

PHILOTORAH

לה"י

יהי רצון מלפניך ה' אלהינו וא'להי אבותינו שתשלח מהרה רפואה שלמה מן השמים,
רפואת הנפש ורפואת הגוף לפצועי המלחמה, ולנפגעי מעשי טרור ואנטישמיות
בישראל ובכל מקום שהם - עם שאר חולי ישראל. אמן.

**May HaShem protect our soldiers; may He send Refu'ah Sh'leima to the many injured;
may He console the bereaved families and all of Israel; may He end these wars with
total success and peace for Medinat Yisrael and Klal Yisrael wherever we are.**

YERUSHALAYIM

in/out times for

KORACH

m'vorchim

כ"ח סיון ה'תשפ"ו

June 12-13, '26

 **7:10 PM**

Plag **6:17 PM**

 **8:28 PM**

R' Tam **8:57 PM**

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Artwork by Darius Gilmont



Shabbat M'vorchim

This coming Shabbat - Korach in Israel, Sh'lach in Chutz LaAretz - is Shabbat M'vorchim Chodesh Tamuz.

Rosh Chodesh Tamuz is always two days in our fixed calendar because Sivan always has 30 days.

R"Ch Tamuz can be Monday-Tuesday (as it is this year, a 28.57% occurrence) or Wednesday-Thursday (28.03%) or Thursday-Friday (11.51%) or Shabbat-Sunday (31.89%).

So, we will be announcing that Rosh Chodesh Tamuz will be on Yom Sheini (Monday) and Yom Sh'lishi (Tuesday).

רֵאשׁ חֹדֶשׁ תַּמּוּז יִהְיֶה בְּיוֹם שְׁנֵי וּבְיוֹם שְׁלִישִׁי,
הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:

The Molad of Tamuz is on Monday, June 15th, 6h 46m 16p.

הַמּוֹלַד יִהְיֶה בְּיוֹם שְׁנֵי, אַרְבָּעִים וְשֵׁשׁ דְּקוֹת
וְשִׁשָּׁה-עָשָׂר חֲלָקִים אַחֲרֵי שֵׁשׁ בְּבוֹקֶר.

This corresponds to 7:26am Israel Summer Time. The Molad in Rambam notation is יב:תתמד

The actual (astronomical) molad (a.k.a New Moon) is 5:55am. The time is more accurate than the molad we announce, but it does not have a practical application in our time.

We all know that the 17th of Tamuz until the 29th of the month are mournful days for the Churban of the Beit HaMikdash, the first and the second. These last 13 days of Tamuz are followed by the first 9½ days of Av, all known as the Three Weeks.

Because of events associated with 17 Tamuz, the whole month is treated as a 'dangerous' month for the Jewish People.

According to a number of sources, the 3rd of Tamuz is the date when Yehoshua invoked a unique miracle:

Then Yehoshua spoke to HaShem on the day when HaShem delivered up the Amorites before the children of Israel, and he said in the sight of Israel, SHEMESH B'GIVON DOM, V'YAREI'ACH B'EMEK AYALON - "Sun, stand still upon Giv-on, and Moon in the valley of Ayalon" (Yehoshua 10:12)

How can that have been? Would that not mess up the orbits of the Moon around the Earth and the orbit of the Earth-Moon around the Sun?

It definitely would. If we were talking about the laws of planetary motion, which are part of the natural way of the universe, which HaShem created.

But we are talking about a Divine suspension of the Laws of Nature by

the One who created the world, and its Laws of Nature.

However you want to explain the miracle recorded in Yehoshua, the fact of the matter is that G-d's miracles come in two types - part of nature and beyond/above nature. We need to ponder these miracles and appreciate G-d for them. But we must also ponder and learn about nature - in this case, to learn about the Sun and the Moon when they behave 'normally', and appreciate the Creator all the more.

And this sets a different tone for Tamuz. And don't forget Zechariya's prophecy that will see the sad day of 17 Tamuz become a festive day, when the Beit HaMikdash will be rebuilt.

Give a whole different perspective on Tamuz.