

The daily offering was nullified – בטל התמיד: Opinions differ with regard to the calamity mentioned here. The Jerusalem Talmud indicates that the seventeenth of Tammuz marks the suspension of the daily offering during the period of the Second Temple. Some commentaries maintain that this occurred during the First Temple period (Rambam *Sefer Zemanim, Hilkhot Ta'anit* 5:2). According to Rashi, the daily offering was canceled due to a decree banning its sacrifice, issued by the ruling foreign authorities. Others write that the offering was canceled because the necessary animals were no longer available on account of the siege of Jerusalem (Rabbeinu Yehonatan).

The city walls were breached – הובקעה העיר: Contrary to the explanation of the Gemara here, in the Jerusalem Talmud it is stated that the breach in the walls of Jerusalem during the First Temple period also occurred on the seventeenth of Tammuz. However, due to the many calamities that overwhelmed the Jewish people at the time, errors occurred in the calculation of the calendar, and it was mistakenly believed that the breach happened on the ninth of the month. One commentary explains at length that the mistake arose when it became impossible to declare the beginning of the new month on the basis of the testimony of witnesses who had seen the new moon, and the calculations of the calendar were made in accordance with the solar rather than the lunar calendar (Maharsha).

Placed an idol in the Sanctuary – העמיד צלם בהיכל: Some commentaries read: An idol was set up. They explain that the mishna is referring to the idol set up in the First Temple by Manasseh, King of Judah. One problem with this interpretation is that it would mean that the events listed in the mishna are not in chronological order (*Gevurat Ari*). Others read: He set up an idol, and explain that the mishna is speaking of the idol set up in the Second Temple by the same Roman officer, Apostemos, who burned a Torah scroll on the same day.

בְּשִׁבְעָסָר בְּתַמּוּז נָחִית, אֶתְּא, וְתִבְרִינְהוּ לְלוּחֹת. וְכָתִיב: "וַיְהִי כַּאֲשֶׁר קָרַב אֶל הַמַּחֲנֶה, וַיֵּרָא אֶת הָעֵגֶל. וַיִּשְׁלַךְ מִיָּדָיו אֶת הַלּוּחֹת, וַיִּשְׁבֶּר אֹתָם תַּחַת הָהָר."

On the seventeenth of Tammuz, Moses descended, came, observed the people worshipping the Golden Calf, and broke the tablets. And it is written: "And it came to pass, as soon as he came near to the camp, that he saw the calf and the dancing, and Moses' anger burned, and he cast the tablets out of his hands, and broke them beneath the mount" (Exodus 32:19). This shows that the tablets were shattered on the seventeenth of Tammuz.

"בטל התמיד." גמרא.

S The mishna taught that on the seventeenth of Tammuz the daily offering was nullified.ⁿ The Gemara explains: It is a tradition that this occurred on that date.

"הובקעה העיר." בשבעה עשר? והכתוב: "בחדש הרביעי, בתשעה לחדש, ויחזק הרעב בעיר." וכתוב בתריה: "ותבקע העיר, וגו'!"

The mishna further taught that on the seventeenth of Tammuz the city walls of Jerusalem were breached.ⁿ The Gemara asks: Was this tragedy something that occurred on the seventeenth of Tammuz? But isn't it written: "In the fourth month, on ninth of the month, the famine was severe in the city" (Jeremiah 52:6), and it is written immediately afterward: "Then a breach was made in the city" (Jeremiah 52:7), which clearly indicates that the city was breached on the ninth.

אמר רבא: לא קשיא. כאן בראשונה; כאן בשנייה. דתנא: בראשונה, הובקעה העיר בתשעה בתמוז; בשנייה, בשבעה עשר בו.

Rava said: This is not difficult, as here the verse is referring to the First Temple, whereas there, in the mishna, it describes the destruction of the Second Temple, as it is taught in a *baraita*: Upon the destruction of the First Temple, the city walls were breached on the ninth of Tammuz; and at the destruction of the Second Temple they were breached on the seventeenth of Tammuz.

"שרף אפוסטמוס את התורה." גמרא.

The mishna further taught that on the seventeenth of Tammuz Apostemos publicly burned a Torah scroll. The Gemara explains: This, too, is a tradition.

"העמיד צלם בהיכל." מנלן? דכתוב: "וימעת הוסר התמיד, ולתת שקוץ שמים."

The mishna also stated that on the seventeenth of Tammuz Manasseh placed an idol in the Sanctuary.ⁿ The Gemara asks: From where do we derive that this occurred on the seventeenth of Tammuz? As it is written: "And from the time that the daily offering shall be taken away and the abomination that causes appallment is set up" (Daniel 12:11), which indicates that an idol was placed in the Temple on the very day that the daily offering was suspended.

וחד היה? והכתוב: "ועל כנף שקוץ ממשמים!" אמר רבא: תרי הון, ונפל חד על חבריה ותבריה ליה לידיה, ואשתכח דהיה כתיב:

The Gemara asks: And was there only one idol placed there? But isn't it written: "And upon the wing of detestable things shall be that which causes appallment" (Daniel 9:27)? The plural, "detestable things," indicates the presence of at least two idols. Rava said: There were initially two idols, but one fell upon the other and broke its hand. Since only one idol was whole, the mishna mentions only that one. Rava continues: And an inscription was found on the broken idol that read:

Perek IV

Daf 29 Amud a

אנת צבית לחרובי ביתא; ידך אשלימת ליה.

You wantⁿ to destroy the Temple; I have given you your hand. It is as though one idol said to the other: You are seeking to destroy the Temple by causing Israel to pray to you; I, too, give you a hand to assist you.

NOTES

You want, etc. – אנת צבית וכו': There are numerous readings and interpretations of this cryptic inscription found on the idol. Some understand that the inscription was found on the broken idol, while others suggest that it was found on the idol

that remained whole. It is also unclear whether the comment is directed at the other idol or toward God. Most commentaries agree that the idol was suggesting that he will lend a hand in aid of the destruction of the Temple.

That day they turned – אותו היום סרו: This comment is apparently based on the juxtaposition of the departure of the Jews and their complaints over the lack of meat (see Meiri and Rashi on *Shabbat* 116a). However, Rashi here writes that it is based on a play on words. With a slight alteration of the vocalization, the verse: “And they departed from the mountain [mehar] of the Lord,” can be read as: And they departed hastily [maher] from the Lord. As explained in a midrash, the Jews departed from Mount Sinai like schoolchildren running away from their master. It is further stated that Moses instructed the Israelites to advance only one day’s journey, but they traveled for three days, to distance themselves from the mountain of God (*Yalkut Shimoni*).

For an entire month – עד חדש ימים: The early commentaries provide several different versions of these calculations, as they dispute whether the three days of travel are included, whether a part of a day is counted as a full day, and whether the months were full or lacking (see *Tosafot*, *Tosefot Rid*, and *Maharsha*).

He has called an appointed time against me – קרא עלי מועד: Some commentaries explain this proof as follows: Every month that contains a Festival, an appointed time, is a full month of thirty days. Therefore, the verse: “He has called an appointed time against me,” alludes to the fact that the month was declared full, as though it included a Festival (Rabbi Elyakim).

”בַּתְּשֻׁעָה בָּבֶבֶל נִגְזַר עַל אֲבוֹתֵינוּ שֶׁלֹּא יִכְנסוּ לְאַרְץ־מִצְרָיִם. מִנָּחֵן דְּכַתִּיב: וַיְהִי בַחֲדָשׁ הָרִאשׁוֹן בִּשְׁנַת הַשְּׁנִי, בְּאַחַד לַחֲדָשׁ הַיָּקִים הַמִּשְׁכָּן. וְאָמַר מֶרֶ: שְׁנַת רִאשׁוֹנָה עָשָׂה מִשָּׁה אֶת הַמִּשְׁכָּן, שְׁנַת הַיָּקִים מִשָּׁה אֶת הַמִּשְׁכָּן וְשָׁלַח מְרַגְלִים. וְכַתִּיב: וַיְהִי בִשְׁנַת הַשְּׁנִי, בַּחֲדָשׁ הַשְּׁנִי בְעֵשְׂרִים בַּחֲדָשׁ, נִגְלָה הָעָנָן מֵעַל מִשְׁכַּן הָעֵדוּת.”

”וְכַתִּיב: וַיִּסְעוּ מִהַר ה’ דֶּרֶךְ שְׁלֹשֶׁת יָמִים. אָמַר רַבִּי חֲמָא בְרַ חֲנִינָא: אוֹתוֹ הַיּוֹם סָרוּ מֵאַחֲרֵי ה’. וְכַתִּיב: וְהֵאֱסַפְסַף אֶשְׂרָךְ בְּקִרְבּוֹ הַתְּאוֹת תְּאוֹה, וַיִּשְׁבוּ וַיִּבְכוּ גַם בְּנֵי יִשְׂרָאֵל, וְגו’. וְכַתִּיב: ”עַד חֲדָשׁ יָמִים, וְגו’, דִּהְיוּ לָהּ עֶשְׂרִין וְתַרְתִּין בְּסִינַי.”

”וְכַתִּיב: ”וְתִסְפָּר מֵרִים שֶׁבַע יָמִים, דִּהְיוּ לָהּ עֶשְׂרִין וְתִשְׁעָה בְּסִינַי. וְכַתִּיב: ”שָׁלַח לְךָ אֲנָשִׁים.”

”וְתִנָּא: ”בְּעֵשְׂרִים וְתִשְׁעָה בְּסִינַי שָׁלַח מִשָּׁה מְרַגְלִים.” וְכַתִּיב: ”וַיִּשְׁבוּ מִתּוֹר הָאָרֶץ מִקֶּץ אַרְבָּעִים יוֹם.” הֲיֵי אַרְבָּעִים יוֹם נָכִי חַד הוּא!

”אָמַר אַבְיִי: תִּמְנוּ דִּהֵיא שְׁתָּא מְלוּי מְלוּיָהּ, דְּכַתִּיב: ”קָרָא עָלֵי מוֹעֵד לְשִׁבּוֹר בַּחֲזוֹרִי.”

”וְכַתִּיב: ”וְתִשָּׂא כָל הָעֵדָה וַיִּתְּנוּ אֶת קוֹלָם, וַיִּבְכוּ הָעָם בַּלַּיְלָה הַהוּא.” אָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: אוֹתוֹ לַיְלָה לַיְלַת תְּשֻׁעָה בָּבֶבֶל הָיָה. אָמַר לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא: אַתֶּם בְּכִיתֶם בְּכִיָּה שֶׁל חֲנָם, וְאֲנִי קוֹבֵעַ לָכֶם בְּכִיָּה לְדוֹרוֹת.”

”חֲרַב הַבַּיִת בְּרִאשׁוֹנָה.” דְּכַתִּיב: ”וּבַחֲדָשׁ הַחֲמִישִׁי, בִּשְׁבַעַת לַחֲדָשׁ, הָיָה שְׁנַת תְּשֻׁעָה עֶשְׂרִי שְׁנָה לְמֶלֶךְ נְבוּכַדְנֶאצַּר, מֶלֶךְ בָּבֶל, בָּא נְבוּזַרְאֲדָן, רַב טַבָּחִים, עֶבֶד מֶלֶךְ בָּבֶל, יְרוּשָׁלַם. וַיִּשְׂרֹף אֶת בַּיִת ה’, וְגו’. וְכַתִּיב: ”וּבַחֲדָשׁ הַחֲמִישִׁי, בְּעֵשׂוֹר לַחֲדָשׁ, הָיָה שְׁנַת תְּשֻׁעָה עֶשְׂרִי שְׁנָה לְמֶלֶךְ נְבוּכַדְנֶאצַּר, מֶלֶךְ בָּבֶל, בָּא נְבוּזַרְאֲדָן, רַב טַבָּחִים, עֶמֶד לְפָנֵי מֶלֶךְ בָּבֶל, בְּיִרוּשָׁלַם, וְגו’.”

§ The mishna taught: **On the Ninth of Av, it was decreed upon our ancestors that they would not enter Eretz Yisrael.** The Gemara asks: **From where do we derive this? As it is written:** “**And it came to pass in the first month in the second year, on the first day of the month, that the Tabernacle was erected**” (Exodus 40:17). **And the Master said:** In the first year after leaving Egypt, Moses built the Tabernacle. At the beginning of the second year, Moses erected the Tabernacle and sent the spies. **And it is written:** “**And it came to pass in the second year in the second month, on the twentieth day of the month, that the cloud was taken up from the Tabernacle of the Testimony**” (Numbers 10:11).

And it is further written: “**And they set forward from the mount of the Lord three days’ journey**” (Numbers 10:33). Rabbi Ḥama bar Ḥanina said: **That very day, they turnedⁿ away from God** by displaying their anxiety about leaving Mount Sinai. **And it is written:** “**And the mixed multitude that was among them fell a lusting, and the children of Israel also wept on their part, and said: Would that we were given flesh to eat**” (Numbers 11:4). **And it is written** that the Jews ate the meat “**for an entire month**” (Numbers 11:20).ⁿ If one adds to the first twenty days an additional three days’ journey, these are twenty-three days. Consequently, the subsequent month of twenty-nine days of eating meat ended **on the twenty-second of Sivan.**

After this, the Jews traveled to Hazeroth, where Miriam was afflicted with leprosy, **and it is written:** “**And Miriam was shut out of the camp for seven days, and the people did not journey until Miriam was brought in again**” (Numbers 12:15). Including these seven days, they remained in Hazeroth until **the twenty-ninth of Sivan** before traveling on to Paran, **and it is written** immediately afterward: “**Send you men, that they may spy out the land of Canaan**” (Numbers 13:2).

And this calculation is taught in a *baraita*: **On the twenty-ninth of Sivan, Moses sent the spies. And it is written:** “**And they returned from spying out the land at the end of forty days**” (Numbers 13:25), which means that they came back on the Ninth of Av. The Gemara asks: **These are forty days minus one.** The remaining days of the days of Sivan, the entire month of Tammuz, and eight days of Av add up to a total of thirty-nine days, not forty.

Abaye said: **The month of Tammuz of that year was a full month of thirty days.** Accordingly, there are exactly forty days until the Ninth of Av. **And this is alluded to in the following verse, as it is written:** “**He has called an appointed time against meⁿ to crush my young men**” (Lamentations 1:15). This indicates that an additional appointed day, i.e., a New Moon, was added so that this calamity would fall specifically on the Ninth of Av.

And it is further written: “**And all the congregation lifted up their voice and cried and the people wept that night**” (Numbers 14:1). Rabba said that Rabbi Yoḥanan said: **That night was the night of the Ninth of Av. The Holy One, Blessed be He, said to them: You wept needlessly that night, and I will therefore establish for you a true tragedy over which there will be weeping in future generations.**

§ The mishna further taught that on the Ninth of Av the Temple was destroyed the first time. The Gemara explains that this is as it is written: “**And in the fifth month, on the seventh day of the month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan, captain of the guard, a servant of the King of Babylon, came to Jerusalem. And he burnt the house of the Lord**” (II Kings 25:8–9). **And it is also written:** “**And in the fifth month, on the tenth day of the month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan, captain of the guard, who served the king of Babylon, came into Jerusalem. And he burnt the house of the Lord**” (Jeremiah 52:12–13).

I would have established it only on the tenth – לא לִּי קָבַעְתִּי אֶלָּא בְּעֵשְׂרֵי יוֹם: The commentaries discuss at length whether Rabbi Yoḥanan's statement refers specifically to the fast established in the aftermath of the destruction of the First Temple, or whether it includes the fast enacted due to the destruction of the Second Temple (*Gevurat Ari*). The same commentary also discusses the practical ramifications of the aspect of the fast that refers to the First Temple's destruction, bearing in mind that the fast observed nowadays commemorates the destruction of the Second Temple.

The man with the nose – בַּעַל הַחוֹטֶם: Rashi and others explain that this term refers to a prominent man of his generation, just as the nose is the most prominent feature of the face. Some commentaries explain that just as the nose is the most prominent and beautiful feature of the face, the same applies to the leader of the generation (*Sefer Yoḥasin*; also attributed to Rav Tzemaḥ Gaon). Some say that it is a linguistic pun, as Nasotus in Latin means the man with the big nose, and this sounds similar to *Nasi*, indicating that they are looking for the *Nasi* of the Sanhedrin.

וְתַנְיָא: אִי אֶפְשׁוֹר לֹמַר בְּשַׁבְּעָה, שְׁהָרִי כְּבָר נֵאֱמַר בְּעֵשׂוֹר. וְאִי אֶפְשׁוֹר לֹמַר בְּעֵשׂוֹר, שְׁהָרִי כְּבָר נֵאֱמַר בְּשַׁבְּעָה. הָא כִּי צִדְדָּה בְּשַׁבְּעָה נִכְנְסוּ נְכָרִים לְהִיכַל, וְאֶכְלוּ וְקִלְקְלוּ בּוֹ שְׁבִיעֵי שְׁמִינִי.

וְתַנְיָא: סְמוּךְ לְחֻשְׁבֵּי הַצִּיּוֹנוֹ בּוֹ אֵת הָאוֹר, וְהָיָה דוֹלֵק וְהוֹלֵךְ כָּל הַיּוֹם כּוֹלֵל, שְׁנֵאֱמַר: "אִזְוִי לְנוֹ, כִּי פָנָה הַיּוֹם, כִּי יִנְטוּ צִלְלֵי עָרְב." וְהֵינּוּ דְאָמַר רַבִּי יוֹחָנָן: אֵלְמִלִּי הָיִיתִי בְּאוֹתוֹ הַדּוֹר, לֹא קָבַעְתִּי אֶלָּא בְּעֵשְׂרֵי יוֹם מִפְּנֵי שְׂרֻבּוֹ שֶׁל הַיֵּכָל בּוֹ נִשְׂרָף. וְרַבְּנָן? אֲתַתְּלָתָא דְּפּוֹרְעָנוּתָא עֲדִיפָא.

"וּבְשִׁנְיָהּ" מְנַלְן? דְּתַנְיָא: מְגַלְגְּלִין זְכוֹת לַיּוֹם זְכָאִין, וְחוֹבָה לַיּוֹם חֵיבָא.

אָמְרוּ: כִּשְׁחָרְבַת בֵּית הַמִּקְדָּשׁ בְּרֵאשׁוֹנָה אוֹתוֹ הַיּוֹם תִּשְׁעָה בְּאָב הָיָה, וּמוֹצָאֵי שַׁבָּת הָיָה, וּמוֹצָאֵי שְׁבִיעִית הָיָה, וּמִשְׁמַרְתָּהּ שֶׁל יְהוֹיָרִיב הָיָה, וְהַלּוּיִם הָיוּ אוֹמְרִים שִׁירָה וְעוֹמְדִין עַל דּוֹכָנָם. וּמָה שִׁירָה הָיוּ אוֹמְרִים? "וַיִּשָּׁב עֲלֵיהֶם אֵת אוֹנָם, וּבְרַעְתָּם יִצְמִיתֵם." וְלֹא הִסְפִּיקוּ לֹמַר: "יִצְמִיתֵם ה' אֱלֹהֵינוּ," עַד שֶׁבָּאוּ נְכָרִים וּכְבָּשׂוּם. וְכֵן בְּשִׁנְיָהּ.

"נִלְכְּדָה בֵּיתָר." גְּמָרָא.

"נִחְרְשָׁה הָעִיר." תַּנְיָא: כִּשְׁחָרְשׁ טוֹרְנוֹסְרוּפּוֹס הִרְשָׁע אֵת הַיֵּכָל, נִגְזְרָה גְזֵרָה עַל רַבֵּן גַּמְלִיאֵל לְהַרְגֵּהוּ. בָּא אוֹתוֹ הַגְּמוּזָן וְעָמַד בְּבֵית הַמִּדְרָשׁ, וְאָמַר: בַּעַל הַחוֹטֶם מִתְבַּקֵּשׁ. בַּעַל הַחוֹטֶם מִתְבַּקֵּשׁ. שָׁמַע רַבֵּן גַּמְלִיאֵל. אָזַל טָשָׂא מִיַּמֵּיהוּ.

And it is taught in a *baraita*: It is impossible to say that the Temple was burned on the seventh of Av, as it has already been stated, in Jeremiah, that it was destroyed on the tenth. And it is also impossible to say that the Temple was burned on the tenth of Av, as it has already been stated that it was destroyed on the seventh, in II Kings 25:8–9. How so; what actually occurred? On the seventh of Av, gentiles entered the Sanctuary, and on the seventh and the eighth they ate there and desecrated it, by engaging in acts of fornication.

And on the ninth, adjacent to nightfall, they set fire to it, and it continuously burned the entire day, as it is stated: "Woe unto us, for the day has declined, for the shadows of the evening are stretched out" (Jeremiah 4:6). This verse is interpreted as a prophecy about the evening when the Temple was burned. And this is what Rabbi Yoḥanan meant when he said: Had I been alive in that generation, I would have established the fast only on the tenth^N of Av because most of the Sanctuary was burned on that day. And the Sages, who established the fast on the ninth, how do they respond to that comment? They maintain that it is preferable to mark the beginning of the tragedy.

And the mishna further taught that the Temple was destroyed for the second time also on the Ninth of Av. The Gemara asks: From where do we derive that the Second Temple was destroyed on this date? It is taught in a *baraita*: A meritorious matter is brought about on an auspicious day, and a deleterious matter on an inauspicious day, e.g., the Ninth of Av, on which several tragedies had already occurred.

The Sages said: When the Temple was destroyed for the first time, that day was the Ninth of Av; and it was the conclusion of Shabbat; and it was the year after a Sabbatical Year; and it was the week of the priestly watch of Jehoiarib; and the Levites were singing the song and standing on their platform. And what song were they singing? They were singing the verse: "And He brought upon them their own iniquity, and He will cut them off in their own evil" (Psalms 94:23). And they did not manage to recite the end of the verse: "The Lord our God will cut them off," before gentiles came and conquered them. And likewise, the same happened when the Second Temple was destroyed.

The mishna teaches that Beitar was captured on the Ninth of Av. The Gemara explains that this is known by tradition.

§ The mishna taught that on the Ninth of Av the city of Jerusalem was plowed. It is taught in a *baraita*: When the wicked Turnus Rufus^P plowed the Sanctuary, a decree was issued against Rabban Gamliel for execution. A certain Roman officer came and stood in the study hall and said surreptitiously: The man with the nose^N is wanted; the man with the nose is wanted. This was a hint that Rabban Gamliel, who stood out in his generation like a nose protruding from a face, was sought by the government. Rabban Gamliel heard and went into hiding.

PERSONALITIES

Turnus Rufus – טוֹרְנוֹסְרוּפּוֹס: Turnus Rufus refers to the Roman governor Quintus Tineius Rufus, who ruled Judea at the time of the bar Kokheva revolt, which he depressed with great cruelty. For this reason, he was dubbed Turnus Rufus, a deliberate distortion of his name alluding to the phonetically similar Greek word

for tyrant, *τύραννος*, *turannos*. The midrash recounts his debates with Rabbi Akiva, whom he later commanded to be tortured and killed (*Midrash Tanḥuma*, *Tazria* 8). As related here, Turnus Rufus also ordered the plowing of the Sanctuary, as a symbol of its utter destruction.

BACKGROUND

מפתחות – Keys



Roman key

HALAKHA

When Av begins one decreases rejoicing – משנכנס אב: From the beginning of the month of Av, expressions of joy are reduced. There is a decline in business activity and a halt in the construction of buildings that will serve joyous purposes. For this reason, some refrain from eating meat and drinking wine from the first of Av. This is the custom of Ashkenazic Jews (Shulhan Arukh, Orah Hayyim 551:1, 6, 9).

NOTES

When Adar begins one increases rejoicing – משנכנס אדר: Rashi and most early commentaries explain that the joyful character of the month of Adar is due to the miracle of Purim, which was performed on behalf of the Jewish people during that month. Others suggest that just as expressions of gladness are restricted from the beginning of the month of Av as a reminder of the destruction of the Temple, which occurred in that month, so too, rejoicing is increased from the beginning of Adar, as this is when they began to collect the half-shekels for the Temple and the sacrificial service in anticipation of the Temple's new year (Sefat Emet).

Perek IV

Daf 29 Amud b

NOTES

When his fortune is bad... when his fortune is good – דריע מזליה... דברי מזליה: Although the Sages have said that there is no constellation that influences the Jewish people, this is a special decree that applies to these dates (Ritva). Other commentaries explain that this is similar to idea mentioned previously in the Gemara that a deleterious matter is brought about on an inauspicious day, when calamities occurred to the Jewish people (Maharsha).

Palm trees and garments of linen – דקלים וכלי פשתן: Rashi explains that palm trees served as the Jewish people's future and hope during their seventy-year exile in Babylonia, as they supported themselves from the fruit of these palms. Several talmudic sources indicate that palm trees served as an important source of income for Babylonian Jewry. Some explain that palm trees and linen garments are singled out as the future and hope of the Jewish people during its exile because both last an especially long time, and therefore they served as a symbol of long-suffering and survival (Maharsha).

אמר רב פפא: אמר ליה: אי מצילנא לך, מייתית לי לעלמא דאתי? אמר ליה: הן. אמר ליה: אשתבע לי. אשתבע ליה. סליק לאיגרא, נפיל, ומית. וגמירי דכי גזרי גזירתא ומית חד מיניהו, מבטלי לגזרייהו. יצתה בת קול ואמרה: אותו הגמון מזומן לחיי העולם הבא.

תנו רבנן: משחרב הבית בראשונה, נתקבצו ביתות ביתות של פרחי כהונה ומפתחות ההיכל בידן. ועלו לגג ההיכל ואמרו לפניו: רבנו של עולם! הואיל ולא זכינו להיות גזרין נאמנים, יהיו מפתחות מסורות לך. ויורקים בלפי מעלה, ויצתה בעין פיסת יד וקיבלתן מהם. והם קפצו ונפלו לתוך האור.

ועליהן קונן ישעיהו הנביא: "משא גיא חיוון. מה לך אפוא. כי עלית בלך לגגות? תשאות מלאה, עיר הומיה, קריה עליזה, חלילך לא חללי חרב. ולא מתו מלחמה." אף בהקדוש ברוך הוא נאמר: "מקרקר קר ושוע אל ההר".

"משנכנס אב, ממעטין בשמחה", וכו'. אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב: בשם שמשנכנס אב ממעטין בשמחה, כך משנכנס אדר מרבין בשמחה.

אמר רב פפא: הלכך בר ישראל דאית ליה דינא בהדי נכרי לישתמיט מיניה באב, דריע מזליה, ולימצי נפשיה באדר, דברי מזליה.

"לית לכם אחרית ותקוה". אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב: אלודקלים וכלי פשתן. ויאמר: ראה, ריח בני בריח שדה אשר ברכו ה'. אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב: בריח שדה של תפוחים.

The Roman officer went to him in private, and said to him: If I save you from death, will you bring me into the World-to-Come? Rabban Gamliel said to him: Yes. The officer said to Rabban Gamliel: Swear to me. He swore to him. The officer ascended to the roof, fell, and died. And the Romans had a tradition that when they issued a decree and one of their advisors died, they would cancel the decree. The officer's sacrifice saved Rabban Gamliel's life. A Divine Voice emerged and said: That officer is designated for the life of the World-to-Come.

The Sages taught: When the Temple was destroyed for the first time, many groups of young priests gathered together with the Temple keys^b in their hands. And they ascended to the roof of the Sanctuary and said before God: Master of the Universe, since we did not merit to be faithful treasurers, and the Temple is being destroyed, let the Temple keys be handed to You. And they threw them upward, and a kind of palm of a hand emerged and received the keys from them. And the young priests jumped from the roof and fell into the fire of the burning Temple.

And the prophet Isaiah lamented over them: "The burden of the Valley of Vision. What ails you now that you have all gone up to the roofs? You that were full of uproar, a tumultuous city, a joyous town, your slain are not slain with the sword, nor dead in battle" (Isaiah 22:1-2). This is referring to the young priests who died by throwing themselves off the roof into the fire. And even with regard to the Holy One, Blessed be He, it is stated: "For it is a day of trouble, and of trampling, and of confusion for the Lord of hosts, in the Valley of Vision; a shouting over walls and a cry to the mountain" (Isaiah 22:5). This verse indicates that even God shouts over the destruction of the Temple.

S The mishna teaches that from when the month of Av begins, one decreases acts of rejoicing.^h Rav Yehuda, son of Rav Shmuel bar Sheilat, said in the name of Rav: Just as when Av begins one decreases rejoicing, so too when the month of Adar begins, one increases rejoicing.ⁿ

Rav Pappa said: Therefore, in the case of a Jew who has litigation^h with a gentile, let him avoid him in the month of Av, when the Jews' fortune is bad, and he should make himself available in Adar, when his fortune is good.ⁿ

The Gemara mentions a couple of other statements in the name of the same Sages mentioned above. First, it cites a verse that is referring to the Babylonian exile. "To give to you a future and a hope" (Jeremiah 29:11). Rav Yehuda, son of Rav Shmuel bar Sheilat, said in the name of Rav: These are palm trees and garments of linen,ⁿ which are long-lasting and bring benefit as long as they exist. With regard to Isaac's comment about Jacob: "And he said: See, the smell of my son is as the smell of a field which the Lord has blessed" (Genesis 27:27), Rav Yehuda, son of Rav Shmuel bar Sheilat, said in the name of Rav: This smell was like that of a field of apple trees.^b

BACKGROUND

A field of apple trees – שדה של תפוחים: Tosafot are puzzled by this comparison. Apparently, this refers to a particular, local type of apple, which ripens to a yellowish-gold and has a sweet and juicy taste and a strong, pleasant odor.

HALAKHA

A Jew who has litigation – בר ישראל דאית ליה דינא: A Jew who has pending litigation with a gentile should try to avoid court proceedings during the month of Av, or at least until after the Ninth of Av (Korban Netanel). This ruling is in accordance with the opinion of Rav Pappa (Shulhan Arukh, Orah Hayyim 551:1).

One who has only one shirt – **מי שאין לו אלא חלוק אחד** – It is prohibited to launder on the intermediate days of a Festival, but one who has only a single garment may wash it (*Shulḥan Arukh, Oraḥ Ḥayyim 534:1*).

It is prohibited to launder before the Ninth of Av – **אסור ללבוש וללבוש לפני תשעה באב**: During the week of the Ninth of Av, it is prohibited to cut hair or launder. Laundry is prohibited that week even if one does not intend to wear the clean clothing until after the Ninth of Av, and even if he has only one garment. Likewise, it is prohibited to wear freshly washed clothing or use freshly washed linen, even if they were laundered before the week of the Ninth of Av (*Shulḥan Arukh, Oraḥ Ḥayyim 551:3*).

Fine laundering and plain laundering – **גהויץ וכיבוס**: Some commentaries say that the prohibition against laundering does not apply to linen garments at all. However, it is customary to prohibit all laundering during the week of the Ninth of Av, even plain washing and even for linen garments. Some authorities maintain that the plain laundering of all countries, with the exception of Babylonia, is considered like the plain laundering of Eretz Yisrael.

Others contend that the plain laundering mentioned in the Gemara refers to washing with water alone, whereas fine laundering refers to washing with water and soap. Consequently, all present-day laundering is prohibited, as it is performed with soap (*Nimmukei Yosef*). The Ashkenazic custom is to refrain from all kinds of laundering from the first of Av (Rema), however, one who has only one garment is permitted to wash it before the week of the Ninth of Av (*Mishna Berura, citing Eliya Rabba; Shulḥan Arukh, Oraḥ Ḥayyim 551:3*).

LANGUAGE

Fine laundering [*gihutz*] – **גיהויץ**: In ancient times, at the end of the laundering process garments were provided with a finishing wash in water that contained detergents, and they were scrubbed with soft stones. In Eretz Yisrael, the water was more suitable for laundering and better detergents were available, which meant that the first part of the laundering process in Eretz Yisrael produced garments as clean as the more complex laundering process of Babylonia.

However, linen garments were not finished in this way, as certain types of dirt do not cling to linen and are not absorbed as with woolen garments. Consequently, even if linen garments were given a finishing scrub, it would not greatly improve the results.

”שבת שקל תשעה באב להיות בתוכה, אסורין לספר ולכבס.” אמר רב נחמן: לא שנו אלא לכבס וללבוש, אבל לכבס ולהניח מותר. ורב ששת אמר: אפילו לכבס ולהניח אסור. אמר רב ששת: תדע, דבטלי קצרי דבי רב.

S The mishna taught: During the week in which the Ninth of Av occurs, it is prohibited to cut one’s hair and to launder clothes. Rav Nahman said: They taught that it is prohibited only to launder and to wear clean clothes before the Ninth of Av; however, if one wishes to launder garments and to set them aside, this is permitted. And Rav Sheshet said: Even to launder them and to set them aside is prohibited. Rav Sheshet said: Know that I am correct, as the launderers of Rav’s household were idle^N during this week, which shows that laundering in and of itself is prohibited.

Rav Hamnuna raised an objection against Rav Nahman’s ruling from the mishna: **On Thursday, these actions are permitted in deference to Shabbat.** The Gemara clarifies: **To which actions is this referring? If we say that it is permitted to launder and to wear clothing immediately, what deference to Shabbat is there in wearing a garment on Thursday?**

Rather, it must mean that one can wash and set aside the garment until Shabbat, and this washing is permitted only on Thursday; however, during the rest of the entire week it is prohibited. The Gemara rejects this contention: **Actually, the mishna permits one to launder and wear a garment immediately on Thursday, and this ruling is referring to one who has only one shirt [haluk].** This laundering is also considered in deference to Shabbat because if one does not wash his shirt now, on Thursday, he will not have the opportunity to do so later, as the mishna is referring to a case when the Ninth of Av occurs on a Friday. **As Rabbi Asi said that Rabbi Yoḥanan said: One who has only one shirt^H is permitted to launder it on the intermediate days of a Festival, when it is normally prohibited to do so. It was also stated that Rabbi Binyamin said that Rabbi Elazar said: They taught that it is prohibited only to launder and to wear immediately; however, if one launders to set it aside, this is permitted.**

The Gemara raises an objection from a *baraita*: **It is prohibited to launder before the Ninth of Av,^H even if one intends to set aside the clothes until after the Ninth of Av. And our fine laundering [gihutz]^L in Babylonia is like their plain laundering^N in Eretz Yisrael. But our plain washing in Babylonia is not considered laundering at all, and it is permitted. And with regard to linen garments, the process of fine laundry does not apply to them,^N as this category applies only to woolen garments.^H In any case, this *baraita* indicates that laundering clothes and setting them aside is prohibited, which means it is a conclusive refutation of the opinion of Rav Nahman.**

מיתבי: אסור לכבס לפני תשעה באב, אפילו להניח לאחר תשעה באב. וגיהויץ שלנו בכיבוס שלהן. וכלי פשתן אין בהם משום גהויץ. תיבתא.

NOTES

דבטלי קצרי – **As the launderers of Rav’s household were idle** – **דבי רב**: According to a source of the *ge’onim*, the term: Rav’s household, which usually refers to a talmudic academy, i.e., the house of the Rabbi, is referring here to house of the *rabba*, the great one, i.e., the Exilarch.

Our fine laundering is like their plain laundering – **גיהויץ**: The early commentaries deal at length with the various aspects of washing clothes mentioned here in the Gemara. Some explain that when the Gemara says that our fine laundering is like their plain laundering, it means that although plain laundering is prohibited in the week of the Ninth of Av in Eretz Yisrael, it is permitted during that period in Babylonia, where only fine laundering is prohibited (Rashi; Ra’avad).

As for the difference between Eretz Yisrael and Babylonia, most explain that either the water in Eretz Yisrael or the process of laundering practiced there was superior to that of Babylonia.

In other words, the level of cleanness achieved in Eretz Yisrael through simple washing could be attained in Babylonia only through fine laundering, i.e., by scrubbing the garments with abrasive stones.

The early authorities disagree as to whether plain laundering is permitted in all communities outside Eretz Yisrael or only in Babylonia. Some suggest that plain laundering in Eretz Yisrael achieved the same level of cleanness as fine laundering in Babylonia because the garments in Eretz Yisrael were made of thinner fabrics, which were easier to wash (*Arukh*).

Yet others interpret the statement: Our fine laundering is like their plain laundering, as follows: The fine laundering that we do now, after the initial washing process, is like the plain washing that was performed by earlier generations. Just as their plain washing was prohibited during the week of the Ninth of Av, our fine laundering nowadays is also prohibited.

Consequently, the text is not teaching that plain laundering is permitted anywhere during the week of the Ninth of Av.

Instead, it means that our fine laundering is prohibited during the week of the Ninth of Av, even if it is performed on clothing that was laundered in a regular manner the week before (*Sefer Hashlama; Mikhtam*).

With regard to linen garments the process of fine laundry does not apply to them – **כלי פשתן אין בהם משום גהויץ**: Some commentaries explain that even fine laundering of linen garments is permitted during the week of the Ninth of Av, as linen garments do not emerge from the fine laundering process as new, unlike woolen garments (Ritva). Others write that linen garments that have been washed by plain laundering before the week of the Ninth of Av may be cleaned in the manner of fine laundering during the week of the Ninth of Av, provided that they will not be worn until after the fast. However, they may not be cleaned by a process of fine laundering during the week of the Ninth of Av if they are to be worn immediately (*Sefer Hashlama*).

After the fast it is permitted – **לאחריו מותר**: After the fast of the Ninth of Av has ended, it is immediately permitted to cut one's hair and launder, in accordance with the opinion of Rav. However, the authorities note that it is customary to refrain from engaging in these activities until midday of the tenth of Av (*Mishna Berura; Shulhan Arukh, Orah Hayyim 551:4*).

Three read and one recites the portion from the Prophets – **קורין שלשה ומפטיר אחד**: On the Ninth of Av, three people are called up to read from the Torah, both in the morning service and in the afternoon service. During the morning prayers the third reader recites the portion from the Prophets (*Tur, Orah Hayyim 559*).

The Ninth of Av that occurs on Shabbat – **תשעה באב**: If the Ninth of Av falls on a Sunday or if it is deferred from Shabbat to Sunday, one may eat meat and drink wine during the last meal before the fast, and one may even partake of a lavish meal without any adjustment (*Shulhan Arukh, Orah Hayyim 551:10*).

NOTES

Occurs on a Friday – **הל להיות בערב שבת**: Some commentaries note that this *halakha* was applicable only when the New Moon was established on the basis of witness testimony, as only in that period was it possible for the Ninth of Av to occur on a Friday. Nowadays, when a fixed calendar is in use, the Ninth of Av can never occur on a Friday (Rabbeinu Yehonatan).

Abaye cursed... those who did this – **לייט עליה אבוי... אהא**: Although the *baraita* expressly permits this practice, Abaye was very strict with those who neglected to wash their clothes earlier and ended up having to do their laundry on the Ninth of Av itself (Rabbeinu Hananel; see *Gevurat Ari* and *Sefat Emet*).

And it is prohibited to cut one's hair and to launder from the New Moon until after the fast – **ואסור**: The dispute with regard to the prohibitions against laundry and cutting hair continued well beyond the tannaitic period. The Jerusalem Talmud notes that different customs were followed in the various centers of Jewry in Eretz Yisrael, i.e., Tiberias, Zippori, and the cities of the South. Although the Babylonian Talmud rules that the *halakha* is in accordance with the lenient opinions of Rabban Shimon ben Gamliel and Rabbi Meir, many communities adopted various stringencies of the other tannaitic opinions.

שָׁלַח רַב יִצְחָק בַּר גִּיּוֹרֵי מִשְׁמִיחַ דְּרַבִּי יוֹחָנָן: אַף עַל פִּי שְׂאֵמְרוּ כְּלֵי פְּשִׁתָּן אֵין בְּהֶם מְשׁוּם גְּהוּץ, אֲבָל אֲסוּר לְלוּבֵשׁן בְּשַׁבַּת שְׁחַל תְּשֻׁעָה בְּאֵב לְהִיּוֹת בְּתוֹכָהּ.

אָמַר רַב: לֹא שָׁנוּ אֵלָּא לְפָנָיו, אֲבָל לְאַחֲרָיו מוֹתֵר. וְשִׂמּוּאֵל אָמַר: אֲפִילוּ לְאַחֲרָיו נִמְי אֲסוּר. מִיִּתְיָב: שַׁחַל תְּשֻׁעָה בְּאֵב לְהִיּוֹת בְּתוֹכָהּ אֲסוּר לְסַפֵּר וּלְכַבֵּס. וּבַחֲמִישִׁי מוֹתֵרִין מִפְּנֵי כְבוֹד הַשַּׁבָּת. בִּיִּצְדָּ? חַל לְהִיּוֹת בְּאֶחָד בְּשַׁבַּת, מוֹתֵר לְכַבֵּס כָּל הַשַּׁבָּת כּוּלָּהּ.

בְּשֵׁנוּ, בְּשִׁלְיֵינוּ, בְּרַבִּיעֵנוּ, וּבַחֲמִישִׁי, לְפָנָיו אֲסוּר, לְאַחֲרָיו מוֹתֵר. חַל לְהִיּוֹת בְּעֶרֶב שַׁבַּת, מוֹתֵר לְכַבֵּס בַּחֲמִישִׁי, מִפְּנֵי כְבוֹד הַשַּׁבָּת. וְאִם לֹא כַּבֵּס בַּחֲמִישִׁי בְּשַׁבַּת, מוֹתֵר לְכַבֵּס בְּעֶרֶב שַׁבַּת מִן הַמִּנְחָה וְלִמְעַלָּהּ. לֵיִיט עֲלֵה אַבְיִי, וְאִיתִימָא רַב אֲחָא בַר יַעֲקֹב, אֲהָא.

חַל לְהִיּוֹת בְּשֵׁנֵינוּ וּבַחֲמִישִׁי, קוֹרִין שְׁלֹשָׁה וּמִפְטִיר אֶחָד. בְּשִׁלְיֵינוּ וּבְרַבִּיעֵנוּ, קוֹרֵא אֶחָד וּמִפְטִיר אֶחָד. רַבִּי יוֹסִי אָוִמַר: לְעוֹלָם קוֹרִין שְׁלֹשָׁה וּמִפְטִיר אֶחָד. תִּיבִיתָא דְשִׂמּוּאֵל!

אָמַר לָךְ שִׂמּוּאֵל: תִּנְיָא הִיא. דְתַנַּי: תְּשֻׁעָה בְּאֵב שְׁחַל לְהִיּוֹת בְּשַׁבַּת, וְכֵן עֶרֶב תְּשֻׁעָה בְּאֵב שְׁחַל לְהִיּוֹת בְּשַׁבַּת, אוֹכֵל וְשׁוֹתֵה כָּל אֶרְבּוּ, וּמְעַלָּה עַל שׁוֹלְחָנוּ אֲפִילוּ כְּסֻעוּדַת שְׁלִמָּה בְּשַׁעֲתָנוּ. וְאֲסוּר לְסַפֵּר וּלְכַבֵּס מִרְאֵשׁ חֲדָשׁ וְעַד הַתַּעֲנִיט. דְּבַרִּי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אָוִמַר: כָּל הַחֲדָשׁ כּוּלּוּ אֲסוּר. רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אָוִמַר: אֵינוּ אֲסוּר אֵלָּא אוֹתָהּ שַׁבַּת בְּלִבָּד.

וְתַנַּי אֵידֶךְ: וְנוֹהֵג אֲבָל מִרְאֵשׁ חֲדָשׁ וְעַד הַתַּעֲנִיט. דְּבַרִּי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אָוִמַר: כָּל הַחֲדָשׁ כּוּלּוּ אֲסוּר. רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אָוִמַר: אֵינוּ אֲסוּר אֵלָּא אוֹתָהּ שַׁבַּת בְּלִבָּד.

אָמַר רַבִּי יוֹחָנָן: וְשִׁלְשִׁתָּן מִקְרָא אֶחָד דְּרֵשׁוּ, דְּכְתִיב: "וְהַשְׁבֵּתִי כָּל מְשׁוּשָׁה, חֲגָה, חֲדָשָׁה, וְשַׁבְּתָהּ." מֵאֵן דְּאָמַר מִרְאֵשׁ חֲדָשׁ וְעַד הַתַּעֲנִיט

Rav Yitzhak bar Giyorei sent in the name of Rabbi Yoḥanan: Although the Sages said that with regard to linen garments, the process of fine laundry does not apply to them; still, it is prohibited to wear them during the week in which the Ninth of Av occurs.

With regard to these restrictions and prohibitions, which apply during the week of the Ninth of Av, Rav said: They taught that these prohibitions apply only before the Ninth of Av, but after the fast laundering is permitted.⁴ And Shmuel said: Even after the Ninth of Av, laundering is also prohibited until the end of the week. The Gemara raises an objection: During the week in which the Ninth of Av occurs, it is prohibited to cut one's hair and to launder clothes, but on Thursday these actions are permitted in deference to Shabbat. How so? If the Ninth of Av occurs on a Sunday, it is permitted to launder the entire preceding week.

If the Ninth of Av occurs on a Monday, Tuesday, Wednesday, or Thursday, on the days before the Ninth of Av, laundering is prohibited, but after the fast it is permitted. If the Ninth of Av occurs on a Friday,⁵ it is permitted to launder on Thursday in deference to Shabbat. And if, for whatever reason, one did not launder on the Thursday of that week, he is permitted to launder on Friday from *minḥa* time onward, despite the fact that it is the Ninth of Av. Abaye, and some say Rav Aḥa bar Ya'akov, cursed those who do this.⁶

The Gemara resumes its citation of the *baraita*: If the Ninth of Av occurs on a Monday or on a Thursday, three people are called to read from the Torah, as on a regular week, and one of them recites the portion from the Prophets.⁴ If the Ninth of Av occurs on a Tuesday or on a Wednesday, one individual reads the Torah and the same one recites the portion from the Prophets. Rabbi Yosei says: Actually, three people are called to read, no matter what day of the week it is, and one of them recites the portion from the Prophets for the Ninth of Av. In any case, the *baraita* apparently presents a conclusive refutation of the opinion of Shmuel, as it clearly states that one is permitted to launder during the weekdays following the Ninth of Av.

Shmuel could have said to you: This is a dispute between *tanna'im*, as it is taught in a *baraita*: In the case of the Ninth of Av that occurs on Shabbat,⁴ and so too, on the eve of the Ninth of Av that occurs on Shabbat, one need not reduce the amount of food he eats; rather, he may eat and drink as much as he requires and put on his table a meal even like that of King Solomon in his time. And it is prohibited to cut one's hair and to launder from the New Moon until after the fast.⁵ This is the statement of Rabbi Meir. Rabbi Yehuda says: These activities are prohibited throughout the entire month. Rabban Shimon ben Gamliel says: They are prohibited only during that week of the Ninth of Av.

And it is taught in another *baraita*: And one must observe the rites of mourning from the New Moon until after the fast; this is the statement of Rabbi Meir. Rabbi Yehuda says: These activities are prohibited throughout the entire month. Rabban Shimon ben Gamliel says: They are prohibited only during that week. These *baraitot* show that there are at least two *tanna'im*, Rabbi Yehuda and Rabban Shimon ben Gamliel, who prohibit certain activities even after the fast, like Shmuel.

Rabbi Yoḥanan said: And all three of these *tanna'im* derived their opinions from one verse, from which they drew different conclusions, as it is written: "And I will cause all her mirth to cease, her Festival, her New Moon, and her Shabbat" (Hosea 2:13). The one who said that these activities are prohibited from the New Moon until after the fast, Rabbi Meir,