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.

§ The mishna taught that on the seventeenth of Tammuz the daily offering was nullified.8 The Gemara explains: It is a tradition that this occurred on that date.

The mishna further taught that on the seventeenth of Tammuz the city walls of Jerusalem were breached.8 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.

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.

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

The mishna also stated that on the seventeenth of Tammuz Manasseh placed an idol in the Sanctuary.7 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.

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:

Thirteen hosted by: יעלו גג שורשים
Thirteen: ארבעה: מי, גם, גם
This is set up in the Temple.

The daily offering was nullified – רבי יוסי ברקאי: Some commentators maintain that this occurred during the First Temple period (Rambam, Sefer Zemanim, Hilkhos Taanit 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 – רבי יוסי ברקאי: 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 (Maharam).

Placed an idol in the Sanctuary – רבי יוסי ברקאי: Some commentators 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.

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8 The daily offering was nullified – רבי יוסי ברקאי: 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 commentators maintain that this occurred during the First Temple period (Rambam, Sefer Zemanim, Hilkhos Taanit 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).

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Therefore, the verse: “He has called an appointed time—m’oṿ̄eḏ—[vocalization, the verse: “And they departed from their master. It is further stated that Moses instructed the mountain to sit down, as though it included a Festival month were full or lacking (see Yalkut Shimoni).

For an entire month—b’ve ṣeṿ̄eṭ—the early commentaries provide several different versions of these calculations, as they dispute whether the 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, Tosafot Rif, and Maharsha).

He has called an appointed time against me—k’ tāb ṣiṿ̄eṭ. Some commentators 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).

And it is further written: “And they set from the mount of the Lord three days’ journey” (Numbers 10:33). Rabbi Hamari bar Hanina said: ‘That very day, they turned’ 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).’ 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 Hazereth, 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 Hazereth 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 me” 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 14:11). Rabba said that Rabbi Yohanan 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” (2 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).
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 Jerahmiah, that it was destroyed on the tenth. And it is also impossible to say that the Temple was burned on the seventh of Av, as it has already been stated that it was destroyed on the seventh, in 11 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 Yohanan meant when he said: Had I been alive in that generation, I would have established the fast only on the tenth 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.

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; and He brought about on an auspicious day, and a deleterious time, that day was the Ninth of Av; and it was the conclusion of the Sanctuary, a decree was issued on a fast day, to be kept. And the night of the Ninth of Av, when the city was captured, 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 tells 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’ 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” 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.

Turnus Rufus – Turturkos 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, τυράννος, tyranos. The mishna recounts his debates with Rabbi Akiva, whom he later commanded to be tortured and killed (Mishnah Tosefta, Tosefta 6). As related here, Turnus Rufus also ordered the plowing of the Sanctuary, as a symbol of its utter destruction.

I would have established it only on the tenth – אעפ”י ממעטי אתא The commentaries discuss at length whether Rabbi Yohanan’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 (Gurwar Ar). 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 – בטיחא ימכגר The Rabbis 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 commentators 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 Yohasin; also attributed to Rav Tzemah Gaon). Some say that it is a linguistic pun, as Nasoos 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.
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that will serve joyous purposes. For this reason, some believe the destruction of the Temple, which occurred in that month, so too, rejoicing is increased from the beginning of the Jewish people during its exile because both last dates (Ritva). Other commentaries explain that this is a verse indicating that God-shuts the destruction of the Temple.

The Sages taught: When the Temple was destroyed for the first time, many groups of young priests gathered together with the Temple keys 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 shooting over walls and a cry to the mountain” (Isaiah 22:5). This verse indicates that even God shouts over the destruction of the Temple.

The mishna teaches that from when the month of Av begins, one decreases acts of rejoicing.5 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.6

Perek IV
Daf 29 Amud b

When his fortune is bad... when his fortune is good – אָב יְהוּדָה. 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 a command 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 –_KEY:
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).

Rav Pappa said: Therefore, in the case of a Jew who has litigation 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.8

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 Shelaat, said in the name of Rav: These are palm trees and garments of linen, 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 27:37). Rav Yehuda, son of Rav Shmuel bar Shelaat, said in the name of Rav: This smell was like that of a field of apple trees.

A field of apple trees –_KEY:
ToSafit 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.

A Jew who has litigation –_KEY:
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 Netane). This ruling is in accordance with the opinion of Rav Pappa (Shulhan Arukh, Orach Hayyim 551:4).

BACKGROUND

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 Ashkenazi Jews (Shulhan Arukh, Orach Hayyim 551:6, 9).

NOTES

When Adar begins one increases rejoicing – קפצו. Rashi and most early commentators 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 (Sifra Emor).

BACKGROUND

Roman key.
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 during this week, which shows that laundering in and of itself is prohibited.

Rav Hanuna 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 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 laundered 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, even if one intends to set aside the clothes until after the Ninth of Av. And our fine laundering [gḥute] is like their plain laundering 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, as this category applies only to woolen garments. 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.

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

As the launderers of Rav’s household were idle during this week, which shows that laundering in and of itself is prohibited.

In Babylonia, the water was more abrasive, and garbages were not provided with a scrubbing process. 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 Hashlomo, Mikhtaḥ).

With regard to linen garments the process of fine laundry does not apply to them – אַסִי כְּכִיבּוּס מִשּׁוּם לִפְנֵי הֶוּא. Some commentators 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 (Rihava). 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).
HALAKHA

After the fast it is permitted – אֲשֶׁר בְּשָׁר, רָאָה: 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, Orach Hayyim 551:10).

Three read and one recites the portion from the Prophets – לָמַּי הַחָלֵג וְלָמַּי הַתַּﬠֲנִית. 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, Orach Hayyim 550).

The Ninth of Av that occurs on Shabbat – בְּשַׁבָּת. 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, Orach Hayyim 551:10).

Notes

Occurs on a Friday – בְּאָב, בְּתֹכָהּ כּוּלּוֹ לְפָנָיו. 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 – אִם מִדְּחָא. 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 – אֶלָּא. The dispute with regard to the prohibitions against laundry and cutting hair continued well beyond the tannaic period. The Jerusalem Talmud notes that different customs were followed in the various centers of Jewry in Eretz Yisrael, i.e., Tiberias, Tzippori, and the cities of the South. Although the Babylonian Talmud rules that the halakha is in accordance with the lenient opinions of Rav Shimon ben Gamliel and Rabbi Meir, many communities adopted various stringencies of the other tannaic opinions.

Rav Yitzhak bar Gyiorei 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. 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, 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 mincha time onward, despite the fact that it is the Ninth of Av. Abaye, and some say Rav Aha bar Yaakov, cursed those who do this.

The Gemara concludes 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. 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 tan’a'im, as it is taught in a baraita: In the case of the Ninth of Av that occurs on Shabbat, 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. 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 tan’a’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 tan’a’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,