

Daf Notes

Insights into the Daily Daf

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Taanis Daf 29

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Daily Daf

➤ The Mishna had stated that on the ninth of Av it was decreed against our ancestors that they would not enter the Land. The Gemora inquires as to the source for that. We have learned in a braisa that on the twenty-ninth day of Sivan Moshe sent out the spies, and it is written: "And they returned from spying out the land at the end of forty days." The Gemora questions this for those forty days were in reality only thirty-nine. Abaye explains that in that year the month of Tammuz was a full month of thirty days. Further, it is written: "And the entire congregation lifted up their voice, and cried aloud, and the people wept on that night." Rabbah said in the name of Rabbi Yochanan: "That night was the eve preceding the ninth of Av, and the Holy One, blessed be He, said: 'You have cried on this night in vain, and I shall ordain it that your generations shall lament on this day forever.'" (29a)

➤ The Mishna had stated that on the ninth of Av the first Beis Hamikdosh was destroyed. The Gemora cites the source for this. It is written: "And in the fifth month, on the seventh day of the month ... and he

burned the House of Hashem." It is also written: "And in the fifth month, on the tenth day of the month ... and Nevuzaradan, captain of the executioners, came into Yerushalayim." It cannot be said that on the seventh day the calamity occurred, because it is also written "on the tenth." Neither can it be said that it happened "on the tenth," because it says "on the seventh" - consequently it must be assumed that the enemy gained entrance into the Beis Hamikdosh on the seventh, and they ate and did damage therein on the seventh, and on the eighth. Towards the evening of the ninth they set it on fire, and it continued to burn all day on the tenth, as it is written: "Woe unto us for the day has waned, for the shadows of the evening are forthcoming." This bears out the following statement of Rabbi Yochanan: "Were I living in those days, I would have ordained the fast for the tenth of Av; for on that day the greater part of the Beis Hamikdosh was burned." The Rabbis of that day, however, held that the day when the calamity began should be observed as a fast-day. (29a)

➤ The Mishna had stated that on the ninth of Av the second Beis Hamikdosh was destroyed. The Gemora cites the source for this. We have learned in a braisa: "A happy event is credited to the day on which another happy event happened, while a calamity is ascribed to the day when another calamity occurred. They said that when the first Beis Hamikdosh was destroyed it was on the afternoon of Tisha B'Av, which was also the day after Shabbos and also the year after Shemitah. The division serving in the Beis Hamikdosh was Yehoyariv, and the Levi'im were singing in their proper places, at that moment reciting the passage: "And he will bring back upon them their own injustice, and in their own wickedness will he destroy them"; and they did not have time to end the passage, which concludes, "Hashem will cut them off," before the enemy entered and took possession of the Beis Hamikdosh. This happened also at the destruction of the second Beis Hamikdosh. (29a)

➤ The Mishna had stated that the city was plowed under on Tisha B'Av. The Gemora cites the source for this. We have learned in a braisa: When Turanus Rufus, the Wicked destroyed the Beis Hamikdosh; the Roman government decreed that Rabban Gamliel should be executed. A certain Roman officer came into the house of learning, and said that the man of the nose (*prominent*) was being looked for. Rabban Gamliel understood and hid himself. The same Roman officer covertly came to the place where Rabban Gamliel was concealed and asked him if he (*the officer*) would be instrumental in saving his (*Rabban*

Gamliel's) life, would he guarantee him a share in the World to Come, and Rabban Gamliel answered that he would. The officer then demanded that he swear to it, and Rabban Gamliel swore. The officer ascended to a roof, threw himself down, and died. The tradition goes on to say that if one of the signers of a death-warrant or any other unfavorable decree died, the decree became null and void. This was how Rabban Gamliel was saved. A heavenly Voice declared that the officer would have a share in the World to Come. (29a)

➤ The Gemora cites a different braisa: When the Beis Hamikdosh was being destroyed, groups of young kohanim climbed to the roof of the Beis Hamikdosh holding the Beis Hamikdosh keys in their hand. They said, "Hashem, we no longer have the merit to be guardians of Your Beis Hamikdosh. Take the Beis Hamikdosh keys." With this, they threw the keys towards heaven. The form of a hand came down from heaven and received the keys. Then these young kohanim jumped into the fire. They were later mourned by Isaiah the prophet. (29a)

➤ Rabbi Yehudah, the son of Rabbi Shmuel bar Shilas said in the name of Rabbah: "Just like from the first of Av, participation in joyful events must be lessened, so too, as soon as the month of Adar enters, joyous festivities should be increased." Rav Pappa said: A Jew who has a court case with a Gentile should avoid him during the month of Av when the astrological signs are against him. He should

try to see him in the month of Adar when the astrological signs are in his favor. (29a – 29b)

➤ When Yaakov came in to receive the brocha from Yitzchok, Yitzchok smelled the scent of Yaakov's clothing, and said, "see the smell of my son is like the smell of a field" (Toldos 27:27). Rashi quotes the Gemora in Taanis (29b) that says that Yaakov smelled like an apple orchard. (29b)

➤ The Mishna had stated that during the week in which the ninth of Av falls, it is prohibited to cut hair and to wash clothes, and on Thursday they are permitted because of the honor of Shabbos. Rav Nachman qualifies the ruling of the Mishna and states that the washing of clothes is prohibited only when they are washed for the purpose of immediate wear, but one would be permitted to wash clothes and put them away for future wear. Rav Sheishes disagrees and maintains that even washing for future wear is prohibited. Rav Sheishes cites proof to this from the fact that the launderers of Rav's house would stop work on that entire week.

The Gemora asks on Rav Nachman from our Mishna which states that on Thursday washing clothes is permitted because of the honor of Shabbos. This obviously is referring to washing and leaving for the Shabbos and only then it is permitted but normally it would not be. The Gemora answers that it is referring to a case where he has no other change of clothing and he is washing it on

Thursday in order that it will be clean on Shabbos.

Rabbi Binyamin said in the name of Rabbi Elozar that washing for immediate wear is prohibited during that week, but for future wear it is permitted.

An objection was raised from the following braisa: One is prohibited from washing clothes before Tisha B'Av even if he only intended to use them after Tisha B'Av. The pressing of clothes in Bavel is similar to their laundering. Linen garments are not subject to the prohibition against pressing. In any event, it is clear from the braisa that one is prohibited to wash clothes during the week of Tisha B'Av with the intent of using them afterwards. This refutes Rabbi Elozar's ruling. (29b)

➤ Rav Yitzchak bar Giuri sent a message in the name of Rabbi Yochanan: Although the prohibition against washing does not apply to linen garments, it is nevertheless forbidden to wear such garments during the week of Tisha B'Av occurs. Rav maintains that the prohibition against washing or wearing these clothes applies only to the days preceding Tisha B'Av, but not to those succeeding it, while Shmuel disagrees and holds that the prohibition applies even on the days following Tisha B'Av.

Shmuel states that this issue is actually a Tannaic dispute. We have learned in a braisa: "If the ninth day of Av occurs on Shabbos or even if the eighth falls on Shabbos, one may eat and drink whatever he chooses, and may place on his table even such foods as were eaten by King Solomon. He must not shave or launder clothing from Rosh Chodesh until

after Tisha B'Av. This is Rabbi Meir's opinion. Rabbi Yehuda disagrees and maintains that these activities are forbidden the entire month of Av. Rabbi Shimon ben Gamliel holds that the prohibition applies only to the week of Tisha B'Av (*even after Tisha B'Av*).

We have learned in another braisa: A man should be in a state of mourning from the first day of Av until after Tisha B'Av. This is Rabbi Meir's opinion. Rabbi Yehuda disagrees and maintains that during the entire month one is forbidden to engage in activities that are prohibited for a mourner. Rabbi Shimon ben Gamliel holds that the prohibition applies only to the week of Tisha B'Av (*even after Tisha B'Av*).

(It emerges that the difference of opinion between Rav and Shmuel arises from the fact that Rav holds in accordance with the viewpoint of Rabbi Meir, while Shmuel holds with the other Tanaim.)

Rabbi Yochanan said that all three Tanaim of the braisa quoted derived their teachings from the following passage: "And I will cause to cease all her delight, her festival, her months, and her Shabbos." The Tanna, who teaches that one should be in a state of mourning from the first of Av until Tisha B'Av, derives his teaching from the word 'festival' in the passage, because the first of the month is Rosh Chodesh, which is referred to as a festival. The Tanna who applies his teaching to the whole month derives it from the words 'new moon,' and infers that it means the entire month; and the Tanna who applies his teaching only to the week in which Tisha B'Av occurs, derives it

from the word 'Shabbos,' and infers that it means the week of that Shabbos.

Rava rules that the halacha prevails according to Rabbi Meir, and on another occasion he said that it prevails according to Rabbi Shimon ben Gamliel. By both statements, he meant to render the more lenient construction of the ordinance. Thus it was necessary to make both statements. For had he said that the halacha prevails only according to Rabbi Meir, the state of mourning would extend for the nine days from Rosh Chodesh until after Tisha B'Av; and had he said that the halacha prevails only according to Rabbi Shimon ben Gamliel, the state of mourning would extend over the days following Tisha B'Av in the same week. By citing both decrees, however, the ordinance is made more lenient, in that the state of mourning commences only with the first day of the week in which Tisha B'Av occurs and ends with Tisha B'Av itself. (29b – 30a)

INSIGHTS TO THE DAF

ADAR AND AV- THE CONTRAST BETWEEN THEM

Rabbi Yehudah, the son of Rabbi Shmuel bar Shilas said in the name of Rabbah: "Just like from the first of Av, participation in joyful events must be lessened, so too, as soon as the month of Adar enters, joyous festivities should be increased."

There are several questions regarding this statement. (Please let us know your opinion.)

1. Why is the mitzva of expressing joy

during Adar written in such an obscure manner; as a contrast to the month of Av?

2. Is there ever a time that one should not be in a state of happiness?

3. There are many halachos in regards to the decrease in joy during the month of Av, but no mention of how to increase happiness in the month of Adar. Why not and what are the methods?

4. The beginning of Adar is the time that Haman's decree took effect. This is also the time that Moshe died? Why should the entire month have the increase in joy?

5. Should there be a lessening of happiness in the days after the ninth of Av?

6. Why don't we institute a month of happiness during Kislev because of Chanukah?

7. It is implicit in the statement of Rabbah that there should be some happiness expressed during the month of Av? How should that be manifested and why?

8. Why do the Rambam and Shulchan Aruch omit this halacha of increasing joy during the month of Adar?

We would appreciate your input on any of these matters.

Thank You

ACTIONS OR RESULTS

Rabbi Yochanan said as follows: "Were I living in those days, I would have ordained the fast for the 10th of Av; for on that day the greater part of the Beis Hamikdosh was burned." The Chachamim maintained that the day when the calamity began should be observed as a fast-day.

The Kotzker Rebbe asked from that famous Nimukei Yosef in Bava Kamma. Rabbi Yochanan holds that one is liable for sending out a fire because it is akin to shooting an arrow (isho mishum chitzov). The Nimukei Yosef explains that this is why one is permitted to light candles Friday afternoon even though they will be burning on Shabbos; since the candles were lit from before Shabbos, which is when he shot the arrow. According to this, why is Rabbi Yochanan stating here that he would have declared the fast on the tenth of Av if the fire started on the ninth?

The answer is that regarding Shabbos and damages, we are concerned with the action; when it occurred and how it happened. Regarding the Beis Hamikdosh being destroyed; we are not concerned with the action, rather with the result and it was burned on the tenth of Av. This is why Rabbi Yochanan said that if he were living in those days, he would have ordained the tenth of Av as the fast day. (Margaliyos HaShas)

The Avnei Neizer answers that the fire of the Beis Hamikdosh was a Heaven-sent fire and that is constantly being lit - that is why Rabbi Yochanan thought the fast should be on the tenth - we don't look at the beginning.