



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

Moed Katan Daf Yud Beis

- **Shmuel** said, one may enter into a contract with a goy to complete a job, even if that goy will work on Shabbos, but only if the job is being done beyond the techum. **R' Pappa** said, it may only be done if it is also not near any other Jewish city, so that Jews will not see this work being done for another Jew. **R' Mesharsheya** added, even then, this may only be done on Shabbos and Yom Tov, when Yidden will not be able to travel there, but not on Chol Hamoed, when Yidden may travel there.
 - **Mar Zutra the son of R' Nachman's** palace was built by goyim on Shabbos (using the allowances above). **R' Safra, R' Huna bar Chinina**, and some say even **Mar Zutra** himself, would not go into the palace because it was built on Shabbos.
 - **Q: Shmuel** said this is mutar, so why did they refuse to walk in? **A:** A prestigious person must act more stringently with himself. **Others** said, that **Mar Zutra** provided some of the building material, and therefore it was not the same as where the goy was contracted and independently built the house.
 - **R' Chama** allowed the repairman of the Reish Galusa to work on Chol Hamoed, since they were paid with food instead of money.
- A Braisa says, one may contract with a goy on Chol Hamoed to do work after Chol Hamoed, but not on Chol Hamoed. The general rule is, only something that can be done by a Yid, may be asked of a goy to do for a Yid.
 - A Braisa says, one may contract with a goy on Chol Hamoed to do work after Chol Hamoed as long as the Yid does not need to measure, weigh or count to make the contract.
 - A Braisa says, one may not make animals mate on Chol Hamoed. Similarly, one may not make a bechor animal or a passul korbon mate.
 - A Braisa says, one may not make animals mate on Chol Hamoed. **R' Yehuda** says, if a donkey is in her heat, we may make a male donkey mate with her, because if that does not happen, she will no longer want to mate, and that would cause a loss to the owners. Other animals may be brought to the barn together (male and female) and left to mate on their own.
 - A Braisa says, we may not fence in animals to fertilize a field on Shabbos, Yom Tov, or Chol Hamoed, but if they went into the fenced area on their own, we may leave them there. We may not help goyim who came on their own to bring animals to fertilize a Yid's field, and we may not give them a watchman to watch the animals. If the goy was hired on a weekly, monthly, or annual salary, we may help them and give them a watchman. **Rebbi** says, when the goyim come on their own we allow them to do so only as follows: on Shabbos only if the goyim are simply expecting a favor in return, on Yom Tov even if they are expecting food in return, and on Chol Hamoed, even if they are expecting to be paid.
 - **R' Yosef** paskened like **Rebbi**.

MISHNA

- Similarly, one who had his fresh wine in the vat (which needs to be put into barrels to prevent it from spoiling), and he then became an avel, or it was before Yom Tov, and he couldn't remove the wine from the vat before Yom Tov because of an oneis, or because workers didn't show up as they had promised, **R' Yosef** says he may pour all the wine into barrels and seal the barrels in

the normal way on Chol Hamoed. **R' Yehuda** says, he may only cover the barrels in a temporary way to prevent spoilage, but may not seal it in the normal way on Chol Hamoed.

GEMARA

- This Mishna is needed in addition to the previous Mishna (which has the same machlokes regarding oil). If we were only to say the last Mishna, we would think that **R' Yose** is only meikel there, because losing the oil is a big loss, but he would not be as meikel regarding the loss of wine. If we would only say this second Mishna, we would say that it is only regarding wine that **R' Yehuda** is so machmir, because the loss is not as significant, but regarding oil we would think that he would be more meikel.
- **R' Yitzchak bar Abba** said, the view that one must do melacha in an unusual manner on Chol Hamoed even when it is being done to prevent a loss, does not follow **R' Yose** (because he says the work may even be done in the normal manner).
 - **R' Yosef** paskened like **R' Yose**.
 - They asked **R' Nachman bar Yitzchak** if one may seal a barrel of beer on Chol Hamoed. He said, **R' Yosef** already paskened like **R' Yose** that a barrel may be sealed. They said, that may be because he was dealing with a barrel of wine! He said, a barrel of wine may be sealed so as to prevent a loss, the same reason would apply to a barrel of beer as well.
- **R' Chama bar Gurya in the name of Rav** said, the halachos of Chol Hamoed are like the halachos of Kutim. **R' Daniel bar Katina in the name of Rav** explained, they are the same in the sense that one Halacha regarding a melacha on Chol Hamoed cannot be used to extrapolate another Halacha. As we find that **Shmuel** allowed waterproofing a jug but not a barrel, and **R' Dimi of Neharda'ah** held the opposite. One would think that if one may be waterproofed, the other may be as well. We see that we cannot extrapolate one Halacha from another.
- **Abaye** said, we have a tradition that the halachos of Chol Hamoed are like the halachos of Shabbos: there are some that one is patur if he does them, although they are assur to do, and then there are some that are mutar to be done even l'chatchila.
- **R' Huna** had goyim reap his harvest for him on Chol Hamoed, because the produce would have been ruined if left until after Yom Tov. **Rabbah bar R' Huna** asked him, "A Braisa says that one may only do work on grain still attached to the ground if he has nothing else to eat, and even then he may not use oxen. Based on this, how did you allow your produce to be cut!?" He answered, we see from another Braisa, that this Braisa follows the singular view of **R' Yose**, and therefore we do not follow that view.
 - **Q:** If that Braisa follows the view of **R' Yose**, why can't oxen be used? We have previously said that **R' Yose** allows permitted work to be done in the usual manner!? **A:** Oxen are never used in the threshing process, which is why it is not used on Chol Hamoed either. The reason they may not be used is so as not to create a whole commotion on Chol Hamoed.
- A Braisa says, one may grind on Chol Hamoed only for his Yom Tov needs. If he grinds and there is left over after Yom Tov, it is mutar. One may cut branches on Chol Hamoed only for his Yom Tov needs. If he cuts and there is left over after Yom Tov, it is mutar. One may brew beer on Chol Hamoed only for his Yom Tov needs. If he brews and there is left over after Yom Tov, it is mutar, as long as it was not made with a "trick" so that some be left over for after Yom Tov.
 - **Q:** Another Braisa seems to say that one may use a "trick" to make more beer than he actually needs for Yom Tov!? **A:** It is actually a machlokes Tanna'im whether this may be done, as can be clearly seen in a Braisa.
- **Rav** had goyim reap his harvest for him on Chol Hamoed, because they would have been ruined if left until after Yom Tov. **Shmuel** heard about this and became upset.
 - **Q:** Should we say that **Shmuel** held like the singular view of **R' Yose** (mentioned above)? **A:** **Rav's** field was a wheat field, which would not have gotten ruined had it been left until after Yom Tov.

- **Q:** If so, why did **Rav** allow the produce to be cut? **A:** **Rav** had nothing else to eat. **Shmuel** was either not aware of **Rav's** situation, or he felt that a prestigious person must act more stringently than regular people.
- **R' Yehuda Nesia** once wore a signet ring in his chatzer on Shabbos, and once drank water that was cooked by a goy. **R' Ami** heard about these things and became upset.
 - **Q:** We find that these things are actually mutar!? **A:** He felt that since **R' Yehuda Nesia** was a prestigious person, he should have conducted himself more stringently.
- **R' Chananel in the name of Rav** said, a person may cut down an entire palm tree on Chol Hamoed, even if all he needs is the sawdust. **Abaye** cursed anyone who would follow that psak.
 - **R' Ashi** had a forest in Shelanya, and went to cut down some trees on Chol Hamoed for their sawdust. **R' Shila** of Shelanya asked him, "How can you do that? Although **R' Chananel** allowed it, **Abaye** cursed anyone who does so!" **R' Ashi** said, that he did not hold of **Abaye's** view. As he began chopping, the ax slipped and almost cut his leg off. He stopped, and went home.
- **R' Yehuda** allowed one to uproot flax, to cut "kishusa", and to uproot "shumshimi" on Chol Hamoed.
 - **Q:** **Abaye** asked **R' Yosef**, flax can be used on Yom Tov, and kishusa can be used to make beer for Yom Tov, and are therefore mutar, but the shumshimi have no use for Yom Tov (they must first be dried), so why may they be uprooted on Chol Hamoed? **A:** There are seeds inside them which can be used right away and therefore can be used on Yom Tov.
- **R' Yanai** had an orchard which needed to be picked on Chol Hamoed (to prevent a loss), and he did so. The people who saw him do so figured that picking the fruit from the trees must be mutar on Chol Hamoed, and the following year they all went and picked the fruit from their trees on Chol Hamoed. **R' Yannai** was so upset at having "caused" these people to sin, that he was "mafkir" his entire orchard for that year.

MISHNA

- One may bring his fruit into his house on Chol Hamoed to protect them from thieves, and may remove flax from the water to prevent them from getting ruined, as long as he did not purposely delay doing this work until Chol Hamoed. If any of this work was purposely delayed for Chol Hamoed, the items become assur to benefit from.

GEMARA

- A Braisa says, the fruit must be brought into his house in private.
 - **R' Yosef** had beams that had to be brought inside on Chol Hamoed (so that they should not get ruined), and he brought them indoors during the day. **Abaye** said to him, the Braisa says that it should be done in private!? **R' Yosef** said, daytime is more private, because if done at night, additional people will be needed to hold torches, and it will become a more public scene.