

**Daf Hashvuah Halacha Gemara and Tosfos Taanis Daf 29**

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**Important: We're almost finished Taanis and about to start Megila. I would like to continue, and also return to writing the whole Gemara; but I need to know that I have an audience for this. After all, it takes a long time to prepare. PLEASE, if you read my material and want me to write on Megila, send me a line in the Email above. Thanks. (Last week I only received two responses.)**

Daf 29 b

New Sugya

R' Nachman says: we only learned it's forbidden to launder (during the week of Tisha B'av) in order to wear now, but you may launder and leave it (until after Tisha B'av). R' Shaishes even forbids to launder it in order to leave it (until after Tisha B'av). R' Sheishes says: the proof to this; the launderer ('Kitzri') of the Beis Medrish was completely idle during this time.

**Tosfos explains: 'Kitzri' is the launderer of clothes. This is the reason why he's called a 'Kitzri' (which is a term of shortening) since he shrinks the clothes when washing it in water.**

R' Hamnuna asks: the Mishna allows laundering on Thursday for the honor of Shabbos. Do they allow laundering to wear it right away? (Of course not.) How can you classify it as being for the honor of Shabbos? Rather, it means to launder it and leave it (until Shabbos, which is after Tisha B'av). So, it's only permitted on Thursday, but forbidden the rest of the week (to launder to leave it for after Tisha B'av).

The Gemara answers: it means to launder it (on Thursday) to wear right away, and it refers to the case where he only has one shirt. (So, he can wash it now to have it somewhat washed for Shabbos, but he would need to wear it right away since he has nothing else to wear.) As (we see this concept) from the statement of R' Assi quoting R' Yochanan: someone who doesn't have but one shirt may launder it on Chol Hamoed (though we prohibit it regularly).

**Tosfos says: the Gemara in Moed Katan asks (on the concept that you can't make exceptions for Gezairos when they don't apply since people will ask; why are all other people's items forbidden and this one is permitted) from this case that we allow this person to wash his only shirt and we're not worried that they'll say; how can it be that everyone's shirts are forbidden to launder on Chol Hamoed, and this person's shirt is permitted. The Gemara answers: the belt of the shirt proves to everyone that he only has one shirt (and that's why he's allowed to wash it on Chol Hamoed).**

If so, Tosfos concludes: this (Heter) should only apply to them in those days, but to us, it's forbidden to launder even if we don't have any other shirt. After all, we don't gird our shirts with a belt, so we don't have a belt (that's girded on our outer-cloak instead of on a shirt) to prove we have only one shirt. Therefore, we shouldn't launder our turbans on Chol Hamoed even if we only have one of them.

However, women can launder the young children's clothing so they can sleep in them. After all, it's as if they only have one shirt, since they are constantly changing their clothing, and they always need all the clothing they own. Therefore, the world is accustomed to wash them on Chol Hamoed.

We learned similarly: R' Binyamin quoting R' Elazar; we only learned it's forbidden to launder in order to wear now, but you may launder and leave it (until after Tisha B'av). The Gemara asks from the following Braisa: it's forbidden to launder even in order to leave it until after Tisha B'av. Our rubbing the garment with glass balls (i.e., of the people of Bavel) is the same as their (i.e., the people of Eretz Yisrael) laundering. (Therefore, our laundering is permitted as long as we don't also rub the garment.) linen garments don't have (a prohibition to) rub with glass balls. This Braisa is a disproof (to the opinion that you may launder in order to leave it after Tisha B'av).

R' Yitzchok b. Guria quotes R' Yochanan: although we say that linen garments don't have (a prohibition to) rub with glass balls, but you can't wear them that week that Tisha B'av falls out in. Rav says that it's only regarding that part of the week before Tisha B'av, but not afterwards. Shmuel forbids it (the whole week) even after Tisha B'av.

The Gemara asks from the following Braisa: on the week that Tisha B'av falls out on, it's forbidden to take haircuts and to launder clothes. However, it's permitted on Thursday for the honor of Shabbos. How is this: if Tisha B'av falls out on Sunday, it's permitted the rest of the week. If Tisha B'av falls out on Monday, Tuesday, Wednesday and Thursday, it's forbidden beforehand and permitted afterwards. If it falls out on Friday, you may launder on Thursday for the honor of Shabbos. If you didn't launder on Thursday, you may launder on Friday (Tisha B'av itself) from Mincha time and up. However, Abaya, or R' Acha b. Yaakov, cursed someone who relies on it.

If it falls out on Monday or Thursday, three people get Aliyos, and one of them reads the Haftorah. On Tuesday and Wednesday, one person gets an Aliya and he gets the Haftorah. R' Yossi says that we always have three Aliyos, and one gets to read the Haftorah.

**Tosfos says: from here, R' Tam proves that the Maftir counts as one of the seven required Aliyos (for Shabbos, and you don't need to make an eighth Aliya for him). After all, it says that you give three Aliyos, and one of the three is Maftir.**

**Therefore, although the Gemara in Megila has it as an inquiry whether the Maftir can be part of the seven required Aliyos or not, from here it infers that it does count as one of them.**

The Gemara concludes the question that this should be a disproof to Shmuel (who forbids after Tisha B'av to launder and get haircuts for the whole week). The Gemara answers: Shmuel can claim that it's

a Taanaic argument. As we learn: Tisha B'av that falls out on Shabbos, or if Erev Tisha B'av was on Shabbos, you may eat as much as you want and you can place on your table (a feast) like Shlomo did in his heyday, (i.e., when he was still king, since there was a time where he was thrown off from his kingship). R' Meir says: it's forbidden to take a haircut or launder clothes from Rosh Chodesh until Tisha B'av. R' Yehuda forbids the whole month. R' Shimon b. Gamliel says that it's only forbidden that week..

We have a similar Braisa: R' Meir says it's forbidden from Rosh Chodesh until Tisha B'av. R' Yehuda forbids the whole month. R' Shimon b. Gamliel says that it's only forbidden that week..

R' Yochanan says that those three learn their opinion from the same Pasuk. As it's written "I will cease all joy from your festivals, [Rosh] Chodesh and Shabbos." The one who says from Rosh Chodesh until the Taanis learns it from 'festivals' (which includes Rosh Chodesh).

### Daf 30a

The one who holds it's forbidden for the whole month learns it from "Months" (Chodesh). The one who holds the whole week is forbidden learns it from 'weeks' (Shabbos).

Rava says that the Halacha is like R' Shimon b. Gamliel and he also says that the Halacha is like R' Meir. He means to be lenient on both accounts. He needs both P'saks. After all, if he only Paskined like R' Meir I would say that it's forbidden from Rosh Chodesh. Therefore, he Paskined like R' Shimon b. Gamliel (who only forbade that week). If he only said that the Halacha is like R' Shimon b. Gamliel, I would say it's forbidden even after Tisha B'av, so he said that the Halacha is like R' Meir (that it's only forbidden until the Taanis).

**Tosfos explains: it's like both R' Meir who holds from Rosh Chodesh until the Taanis and R' Shimon b. Gamliel who says that it's forbidden the whole week. The Halacha is like both of them in their leniencies. i.e., that it's only forbidden that week like R' Shimon b. Gamliel. However, it's only forbidden until the fast since the Halacha is like R' Meir that it's only forbidden until the fast.**

**[Mahrsha's text] Even though R' Yochanan sent the P'sak that you can launder linen clothes, still, Rashi made us be stringent not to give our linens to be laundered the week that Tisha B'av falls out on if it's before the Taanis. However, if Tisha B'av falls out on Shabbos, you may launder and take haircuts from midday and on for the honor of Shabbos. (Although you can do them on Friday), you shouldn't wait to do them until Erev Shabbos because you'll be too busy getting ready for Shabbos then.**