

## 11.3.1

13b (משנה א') → 14b (שמע מינה)

Note: our משנה is premised on a תקנת חכמים forbidding people to shave and launder during מועד. This was enacted for the same reason it was decreed regarding משמר – to ensure that people wouldn't rely on the "slow days" of חול"מ for personal grooming and would make sure to prepare their bodies and clothes properly in advance of the רגל in order to enter the holiday properly groomed.

Note: someone who is in contempt of court – towards the דין בית דין – is placed in a state of excommunication known as גדוי. A מנודה is severely restricted in business and social contacts, including not being allowed to cut his hair or launder his clothes. Further on in the chapter, we will study many of the details of גדוי and its less and more severe counterparts (חרם and שמתא).

1. ושמחת בחגך אתה ובגך ובתך ועבדך ועמך והלוי והגר והיתום והאלמנה אשר בשעריך: דברים טז, יד  
 2. לא תאכלו על הדם לא תנחשו ולא תעונו: ויקרא ט, כו  
 3. והצרוע אשר בו הנגע בגדיו יהיו פרמיו וראשו יהיה פרוע ועל שפם יעטה וטמא טמא יקרא: ויקרא יג, מה

- I. מועד exceptions who are allowed to shave or launder during משנה א
- a. Returning: from a long trip
    - i. Only if: he left to earn a living
      1. Leisure: trip is never an excuse
      2. Necessary: excursion for livelihood is always valid
      3. Business trip: for profit
        - a. אסור → ד' יהודה similar to leisure trip
        - b. מותר → חכמים similar to livelihood
  - b. freedom: someone who is released from prison or captivity
  - c. מנודה (see note): who has been released just now
  - d. התרת נדר: someone who had their vow repealed by a חכם
    - i. שמואל: a קטן may be shaved if he has hair that bothers him
      1. Version1: only if born on מועד
      2. Version2: even if born before מועד
  - e. Just shaving: a נזיר who period ended on מועד; a מצורע whose period of counting ended on מועד
  - f. Just laundry: hand cloths, towels etc. טמאים who become טהור (and need to launder their clothes לטהרה)
    - i. And: someone who has only one garment
    - ii. Note: this doesn't apply to other אונסין, such as searching for a valuable אבידה on הרגל
      1. אונס might (תיקו) launder if he lost something, since everyone knows about his אונס
- II. רגל on צרעת and גדוי, אבלות
- a. אבלות: doesn't apply
    - i. If: he was an אבל beforehand, the עשה דרבים (v1) pushes the "private" עשה aside
    - ii. And if: he became an אבל on the רגל, the private עשה doesn't trump the עשה דרבים
  - b. גדוי: does apply
    - i. Proof: the ב"ד is in session on רגל → he can be in contempt for refusing to show
      1. Challenge: how can ב"ד execute – as per v2, they can't eat
      2. Answer: they execute at the end of the day
    - ii. Possible proof: from our משנה (מנודה שהתירו לו...) refuted – case: מנודה appeased his דין מנודה
  - c. צרעת: does apply – from v3 which includes כה"ג for whom every day is a רגל