

1.

Five great catastrophes occurred in Jewish history on the 17th of Tammuz:

1. Moses broke the tablets at Mount Sinai – in response to the sin of the Golden Calf.
2. The daily offerings in the First Temple were suspended during the siege of Jerusalem, after the Kohanim could no longer obtain animals.
3. Jerusalem's walls were breached, prior to the destruction of the Second Temple in 70 CE.
4. Prior to the Great Revolt, the Roman general Apostamos burned a Torah scroll – setting a precedent for the horrifying burning of Jewish books throughout the centuries.
5. An idolatrous image was placed in the Sanctuary of the Holy Temple – a brazen act of blasphemy and desecration.

(Originally, the fast was observed on the Ninth of Tammuz since that was the day Jerusalem fell prior to the destruction of the First Temple in 586 BCE. However, after Jerusalem fell on the 17th of Tammuz – prior to the destruction of the Second Temple – the Sages decided upon a combined observance for both tragedies, the 17th of Tammuz.)

2. *Bamidbar 28*

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| א וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר. | 1 And the LORD spoke unto Moses, saying: |
| ב צו אֶת-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם : אֶת-קָרְבְּנֵי לַחֲמִי לְאִשִּׁי, רֵיחַ נִיחֹחַי, תִּשְׁמְרוּ, לְהַקְרִיב לִי בְמוֹעָדוֹ. | 2 Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season. |
| ג וְאָמַרְתָּ לָהֶם--זֶה הָאִשָּׁה, אֲשֶׁר תִּקְרִיבוּ לַיהוָה : כִּבְשִׂים בְּנֵי-שָׁנָה תְּמִימִם שְׁנִיִּם לַיּוֹם, עֹלָה תָמִיד. | 3 And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the LORD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering. |
| ד אֶת-הַכֶּבֶשׂ אֶחָד, תַּעֲשֶׂה בִבֹקֶר ; וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבָּיִם. | 4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk; |
| ה וְעֶשִׂירִית הָאֵיפָה סֶלֶת, לְמִנְחָה, בְּלוּלָה בְּשֶׁמֶן | 5 and the tenth part of an ephah of fine |

כֶּתִית, רְבִיעֵת הַהֵינֹ.	flour for a meal-offering, mingled with the fourth part of a hin of beaten oil.
ו עלת, תמיד--העֲשֶׂהָ, בְּהַר סִינִי, לְרִיחַ נִיחֹחַ, אֲשֶׁה לַיהוָה.	6 It is a continual burnt-offering, which was offered in mount Sinai, for a sweet savour, an offering made by fire unto the LORD.
ו וְנִסְכּוֹ רְבִיעֵת הַהֵינֹ, לִכְבֹּשׁ הָאֶחָד ; בִּקְדָּשׁ, הַסֵּךְ נִסְךְ שֶׁכֶּר--לַיהוָה.	7 And the drink-offering thereof shall be the fourth part of a hin for the one lamb; in the holy place shalt thou pour out a drink-offering of strong drink unto the LORD.
ח וְאֵת הַכֹּבֶשׂ הַשֵּׁנִי, תַעֲשֶׂה בֵּין הָעֶרְבָּיִם : כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַעֲשֶׂה, אֲשֶׁה רִיחַ נִיחֹחַ לַיהוָה. {פ}	8 And the other lamb shalt thou present at dusk; as the meal-offering of the morning, and as the drink-offering thereof, thou shalt present it, an offering made by fire, of a sweet savour unto the LORD. {P}

3.

היא שצונו להקריב במקדש שני כבשים בני שנה בכל יום, ואלו נקראין
תמידין, והוא אמרו שנים ליום עולה תמיד
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4.

והרמב"ן זכרונו לברכה (בסוף ספר המצוות בד"ה ואתה אם תבין) חשב
בחשבון המצות שני תמידין לשתי מצות עשה, לפי שאין מצות שאן מעכבות
זו את זו, וזמנה של זו לא זמנה של זו
Sefer Hachinuch
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5

The mishna teaches: If the priests did not sacrifice a lamb in the morning as the daily offering, nevertheless, they should sacrifice a lamb in the afternoon as the daily offering. **Menachos 50a**

(Bamidbar 28:1-2) "And the L-rd spoke to Moses, saying: Command the children of Israel ... My offering, My bread, etc." What is the intent of this? Because Moses said (Ibid. 27:16-17) "Let the L-rd appoint" (over Israel) "someone who will go out before them, etc." An analogy: A king had a wife who, before her death, charged him over her sons saying: I pray you, take care of my sons, etc. The king: Before you charge me over my sons, charge them over me, that they not rebel against me and not cheapen me. Thus the Holy One Blessed be He to Moses: Before you charge Me over My sons, charge them over Me, that they not cheapen Me and that they not exchange My honor for foreign gods. ***Sifrei Bamidbar 142***

The Great Maharal of Prague (1525-1609) in his book *Netivot Olam* (Netiv Ahavat Ha-Re'a) brings an addition to this Midrash, which was cited first by the author of *Ein Ya'akov* [Rabbi Ya'akov Ben Haviv (1460-1516) in his introduction to the book].

Ben Zoma says: We have found a more inclusive verse and it is "*Shema Yisrael*" (Devarim 6;4).

Ben Nanas says we have found a more inclusive verse than that and it is "*Love your fellow man as yourself*" (Vayikra 19;18).

Shimon Ben Pazi says we have found a more inclusive verse than that and it is "*The first lamb you shall sacrifice in the morning and the second lamb you shall sacrifice in the evening.*" (Shemot 29;39 and Bamidbar 28;4) [referring to the daily Tamid (perpetual) offering brought every morning and evening].

Rabbi Ploni stood up and said that the halacha is in accordance with Ben Pazi

שאלו תלמידיו את ר"א בן שמוע במה הארכת ימים אמר להם מימי לא עשיתי קפנדריא לב"ה

Rabbi Elazar ben Shammua was once asked by his disciples: In the merit of which virtue were you blessed with longevity? He said to them: In all my days, I never made a shortcut through a synagogue.

שאלו תלמידיו את רבי נחוניא בן הקנה במה הארכת ימים אמר להם מימי לא נתכבדתי בקלון חברי ולא עלתה על מטתי קללת חברי

Rabbi Nehunya ben HaKana was once asked by his disciples: In the merit of which virtue were you blessed with longevity? He said to them: In all my days, I never attained veneration at the expense of my fellow's degradation. Nor did my fellow's curse ever go up with me upon my bed.

א"ל מימי לא קבלתי מתנות ולא עמדתי על מדותי וותרן בממוני הייתי

Rabbi Nehunya the great said to him (Rabbi Akiva): In all my days I never accepted gifts. ***Megilla 28a***

ת"ר שבעה בנים היו לה לקמחית וכולן שמשו בכהונה גדולה אמרו לה חכמים מה עשית שזכית לכך אמרה להם מימי לא ראו קורות ביתי קלעי שערי

Kimhit had seven sons, and they all served in the office of the High Priesthood, as High Priests or as his substitute. The Sages said to her: What good deeds did you perform to merit this? She said to them: In all my days, the beams of my house never saw the braids of my hair ***Yoma 47a***

9

In contrast to classical aesthetic heroism, Biblical heroism, as portrayed in the narrative about Jacob, is not nurtured by an ephemeral mood or a passing state of mind. It is perhaps the central motif in our existential experience. It pervades the human mind steadily, and imparts to man a strange feeling of tranquility. The heroic person, according to our view, does not succumb to frenzy and excitement. Biblical heroism is not ecstatic but rather contemplative; not loud but hushed; not dramatic or spectacular but mute. The individual, instead of undertaking heroic action sporadically, lives constantly as a hero. Jacob did not just act heroically upon the spur of the moment. His action was indicative of a resolute way of life; he was not out to impress anybody. ***"Catharsis" Rav Soloveitchik***

ר' אלעזר דתניא (במדבר כח, ו) עולת תמיד העשויה בהר סיני ר' אלעזר אומר מעשיה נאמרו בסיני והיא עצמה לא קרבה

Rabbi Elazar says: The details of its performance were said at Sinai, but it itself was not sacrificed until the Tabernacle was erected.

רבי עקיבא אומר קרבה ושוב לא פסקה

Rabbi Akiva says: It was sacrificed when they stood at Mount Sinai and its sacrifice never ceased. **Chagiga 6b**

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי: אמר תפלות כנגד תמידין תקנום.

It was stated: Rabbi Yosei, son of Rabbi Ḥanina, said: The practice of praying three times daily is ancient, albeit not in its present form; prayers were instituted by the Patriarchs. However, Rabbi Yehoshua ben Levi said that the prayers were instituted based on the daily offerings **Brachos 26b**