



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

Moed Katan Daf Yud Gimmel

V'SHOLEH PISHTANO MIN HAMISHRAH...

- **Q: R' Yirmiya** asked **R' Zeira**, if one purposely delayed doing the work for Chol Hamoed, and he then died, are the items assur for benefit to his children? Although when a person makes a mum on a bechor it becomes assur to his children as it does to him, that may be because making a mum on a bechor is an issur D'Oraisa. Although when a person sells his non-Jewish slave to a goy the **Rabanan** penalize this person and his children, that may be because the slave is prevented from doing mitzvos every single day. However, in our case, do we say the penalty was on the person, and he is no longer here, or do we say that the penalty is on the assets, and they still exist? **A: R' Zeira** said, we see from a Mishna regarding work done on shmitta (the type of work that is assur D'Rabanan) to a field, that the **Rabanan** penalized the person and said that he may not plant his field the following year. **R' Yose bar Chanina** said that if the person died, his children may plant the field. We see that although the violator is penalized, his children are not. The same should be true in our case.
 - **Abaye** said, we see this concept regarding one who damaged another in an unrecognizable way (e.g. he made another's food tamei). In such a case, the **Rabanan** only penalized him that he must pay for the damage, but not his children.

MISHNA

- One may not buy houses, slaves or animals on Chol Hamoed, unless they are needed for Yom Tov, or unless the seller of these items needs to sell them to have money for food for Yom Tov.

GEMARA

- **Q: Rava** asked **R' Nachman**, may one hire a worker to work on Chol Hamoed so as to provide him with money for food for Yom Tov? **A: R' Nachman** said, the words in our Mishna "for a seller who has nothing to eat" must come to include allowing the hire of a person in this situation as well.
 - **Rava** said, those words in the Mishna may simply be explaining the reason for allowing the purchase from a desperate buyer, and are not coming to teach anything additional.
 - **Abaye** said, a Braisa says that we may write a loan document on Chol Hamoed if the lender doesn't trust the borrower, or if "he does not have anything to eat". Those last words must be referring to the sofer, and teach that we may hire him to write a document even if it is really not needed, just so that we can provide him with money for his Yom Tov.
 - **Q: R' Sheishes** asked, a Mishna allows the performance of certain melachos (a tailor, a barber, and a launderer) on Erev Pesach, since there are circumstances when this type of work is allowed to be done even on Chol Hamoed. Now, if any work may be done on Chol Hamoed when the worker needs money for food, then all work should be allowed Erev Pesach, since there are circumstances when all types of work are allowed on Chol Hamoed!?
 - **Q: R' Pappa** asked, based on this line of thinking (that anything permitted on Chol Hamoed is permitted on Erev Pesach), it should be mutar to build on Erev Pesach, because it is mutar to demolish and a build a wall that is at risk of falling and poses a danger on Chol Hamoed!?

- **Q: Ravina** asked, based on the above, a sofer should be allowed to work on Erev Pesach, because one is permitted to write documents of kiddushin, divorces, and receipts on Chol Hamoed!?
- **A: R' Ashi** therefore answered, that the case of Chol Hamoed and Erev Pesach are very different and can't be compared. Work on Chol Hamoed is assur so as not to disturb the joy of the Yom Tov, but the **Rabanan** allowed work to be done to prevent a loss. Work on Erev Pesach is only permitted to allow for preparation of Yom Tov. Therefore, only those few kinds of work are allowed.

MISHNA

- One may not move items from a house in one chatzer to a house in another chatzer on Chol Hamoed. However, one may move items to his chatzer.
- One may not bring items from the house of a skilled person (he had given him something to make or repair, and the item is not needed for Yom Tov) on Chol Hamoed. However, if he is concerned that the item may be stolen, he may move it to another chatzer.

GEMARA

- **Q:** The Mishna seems to say that items may be moved to one's chatzer, even if they are being brought from another chatzer. However, earlier in the Mishna it seemed to say that such movement would be assur!? **A: Abaye** said, the latter part of the Mishna means to allow moving items to another house within the same chatzer.

V'EIN MEVI'IN KEILIM M'BEIS HA'UMAN

- **R' Pappa** said, **Rava** would test us by asking us from another Mishna which says that one may bring items from the house of the skilled person, even if it is not needed for Yom Tov!? We would answer, that our Mishna is discussing Chol Hamoed, and the other Mishna is discussing Erev Pesach. We can also answer that the other Mishna is also discussing Chol Hamoed. The difference is that our Mishna is discussing where he trusts the skilled person, and can leave the items by him. The other Mishna is discussing where he does not trust him, and he therefore needs to get the items to prevent a loss.
 - There is a Braisa that specifically allows taking the items to his house when he does not trust the skilled person.
 - **Q:** Our Mishna, which doesn't allow the taking from the skilled person will surely not allow bringing to the skilled person on Chol Hamoed. The other Mishna allows even taking the items to the skilled person. That cannot be answered by saying that he doesn't trust the skilled person!? **A:** We must say that the other Mishna is discussing Erev Pesach, not Chol Hamoed.

MISHNA

- One may take straw and cover figs that were left out to dry on Chol Hamoed (if they get wet they would be ruined). **R' Yehuda** says, even a thick layer may be put on. Sellers of fruit, clothing, and keilim may sell in private to meet Yom Tov needs. The trappers, the grain crushers, and the bean crushers may do their work in private for the Yom Tov needs. **R' Yose** said they were machmir on themselves.

GEMARA

- There is a machlokes between **R' Chiya bar Abba** and **R' Assi**, each of them saying it in the name of **Chizkiya** and **R' Yochanan**: one said that "michapin" means a thin cover may be put on top of the figs, and "me'abin" means that a thick cover may be put on. The other said that michapin means a thin or thick cover, and that me'abin means that the figs may even be gathered into a pile to be covered.
 - A Braisa says like this second view.

MOCHREI PEIROS KESUS V'KEILIM MOCHRIN B'TZINAH...

- **Q:** Was the chumra that they accepted upon themselves that they should not work at all, or was it that they should work in private? **A:** A Braisa says that 3 groups of workers should work in private, and **R' Yose** says that some of these workers were machmir and did not work at all. We see from here that the chumra was that they did not sell at all.
 - The Braisa mentioned people who crush grains and gave the names of certain crushed grains. **Abaye** explained, chilka is wheat which is split in half, targis is when it is split in 3, and tisni is when it is split in 4. **R' Dimi** said that chilka is complete spelt.
 - **Q:** A Mishna says that chilka is always mekabel tumah. Now, according to **Abaye** this would make sense, because before it is split it must have been soaked, which would make it muchshar lekabel tumah. However, according to **R' Dimi**, why is it necessarily mekabel tumah? **A:** The Mishna is discussing spelt without its shell, which could only have been removed after being soaked.
 - According to **R' Dimi**, the word chilka derives from the fact that its shell was removed.
 - **Q:** A Braisa says that one who promised not to eat grain is allowed to eat chilka. Now, if chilka is crushed wheat, it is understandable why it is not considered to be grain, because it loses that status when it is crushed. However, if chilka is simply spelt, why may this person eat it? This remains a **KASHYEH**.
- **R' Huna** allowed spice merchants to sell their spices in the normal manner on Chol Hamoed.
 - **Q: R' Kahana** asked, a Braisa says that the fruit sellers may only sell in the normal manner on Chol Hamoed before Shmini Atzeres. This means that any other time must be done in an abnormal manner!? **A:** Fruits must be sold in other than the normal manner. Spices (which do not last long, and are therefore obviously being bought for Yom Tov use) may be sold in the normal manner.

HADRAN ALACH PEREK MI SHEHAFACH!!!