoon Service**.

After the *Sh'moneh Esreh*, towards the end of the *Tachanun* supplications, before *Shomer Yisrael*, we recite *S'lichos*, *Shomer Yisrael*, and the long *Avinu Malkeinu*, and then the *Tachanun* prayers are concluded.

Afterwards, the Torah is taken out, and the passage *Vay'chal* (*Sh'mos* 32:11-14, 34:1-10) is read, provided there are at least three people in the congregation fasting.<sup>3</sup> If not, we read from the weekly portion. A person who is not fasting should not be called up to the Torah; however, if he was given an *aliyah* in the Morning Service, he should accept it.

For the Afternoon Service, see the section for the Fast of Gedaliah (Tishrei 3).

Since this fast was ordained because of the destruction of *Eretz Yisrael*, it is appropriate to give *tzedakah* to support the Jewish community of *Eretz Yisrael* on this day.

In the three weeks between this fast and the fast of Tishah B'Av, several customs reflecting a state of mourning are observed:

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3. This is The Rebbe's directive in his notes to this calendar, 5716.

a) We do not hold weddings. It is however, permitted to make engagements even on Tishah B'Av itself, and it is permitted to hold an engagement party without dancing until Rosh Chodesh Av.

b) We do not cut our hair. Cutting nails in honor of Shabbos is permitted, even on the Friday before Shabbos Chazon.

c) We do not recite the blessing *Shehecheyanu* on new fruits or new garments, even on Shabbos.

Since these three weeks are associated with the destruction of the Temple, The Rebbe instructed that they be dedicated to the study of the Temple's structure.<sup>4</sup> Among the sources to be studied are chapters 40-48 of the Book of *Y'chezkel*, the tractate of *Middos*, and *Hilchos Beis HaB'chirah* from the *Rambam's Mishneh Torah*.<sup>5</sup>

### **Tammuz 19, Shabbos Parshas Pinchas.**

For the *Haftorah*, we read the passage beginning *Divrei Yirm'yahu* (*Yirm'yahu* 1:1-2:3).

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

### **Tammuz 26, Shabbos Parshas Matos-Masei, Shabbos M'varchim.**

For the *Haftorah*, we read the passage beginning *Shim'u d'var A-donai*, concluding with the verses *Im tashuv... u'vo yis'ballalu* (*Yirm'yahu* 2:4-28, 4:1-2).

We bless the month of Menachem Av, announcing Rosh Chodesh, which falls on the coming Wednesday.

We do not recite the passage *Av harachamim*.

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

### **Tammuz 29, Tuesday, Erev Rosh Chodesh.**

*Tachanun* is not recited in the **Afternoon Service**.




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4. See *Sichos Bein HaMetzarim* 5736.

5. See publisher's foreword to *Kuntres Hakolel Hilchos Beis HaB'chirah* for additional instructions of The Rebbe regarding these days.