

מסכת תענית · דף כ"ט

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we sit down with the Gemara to learn the deep and painful roots of the tragedies of the Ninth of Av, beginning with the decree that our ancestors could not enter Eretz Yisrael. The Gemara takes us through a careful, step-by-step calculation of the journeys in the midbar, showing how the forty days of the spies ended exactly on the Ninth of Av. We see the heartbreaking moment when the Bnei Yisrael wept needlessly that night, prompting Hashem to establish it as a night of weeping for future generations.

We then move on to the destruction of the Beis HaMikdash itself, exploring the apparent contradiction between the pesukim in Melachim and Yirmiyahu regarding whether the Churban occurred on the seventh or the tenth of Av. The Gemara paints a vivid picture of those final, tragic days, explaining how the non-Jews entered the Sanctuary, desecrated it, and finally set it ablaze on the afternoon of the ninth, with the burning continuing through the tenth.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

EXPLANATION

אַתָּה צְבִית לְ[א]הֲרוֹבֵי בֵּיתָא — יְדָךְ אֲשֶׁלִּימָתָ לִּיה.

The Gemara explains: It is as if one idol said to another, "You want to destroy the Temple; I have given you your hand" to assist you.

QUESTION

בְּתִשְׁעָה בָּאָב נִגְזַר עַל אֲבוֹתֵינוּ שֶׁלֹּא יִכְנָסוּ לָאָרֶץ, מִנָּלָן —

The Mishnah taught: **On the Ninth of Av, it was decreed upon our ancestors that they would not enter the Land of Israel.** The Gemara asks: **From where do we derive this?**

ANSWER

דְּכָתִיב: "וַיְהִי בַּחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשֵּׁנִית בְּאַחַד לַחֹדֶשׁ הוּקַם הַמִּשְׁכָּן".

The Gemara answers: **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."**

STATEMENT

וְאָמַר מֶר: שָׁנָה רִאשׁוֹנָה עָשָׂה מֹשֶׁה אֶת הַמִּשְׁכָּן, שְׁנִיָּה הִקִּים מֹשֶׁה אֶת הַמִּשְׁכָּן, וְשָׁלַח מְרַגְלִים.

And the Master said in a baraita: In the **first year** after leaving Mitzrayim, Moshe made the Tabernacle; in the **second year**, Moshe erected the Tabernacle and sent the spies.

STATEMENT

וְכָתִיב: "וַיְהִי בַּשָּׁנָה הַשֵּׁנִית בַּחֹדֶשׁ הַשֵּׁנִי בְּעֶשְׂרִים בַּחֹדֶשׁ נִעְלָה הָעֶנָן מֵעַל מִשְׁכַּן הָעֵדוּת".

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 over the Tabernacle of the Testimony."

STATEMENT

וּכְתִיב: "וַיִּסְעוּ מִהָר ה' דֶּרֶךְ שְׁלֹשֶׁת יָמִים."

And it is written: "And they journeyed from the mount of Hashe m a three days' journey."

STATEMENT

אָמַר רַבִּי חָמָא בַּר חֲנִינָא: אוֹתוֹ הַיּוֹם סָרוּ מֵאַחֲרֵי ה'.

Rabbi Chama bar Chanina said: On that very day, they turned away from following Hashe m by fleeing Mount Sinai like a child running away from school.

STATEMENT

וּכְתִיב: "וַיִּהְיֶה אֶסְפָּסָף אֲשֶׁר בְּקִרְבּוֹ הִתְאוּ תַּאֲוָה וַיֵּשְׁבוּ וַיִּכְכּוּ גַם בְּנֵי יִשְׂרָאֵל וְגו' ",

And it is written: "And the mixed multitude that was among them fell a-lusting, and the Children of Israel also wept again, etc."

STATEMENT

וּכְתִיב: "עַד חֹדֶשׁ יָמִים וְגו' " — דִּהְיוּ לֵהוּ עֲשָׂרִין וְתִרְתִּין בְּסִיּוֹן,

And it is written that they ate meat "until a month of days, etc." — which brings them to the twenty-second of Sivan when the eating of the meat ended.

STATEMENT

וּכְתִיב: "וַתִּסָּגֵר מִרְיָם שִׁבְעַת יָמִים" — דִּהְיוּ לֵהוּ עֲשָׂרִין וְתִשְׁעָה בְּסִיּוֹן,

And it is written: "And Miriam was shut out of the camp seven days" — which brings them to the twenty-ninth of Sivan when they traveled from Hazeroth.

STATEMENT

וּכְתִיב: "שְׁלַח לָּהּ אַנְשִׁים",

And it is written immediately afterward: "Send for yourself men" to spy out the land.

BRAISA

וַתִּנָּא: בְּעֲשָׂרִים וְתִשְׁעָה בְּסִיּוֹן שְׁלַח מֹשֶׁה מְרַגְלִים,

And it was taught in a baraita: On the twenty-ninth of Sivan, Moshe sent the spies.

STATEMENT

וּכְתִיב: "וַיָּשְׁבוּ מִתּוֹר הָאָרֶץ מִקֵּץ אַרְבָּעִים יוֹם".

And it is written: "And they returned from spying out the land at the end of forty days."

QUESTION

הֲנִי אַרְבָּעִים יוֹם נָכִי חַד הוּא!

The Gemara asks: **These forty days are one short!** Since Sivan has thirty days, from the twenty-ninth of Sivan until the ninth of Av is only thirty-nine days!

ANSWER

אָמַר אַבַּיִי: תַּמּוּז דִּהְיָא שְׁתָּא מַלּוּיֵי מַלְיוּהּ, דְּכַתִּיב: "קָרָא עָלַי מוֹעֵד לְשֹׁבֵר בַּחוּרֵי".

Abaye said: The month of Tammuz of that year was made full with thirty days, as it is written: "He has called an appointed time against me to crush my young men," hinting that an extra day was added to the month to make the tragedy fall on the Ninth of Av.

STATEMENT

וְכַתִּיב: "וַתִּשָּׂא כָּל הָעֵדָה וַיִּתְּנוּ אֶת קוֹלָם וַיִּבְכוּ הָעָם בְּלֵילָה הַהוּא",

And it is written: "And all the congregation lifted up their voice and cried, and the people wept on that night."

STATEMENT

אָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: אוֹתוֹ לַיְלָה לַיַּל תַּשְׁעָה בָּאָב הִיא.

Rabba said that Rabbi Yochanan said: That night was the night of the Ninth of Av.

STATEMENT

אָמַר לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא: אַתֶּם בְּכִיתֶם בְּכִיָּה שֶׁל חֲנָם — וְאֲנִי קוֹבֵעַ לָכֶם בְּכִיָּה לְדוֹרוֹת.

The Holy One, Blessed be He, said to them: You wept a weeping of vanity, and I will establish for you a weeping for generations.

STATEMENT

חֲרַב הַבַּיִת בְּרֵאשׁוֹנָה, דְּכַתִּיב: "וַיַּחֲדֹשׁ הַחֲמִישִׁי בְּשַׁבָּעָה לַחֹדֶשׁ הִיא שְׁנַת תַּשְׁעַ עָשָׂרָה שָׁנָה לְמָלְךָ נְבֻכַדְנֶאצַּר מָלְךְ בָּבֶל בָּא נְבוּזַרְאֲדָן רַב טַבָּחִים עֶבֶד מָלְךְ בָּבֶל וַיִּשְׂרֹף אֶת בֵּית ה' וְגו'".

The Mishnah taught that the Temple was destroyed the first time on the Ninth of Av. As it is written: "And in the fifth month, on the seventh of the month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, came Nebuzaradan, captain of the guard, servant of the king of Babylon, to Jerusalem. And he burnt the House of Hashem, etc."

STATEMENT

וְכַתִּיב: "וַיַּחֲדֹשׁ הַחֲמִישִׁי בְּעָשׂוֹר לַחֹדֶשׁ הִיא שְׁנַת תַּשְׁעַ עָשָׂרָה שָׁנָה לְמָלְךְ נְבוּכַדְנֶאצַּר מָלְךְ בָּבֶל בָּא נְבוּזַרְאֲדָן רַב טַבָּחִים עֶמֶד לִפְנֵי מָלְךְ בָּבֶל בִּירוּשָׁלַם וְגו'".

And it is written in another verse: "And in the fifth month, on the tenth of the month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, came Nebuzaradan, captain of the guard, who stood before the king of Babylon, into Jerusalem, etc."

BRAISA

וַתִּנֵּיא: אִי אֶפְשָׁר לוֹמַר בְּשַׁבָּעָה, שֶׁהָרִי כְּבֵר נֶאֱמַר "בְּעָשׂוֹר".

And it was taught in a baraita: It is impossible to say that the Temple was burned on the seventh, since it was already said "on the tenth."

QUESTION

ואי אפשר לוֹמַר בְּעֶשְׂרִי, שֶׁהָרִי כָּבֵד נֶאֱמַר "בְּשִׁבְעָה", הֲאֵל כֵּי־צָד?

And it is impossible to say it was burned on the tenth, since it was already said "on the seventh." How so?

ANSWER

בְּשִׁבְעָה נִכְנְסוּ נֹכְרִים לְהִיכֵל, וְאָכְלוּ וְקִלְקְלוּ בוֹ שְׂבִיעִי שְׁמִינִי.

On the seventh, non-Jews entered the Sanctuary, and they ate and desecrated it on the seventh and eighth.

STATEMENT

וּתְשִׁיעִי סְמוּךְ לַחֲשִׁיכָה הֵצִיתוּ בוֹ אֶת הָאוּר, וְהָיָה דוֹלֵק וְהוֹלֵךְ כָּל הַיּוֹם כּוּלּוֹ, שֶׁנֶּאֱמַר: "אִי לָנוּ כִּי כָּנָה הַיּוֹם כִּי יָנְטוּ צִלְלֵי עָרֵב".

And on the ninth, close to nightfall, they set fire to it, and it continued burning the entire day of the tenth, as it is said: "Woe unto us! For the day has declined, for the shadows of evening are stretched out."

STATEMENT

וְהֵינּוּ דֹאֹמַר רַבִּי יוֹחָנָן: אִלְמָלִי הָיִיתִי בְּאוֹתוֹ הַדּוֹר לֹא קִבַּעְתִּי אֶלָּא בְּעֶשְׂרִי, מִפְּנֵי שְׂרוּבּוֹ שֶׁל הֵיכָל בוֹ נִשְׂרָף.

And this is what Rabbi Yochanan said: Had I been in that generation, I would not have established the fast except on the tenth, because most of the Sanctuary was burned on it.

EXPLANATION

וּרְבִנָּן — אֶתְחִלְתָּא דְּפוּרְעָנוּתָא עָדִיפָא.

And the Rabbis who established it on the ninth argue: The beginning of the retribution is preferable to mark.

QUESTION

וּבְשָׁנֶיהָ מִנְּלָן, דִּתְנַנָּא: מַגֵּלְגֵּלִין זְכוּת לַיּוֹם זָפֵאי, וְחוּכָה לַיּוֹם חֵיִיב.

The Gemara asks: **And** regarding the destruction of the **Second** Temple, **from where** do we know it was on the Ninth of Av? **As** it was taught in a baraita: **We** bring about merit on a meritorious day, and liability on a liable day.

BRAISA

אָמְרוּ: כְּשֶׁחָרַב בֵּית הַמִּקְדָּשׁ בְּרֵאשׁוֹנָה, אוֹתוֹ הַיּוֹם תִּשְׁעָה בָּאָב הָיָה, וּמוֹצָאֵי שַׁבַּת הָיָה, וּמוֹצָאֵי שְׂבִיעִית הָיָה, וּמִשְׁמַרְתָּהּ שֶׁל יְהוֹרִיב הָיָה.

They said: When the Holy Temple was destroyed the first time, that day was the Ninth of Av, and it was the departure of Shabbos, and it was the departure of the Sabbatical year, and it was the watch of Jehoiarib.

STATEMENT

וְהַלּוּיִם הָיוּ אוֹמְרִים שִׁירָה, וְעוֹמְדִין עַל דּוּכָנָם. וּמָה שִׁירָה הָיוּ אוֹמְרִים? "וַיָּשָׁב עֲלֵיהֶם אֶת אוֹנָם וּבָרַעְתָם יִצְמִיתֵם",

And the Levites were reciting song, standing on their platform. And what song were they reciting? "And He brought back upon them their own iniquity, and in their wickedness He will cut them off."

STATEMENT

וְלֹא הִסְפִּיקוּ לֵאמֹר "יִצְמִיתֵם ה' אֱלֹהֵינוּ", עַד שֶׁבָּאוּ נֹכְרִים וּכְבָּשׂוּם. וְכֵן בְּשִׁנְיָהּ.

And they did not have time to say "Hashem our God will cut them off" before the non-Jews came and conquered them. And likewise it happened by the Second Temple.

ANSWER

נִלְכְּדָה בֵּיתָר — גְּמָרָא.

The Mishnah taught: **Beitar was captured**. The Gemara asks: From where do we know this? The Gemara answers: It is a **tradition**.

BRAISA

נִחְרְשָׁה הָעִיר — תִּנְיָא: כְּשֶׁחָרַשׁ טוֹרְנוֹסְרוּפּוֹס הָרָשָׁע אֶת הַהֵיכָל, נִגְזְרָה גְזֵרָה עַל רַבֵּן גַּמְלִיאֵל לְהָרִיגָהּ.

The Mishnah taught: **The city was plowed**. It was taught in a baraita: **When the wicked Turnus Rufus plowed the Sanctuary, a decree was issued against Rabban Gamliel for execution**.

STATEMENT

כָּא אֹתוֹ הִגְמוֹן וְעָמַד בְּבֵית הַמִּדְרָשׁ, וְאָמַר: בְּעַל הַחוּטִם מִתְבַּקֵּשׁ, בְּעַל הַחוּטִם מִתְבַּקֵּשׁ.

A certain Roman officer came and stood in the study hall, and said in a coded way: "The man with the nose is wanted! The man with the nose is wanted!" referring to the leader, Rabban Gamliel.

STATEMENT

שָׁמַע רַבֵּן גַּמְלִיאֵל, אָזַל טָשָׂא מִינְיָהּ.

Rabban Gamliel heard this, and went and hid from them.

STATEMENT

אָזַל לְגַבְיָהּ בְּצִנְעָא אָמַר לֵיהּ: אִי מַצִּילָנָא לָךְ מִיִּיתִית לִי לְעָלְמָא דְאַתִּי?

The officer went to him in secret and said to him: "If I save you, will you bring me to the World to Come?"

STATEMENT

אָמַר לֵיהּ: הֵן. אָמַר לֵיהּ: אֲשַׁתְּבַע לִי. אֲשַׁתְּבַע לֵיהּ.

Rabban Gamliel said to him: "Yes." He said to him: "Swear to me." And he swore to him.

STATEMENT

סָלִיק לְאִיגְרָא נָפִיל וּמִית.

The officer went up to the roof, fell, and died.

EXPLANATION

וּגְמִירִי, דְּכִי גְזָרִי גְזִירְתָּא וּמִית חַד מִינֵיהּוּ מְבַטְלִי לְגְזִירְתֵּיהּוּ.

And they had a tradition that when they issue a decree and one of them dies, they annul their decree.

STATEMENT

יֵצְתָה בַּת קוֹל וְאָמְרָה: אוֹתוֹ הַגָּמוֹן מְזוּמָן לְחַיֵּי הָעוֹלָם הַבָּא.

A Heavenly Voice went forth and said: "That officer is designated for the life of the World to Come."

BRAISA

תְּנוּ רַבָּנִי: מִשְׁחָרְבַּת הַבַּיִת בְּרֵאשׁוֹנָה, נִתְקַבְּצוּ כִּיתוֹת כִּיתוֹת שֶׁל פְּרָחֵי כְּהוֹנָה וּמִפְתָּחוֹת הַהֵיכָל בְּיָדָן,

The Sages taught in a baraita: When the Temple was destroyed the first time, groups upon groups of young Kohanim gathered with the keys of the Sanctuary in their hands,

STATEMENT

וְעָלוּ לְגַג הַהֵיכָל, וְאָמְרוּ לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם! הוּאֵיל וְלֹא זָכִינוּ לִהְיוֹת גְּזִירִין נְאֻמָּנִים — יְהִי מִפְתָּחוֹת מְסוּרוֹת לָךְ.

and they went up to the roof of the Sanctuary and said before Him: "Master of the Universe! Since we did not merit to be faithful treasurers, let the keys be handed back to You!"

STATEMENT

וַיִּזְרְקוּם כָּל־פִּי מַעְלָה. וַיֵּצְתָה כְּעֵין פִּיסַת יָד וְקִיבְלָתָן מֵהֶם.

And they threw them upward, and there emerged the form of a palm of a hand and received them from them.

STATEMENT

וְהֵם קָפְצוּ וְנָפְלוּ לְתוֹךְ הָאוּר.

And they jumped and fell into the fire.

STATEMENT

וַעֲלִיָּהֶן קוֹנֵן יִשְׁעֵיהּוּ הַנָּבִיא: "מַשָּׂא גֵיא חֲזִיוֵן מַה לָּךְ אִפּוּא כִּי עָלִית כְּלָךְ לַגָּנוֹת. תִּשְׁאוֹת מְלָאָה עִיר הוֹמָיָה קָרְיָה עֲלִיזָה חֲלָלִיָּה לֹא חֲלָלִי חָרֵב וְלֹא מִתִּי מִלְחָמָה".

And over them Yeshayahu the Prophet lamented: "The burden of the Valley of Vision: What ails you now, that you are all gone up to the housetops? You that are full of clamor, a tumultuous city, a joyous town; your slain are not slain with the sword, nor dead in battle."

STATEMENT

אֲףִי בְּהַקְדוּשׁ בְּרוּךְ הוּא נֶאֱמַר: "מִקְרָקֵר קֵר וְשׁוֹעַ אֶל הַהָר".

Even regarding the Holy One, Blessed be He, it is said: "A day of breaking down the wall, and of crying to the mountain."

משנה MISHNAH

MISHNAH

משנכנס אב ממעטין בשמחה וכו'.

The Mishnah taught: From when Av enters, we decrease in joy, etc.

גמרא GEMARA

STATEMENT

אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב: כשם שמשנכנס אב ממעטין בשמחה —
כה משנכנס אדר מרבין בשמחה.

Rav Yehudah the son of Rav Shmuel bar Shilat said in the name of Rav: Just as when Av enters we decrease in joy, so too when Adar enters we increase in joy.

STATEMENT

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

Rav Papa said: Therefore, a Jew who has a lawsuit with a non-Jew should avoid him in Av, because his mazal is bad, and present himself in Adar, because his mazal is healthy.

STATEMENT

"לתת לכם אחרית ותקוה", אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב: אלו דקלים
וכלי פשתן.

Regarding the verse: "To give you a future and a hope," Rav Yehudah the son of Rav Shmuel bar Shilat said in the name of Rav: These are palm trees and linen garments which are easy to acquire and provide stability.

STATEMENT

"ויאמר ראה ריח בני כריח שדה אשר ברכו ה'", אמר רב יהודה בריה דרב שמואל בר שילת
משמיה דרב: כריח שדה של תפוחים.

Regarding the verse: "And he said: See, the smell of my son is like the smell of a field which Hashem has blessed," Rav Yehudah the son of Rav Shmuel bar Shilat said in the name of Rav: Like the smell of a field of apples.

משנה MISHNAH

MISHNAH

שבת שחל תשעה באב להיות בתוכה, אסורין לספור ולכבס.

The Mishnah taught: The week in which the Ninth of Av falls, it is forbidden to cut hair and to wash clothes.

גְּמָרָא GEMARA

STATEMENT

אמר רב נחמן: לא שנו אלא לכבס וללבוש, אבל לכבס ולהניח — מותר.

Rav Nachman said: They only taught this prohibition to wash and wear immediately, but to wash and put away for after the fast is permitted.

STATEMENT

ורב ששת אמר: אפילו לכבס ולהניח אסור.

And Rav Sheshet said: Even to wash and put away is forbidden.

PROOF

אמר רב ששת: תדע, דבטלי קצרי דבי רב.

Rav Sheshet said: Know that this is so, for the laundrymen of the house of Rav would idle from work during this week.

QUESTION

מתיב רב המנונא: בחדמישי מותרים, מפני כבוד השבת.

Rav Hamnuna challenged Rav Nachman: A baraita states: On Thursday they are permitted to wash clothes due to the honor of Shabbos.

STATEMENT

למאי? אילימא לכבס וללבוש — מאי כבוד שבת איכא? אלא להניח.

For what purpose? If we say to wash and wear on Thursday, what honor of Shabbos is there? Rather, it must mean to put away for Shabbos.

STATEMENT

ובחדמישי הוא דשרי, אבל השבת כולה — אסור!

And it is specifically on Thursday that it is permitted, but during the rest of the week it is forbidden even to wash and put away, which refutes Rav Nachman!

ANSWER

לעולם לכבס וללבוש, וכשאיין לו אלא חלוק אחד.

The Gemara answers: Actually, it refers to washing and wearing, and it is a case where he has only one shirt.

STATEMENT

דאמר רב אסי אמר רבי יוחנן: מי שאין לו אלא חלוק אחד מותר לכבסו בחולו של מועד.

As Rav Assi said that Rabbi Yochanan said: One who has only one shirt is permitted to wash it on Chol HaMoed. Here too, he may wash it on Thursday for Shabbos.

STATEMENT

אִיתָמַר נָמִי, אָמַר רַבִּי בִּנְיָמִין אָמַר רַבִּי אֶלְעָזָר: לֹא שָׁנוּ אֶלָּא לְכַבֵּס וְלַבּוֹשׁ, אֲבָל לְהַנִּיחַ — מוֹתֵר.

It was also stated: Rabbi Binyamin said that Rabbi Eleazar said: They only taught the prohibition to wash and wear, but to put away is permitted.

QUESTION

מִיתִיבִי: אָסוּר לְכַבֵּס לְפָנֵי תְשַׁעָּה בָּאָב, אֲפִילוּ לְהַנִּיחַ לְאַחַר תְּשַׁעָּה בָּאָב.

The Gemara challenges this: A baraita states: It is forbidden to wash before the Ninth of Av, even to put away for after the Ninth of Av!

STATEMENT

וְגִיהוּץ שֶׁלָּנוּ, כְּכִיבוּס שֶׁלָּהֶן. וְכָלִי פִשְׁתָּן אֵין בָּהֶם מְשֻׁם גִּהוּץ.

And our ironing is like their washing. And linen garments are not subject to the prohibition of ironing.

REFUTATION

תְּיֻבָּתָא.

This is indeed a refutation of Rav Nachman and Rabbi Eleazar.

STATEMENT

שֶׁלַח רַב יִצְחָק בַּר גִּיּוֹרִי מִשְׁמִיָּה דְּרַבִּי יוֹחָנָן: אַף עַל פִּי שֶׁאָמְרוּ כָּלִי פִשְׁתָּן אֵין בָּהֶם מְשֻׁם גִּהוּץ, אֲבָל אָסוּר לְלוּבֶשֶׁן בְּשַׁבַּת שֶׁחֵל תְּשַׁעָּה בָּאָב לְהָיִית בְּתוֹכָהּ.

Rav Yitzchak bar Giyori sent in the name of Rabbi Yochanan: Even though they said linen garments are not subject to ironing, it is forbidden to wear them in the week in which the Ninth of Av falls.

STATEMENT

אָמַר רַב: לֹא שָׁנוּ אֶלָּא לְפָנֵינוּ, אֲבָל לְאַחֲרָיו — מוֹתֵר.

Rav said: They only taught the prohibition of laundering before the Ninth of Av, but after it, it is permitted.

STATEMENT

וְשִׁמוּאֵל אָמַר: אֲפִילוּ לְאַחֲרָיו נָמִי אָסוּר.

And Shmuel said: Even after it, it is also forbidden for the rest of the week.

QUESTION

מִיתִיבִי: שַׁבַּת שֶׁחֵל תְּשַׁעָּה בָּאָב לְהָיִית בְּתוֹכָהּ — אָסוּר לְסַפֵּר וּלְכַבֵּס, וּבַחֲמִישִׁי — מוֹתֵרִין מִפְּנֵי כְבוֹד הַשַּׁבָּת.

The Gemara challenges Shmuel: A baraita states: The week in which the Ninth of Av falls, it is forbidden to cut hair and wash, and on Thursday they are permitted due to the honor of Shabbos.

STATEMENT

כיצד? חל להיות באחד בשבת — מותר לכבס כל השבת כולה.

How so? If it falls on Sunday, it is permitted to wash the entire week after it.

STATEMENT

בשני פשלישי וברביעי ובחמישי, לפניו — אסור, לאחריו — מותר.

If it falls on Monday, Tuesday, Wednesday, or Thursday: before it is forbidden, and after it is permitted.

STATEMENT

חל להיות בערב שבת — מותר לכבס בחמישי מפני כבוד השבת.

If it falls on Friday, it is permitted to wash on Thursday due to the honor of Shabbos.

STATEMENT

ואם לא כבס בחמישי בשבת — מותר לכבס בערב שבת מן המנחה ולמעלה.

And if he did not wash on Thursday, it is permitted to wash on Friday from Minchah time and onward.

STATEMENT

לויט עליה אביי ואיתימא רב אחא בר יעקב, אחא.

Abaye, and some say Rav Acha bar Yaakov, cursed this lenient ruling of washing on Friday afternoon.

STATEMENT

חל להיות בשני ובחמישי — קורין שלשה ומפטיר אחד. בפשלישי וברביעי — קורא אחד ומפטיר אחד.

If it falls on Monday or Thursday, three read from the Torah and one reads the Haftarah. On Tuesday or Wednesday, one reads and one reads the Haftarah.

STATEMENT

רבי יוסי אומר: לעולם קורין שלשה ומפטיר אחד.

Rabbi Yose says: Always three read and one reads the Haftarah.

REFUTATION

תובתא דשמואל!

In any event, the baraita states that after the fast it is permitted to wash. This is a refutation of Shmuel!

ANSWER

אמר לה שמואל: תנאי היא. דתנאי:

Shmuel could say to you: It is a dispute between Tannaim, as it was taught in a baraita:

BRAISA

תִּשְׁעָה בְּאָב שָׁחַל לְהָיִית בְּשַׁבָּת, וְכֵן עָרַב תִּשְׁעָה בְּאָב שָׁחַל לְהָיִית בְּשַׁבָּת — אוֹכֵל וְשׂוֹתָה כָּל צָרְכּוֹ, וּמַעֲלָה עַל שׁוֹלְחָנוֹ אֶפִּילוֹ בְּסַעֲוֵדַת שְׁלֹמֹה בְּשַׁעֲתוֹ.

If the Ninth of Av falls on Shabbos, and likewise if the eve of the Ninth of Av falls on Shabbos, one eats and drinks all his need, and may bring to his table even like the feast of Shlomo in his time.

STATEMENT

וְאָסוּר לְסַפֵּר וּלְכַבֵּס מְרֹאשׁ חֹדֶשׁ וְעַד הַתַּעֲנִית, ד'

And it is forbidden to cut hair and wash from Rosh Chodesh until the fast, which is the view of the Tanna who extends the prohibition, supporting Shmuel.

SUMMARY

The Gemara on Daf 29 establishes the historical timeline of the Churban, explaining that while the non-Jews entered the Beis HaMikdash on the seventh of Av and set it on fire toward evening on the ninth, the majority of the burning actually took place on the tenth. We learn why the Sages nevertheless established the fast on the ninth, choosing to mark the bitter beginning of the tragedy. Finally, the Gemara explains that the Second Temple was also destroyed on this very same day, teaching us the profound spiritual principle that meritorious matters are brought about on auspicious days, while deleterious matters are brought about on inauspicious days.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at the words of Rabba in the name of Rabbi Yochanan. When the Bnei Yisrael wept in their tents after the spies returned, Hashem said to them: "You wept a needless weeping, and I will establish for you a weeping for generations." Think about this deeply. How often do we find ourselves falling into despair, complaining about our parnassah, our shidduchim, or our daily struggles, crying as if everything is lost? This is the very root of the churban—crying for no reason, failing to see the goodness and the hand of the Aibershter in our lives.

When we let the yetzer hara convince us that our situation is hopeless, we are repeating that ancient mistake. The tikkun for this is to build our emunah and bitachon, to look at our lives and find the blessings, refusing to give in to needless sadness. We must show Hashem that we trust Him, even when things are difficult, and that we will not weep tears of ungratefulness.

Today, when you feel a complaint rising in your heart or a sense of discouragement creeping in, stop yourself immediately. Instead of focusing on what is missing, speak out loud three things you are genuinely grateful to Hashem for in your life right now.