The Molad: Thursday morning, 9:15 and 8 portions.
The moon may be sanctified until Friday, the 15th, 3:37 a.m.¹
The summer solstice:
Thursday, the 28th, 1:30 a.m.

The first day of Rosh Chodesh is on Thursday.
The second day of Rosh Chodesh is on Friday.
Tammuz 2, Shabbos Parshas Korach.
The special practices associated with this Shabbos are outlined by The Rebbe in Sefer HaMinhagim, pp. 165-168.
We recite the fourth chapter of Pirkei Avos following the Afternoon Service.

Tammuz 3, Sunday.
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.
On this day we complete the annual cycle of three chapters per day of Rambam’s Mishneh Torah, as ordained by The Rebbe, for the 40th time.

Tammuz 9, Shabbos Parshas Chukas.
We recite the fifth chapter of Pirkei Avos following the Afternoon Service.

Tammuz 11, Monday.
Tachanun is not recited in the Afternoon Service.


Tammuz 12, Tuesday.
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

¹. The times for sanctifying the moon are based on Jerusalem Standard Time.
released from prison on Tammuz 3).²

**Tammuz 13, Wednesday.**

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

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 Rebeim’s purposes and values.

*Tachanun* is not recited on both these days.

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

**Tammuz 15, Friday.**

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 16, Shabbos Parshas Balak.**

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

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

**Tammuz 17, Sunday**, one of the five commemorative communal fasts.

The *Morning Service* follows the pattern of other commemorative communal fast days. See the section for Teves 10 for details.

The *Afternoon Service* likewise follows the pattern of other commemorative communal fast days. See the section for the Fast of Gedaliah (Tishrei 3) for details.

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:

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

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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.3 Among the sources to be studied are chapters 40–48 of the Book of Yechezkel, the tractate of Middos, and Hikbos Beis HaB’chirah from the Rambam’s Mishneh Torah.4

Tammuz 23, Shabbos Parshas Pinchas, Shabbos M’varchim.

We read the Haftorah beginning Divrei Yirm’yahu (Yirm’yahu 1:1–2:3).

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

We do not recite the passage Av harachamim.

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

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3. See Sichos Bein HaMetzarim 5736.
4. See publisher’s foreword to Kuntres Hakolel Hilchos Beis HaB’chirah for additional instructions of The Rebbe with regard to these days.