



Today's Daf In Review is being sent I'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Taanis Daf Chuf Tes

- We know that it was decreed on Tisha B'Av that the Yidden would not go directly into Eretz Yisrael, but would instead have to travel in the Midbar for 40 years. We know this based on the following pesukim. We are taught that the meraglim were sent the year that the Mishkan was put up – which is the second year from leaving Egypt. The pasuk says that on the 20th of Iyar, the Anan began to move. The pasuk also says that they traveled for 3 days. The pasuk then says that they complained for the want of meat, and Hashem said He would give them meat for a month (29 days). That brings us to the 22nd of Sivan. Miriam then got tzara'as and the Yidden waited 7 days for her to become tahor. That takes us to the 29th of Sivan. On that day is when the meraglim were sent and returned 40 days later. **Abaye** explains that Tamuz of that year had 30 days, which means that they returned on the 8th of Av. The pasuk then says that the Yidden cried that night (the night of the 9th of Av). **Rabbah in the name of R' Yochanan** said, Hashem said to the Yidden, "You have cried on this night for no reason, I will make this night a time to cry for generations".
- We know that the First Beis Hamikdash was burned on Tisha B'Av based on the following. One pasuk says that it was burned on the 7th of Av, and one pasuk says that it was burned on the 10th. A Braisa explains, the goyim entered on the 7th and pillaged on the 7th, 8th, and 9th, and towards evening of the 9th, they set it on fire, and it continued burning through the 10th. This is why **R' Yochanan** felt that the more appropriate day to mourn is the 10th of Av, because that is when most of the Beis Hamikdash was burned. The **Rabanan** felt that since it *began* to burn on the 9th, that is the more appropriate time to mourn.
- We know that the Second Beis Hamikdash was burned on Tisha B'Av based on a Braisa that says so.
- We know that Beitar was conquered on Tisha B'Av based on a tradition.
- A Braisa says, when Turnusrupas plowed over the city of Yerushalayim, they made a decree to kill **R' Gamliel**. One of the government officials went and warned him. He then asked **R' Gamliel**, if I get this decree overturned, will you bring me into Olam Habbah? **R' Gamliel** said that he would. The officer asked him to swear to that, and **R' Gamliel** did. The officer then went and committed suicide, which overturned the decree, because the government had a policy that when a decree was issued and one of the officers then died, they would take that as a sign to overturn the decree. A bas kol came out and said that the officer is prepared for Olam Habbah.
- A Braisa says, when the First Beis Hamikdash was being destroyed, the young Kohanim went to the roof with the keys to the Beis Hamikdash. They called out to Hashem and said, "Since we were not zoche to be the keepers of the Beis Hamikdash, we are returning the keys to You". They threw the keys into the air, and a hand came out of Heaven and grabbed the keys. The Kohanim then jumped to their deaths in the fire below.

MISHENICHNAS AV M'MA'ATIN B'SIMCHA...

- **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** said, just as one must subdue his joy in Av, he must increase his joy when the month of Adar arrives.
 - **R' Pappa** said, therefore, if one has a court case with a goy, he should not have it take place in Av (when our mazel is bad), but should rather have it take place in Adar (when our mazel is good).
 - **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** darshens a pasuk to mean that Hashem picked Bavel as the place for our galus, because it is a place where there are many date trees for food and a lot of linen for clothing.

- **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** darshens a pasuk to mean, that when Yaakov went in to Yitzchak to receive the brachos, Yitzchak smelled the fragrance of an apple orchard (which is similar to that of an esrog tree).

SHABBOS SHECHAL TISHA B'AV LIHIYOS B'TOCHA...

- **R' Nachman** said, it is only assur to launder clothes in order to wear them the week of Tisha B'Av. However, it is mutar to launder clothes during that week, if they will be put away for wearing after Tisha B'Av. **R' Sheishes** said, even that would be assur. **R' Sheishes** said, my view can be proven from the fact that the launderers of **Rav's** house didn't launder at all that week.
 - **Q: R' Hamnuna** asked, our Mishna allowed laundering on Thursday for proper honoring of Shabbos. This means that clothes may be laundered for putting away only on Thursday, and would be assur to do so the rest of the week. This is problematic according to **R' Nachman!** **A:** The Mishna is discussing washing and wearing immediately. The reason it is allowed is because he only has one shirt. Therefore, he may clean it "for Shabbos" and wear it even on Thursday, because that is all he has to wear.
 - **R' Binyamin in the name of R' Elazar** says like **R' Nachman**.
 - **Q:** A Braisa says that one may not wash clothes that week to put away for after Tisha B'Av. **A: TEYUFTA** of **R' Elazar!**
- **Rav** said, it is assur to launder during the week of Tisha B'Av, but only before the day of Tisha B'Av arrives. It is mutar to launder after that day (although still in that week). **Shmuel** said, the entire week is assur, even after the day of Tisha B'Av.
 - **Q:** A Braisa says that the laundering is allowed the remainder of the week after Tisha B'Av has passed!? **A:** It is a machlokes Tanna'im. A Braisa says that **R' Meir** says it is assur to launder from Rosh Chodesh until Tisha B'Av, **R' Yehuda** says the entire month is assur, and **R' Shimon ben Gamliel** says that only the week of Tisha B'Av is assur. We see that **R' Meir** says the remainder of the week after the fast is mutar, and the others would say that it is assur.
 - **R' Yochanan** said, all these 3 views are based on a single pasuk. The pasuk says – "V'hishbati kol mesosa chaga chadsha v'shabata". **R' Meir** darshens the word "chaga", referring to Rosh Chodesh. **R' Yehuda** darshens the word "chadsha", referring to the entire month, and **R' Shimon ben Gamliel** darshens the word "shabata", referring to the week of Tisha B'Av.
 - **Rava** paskened like **R' Shimon ben Gamliel**. **Rava** also paskened like **R' Meir**. These were said to be lenient. This means that he holds like **R' Shimon ben Gamliel** that the issur begins the week of Tisha B'Av, and not on Rosh Chodesh. He holds like **R' Meir** that the issur ends after Tisha B'Av, and does not continue for the remainder of the week.