



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

### Moed Katan Daf Yud Daled

#### PEREK V'EILU MIGALCHIN -- PEREK SHLISHI

##### MISHNA

- The following people may take a haircut on Chol Hamoed: one who just came from overseas, or was freed from captivity, or from imprisonment, or one who the **Chachomim** had freed from cheirem, or one who annulled his vow not to take a haircut, or a nazir or metzora who have to take haircuts as part of their tahara process.
- The following people and items may wash their clothes (or be washed) on Chol Hamoed: one who just came from overseas, or was freed from captivity, or from imprisonment, or one who the **Chachomim** had freed from cheirem, or one who annulled his vow not to wash his clothes, hand towels, barbers' aprons, bath towels, zavim, zavo, niddos, women who have recently given birth, and anyone in a tahara process. All these people may wash their clothes, but all other people may not.

##### GEMARA

- **Q:** Why are all other people prohibited to take haircuts and wash their clothes? **A:** It's like the concept of why the Kohanim of the Mishmar were not allowed to take haircuts – so that they make sure to take a haircut before they come and look presentable when they come. The same is with Yom Tov. We want people to take haircuts and wash their clothing before Yom Tov.
- **Q: R' Zeira** asked, if one was busy on Erev Yom Tov because he lost something, and due to that he couldn't take a haircut on Erev Yom Tov, do we say that since he was an oneis he may take a haircut on Chol Hamoed, or do we say that since other people will not know that he was an oneis, we don't allow it? **A: Abaye** said, if we allow them (even though they are truly an oneis) people will think that it is mutar for everybody (because they don't realize it is an oneis) and therefore we do not allow it.
  - **Q:** Based on that, why do we allow someone who only has one shirt to wash that shirt on Chol Hamoed? We should be concerned that people will not know it is his only shirt, and we should therefore not allow him to wash it!? **A: Mar bar R' Ashi** explained that that case is different, because when he washes his shirt he wraps himself in a sheet and belts it on the outside. That lets everyone know that it is his only shirt and is the reason he is washing it on Chol Hamoed.
  - **Q: R' Ashi** said that **R' Zeira** asked, if a skilled person (e.g. a barber who has many customers on Erev Yom Tov) lost something on Erev Yom Tov and was busy looking for it and because of that did not have time to take a haircut, is he allowed to take a haircut on Chol Hamoed? All his customers saw that he was an oneis, so maybe he is allowed!? **A: TEIKU.**

##### MIMEDINAS HAYAM

- Our Mishna does not follow **R' Yehuda**, who says in a Braisa that one who comes from overseas may not take a haircut, because he went "without permission".
  - **Rava** said, if one travelled overseas for pleasure, all (our Mishna and **R' Yehuda**) would agree that he may not take a haircut on Chol Hamoed. If he went for his livelihood, all would agree that he may take a haircut. The machlokes is when he went for business purposes beyond just making a living – the Mishna says that is like going for his

livelihood, and he therefore may take a haircut, and **R' Yehuda** says it is like he went for pleasure, and he may therefore not take a haircut on Chol Hamoed.

- **Q:** A Braisa says, **Rebbi** said he holds like **R' Yehuda** when one went overseas without permission and like the **Chachomim** (our Mishna) when he went with permission. Now, “without permission” can’t mean that he went for pleasure, because **Rava** said that all agree that he could not take a haircut in that case. It must refer to where he goes for business purposes beyond earning a livelihood, and that is where he holds like **R' Yehuda**. However, he then said that he holds like the **Chachomim** when the person went “with permission”. That can’t refer to where he went to earn a livelihood, because **Rava** said that all agree in that case. It must refer to where he went for other business, and that is where he holds like the **Chachomim**. How can he hold like the **Chachomim** in that case when we said he holds like **R' Yehuda** in that case!? **A:** **Rebbi** meant that the **Rabanan** hold like **R' Yehuda** when he went without permission – meaning when he went for pleasure, and **R' Yehuda** holds like the **Rabanan** when he went with permission – meaning for purposes of earning a livelihood. They only argue when he went for other business purposes.
- **Shmuel** said, a child born on Chol Hamoed may get a haircut, because he is the ultimate example of one who was let out of imprisonment.
  - **Q:** This suggests that he may only take a haircut on Chol Hamoed if he was born on Chol Hamoed, but not if he was born before Chol Hamoed. **R' Pinchas** asked, we have learned that people who may take haircuts on Chol Hamoed may also take haircuts during aveilus. This would mean that a child born before aveilus began could not take a haircut during aveilus (just like Chol Hamoed). However, we have learned that a child is not subject to the halachos of aveilus!? **A:** **R' Ashi** said, the rule quoted above may not be absolute. It may be that even some people who are assur to take a haircut on Chol Hamoed (like the baby born before Chol Hamoed) may still be allowed to take a haircut when they are an avel.
  - **Ameimar** or **R' Shisha the son of R' Idi** had a version where **Shmuel** said that even a baby born before Yom Tov may take a haircut on Chol Hamoed. **R' Pinchas** then brought a proof from the statement he quoted above. **R' Ashi** then said his answer from above, which shows that the statement is not a proof to **Shmuel**.
- An avel does not conduct himself with aveilus on Yom Tov, because the pasuk says “v’samachta b’chagecha”. This is true whether the aveilus began before Yom Tov (because the assei of the tzibbur to be happy overrides the assei of the individual to be in mourning) or if it began on Yom Tov (the assei of the individual cannot push away the existing assei of the tzibbur).
  - **Q:** Does one who is in cheirem continue to be subject to those halachos on Yom Tov? **A:** **R' Yosef** said, a Braisa says that we hold sessions of Beis Din on Chol Hamoed. Now, if one were not to listen to Beis Din, he would be put in cheirem. So, if one can be put into cheirem on Yom Tov, surely he will not be let out of cheirem for Yom Tov.
    - **Q:** **Abaye** said, it may be that cases are not actually heard on Chol Hamoed, and the Braisa means that the judges merely look into the cases then, but do not rule on them. In fact, it must be that way, because the judges must fast on the day that they sentence one to death, and one may not fast on Yom Tov! **A:** **R' Yosef** said, the Braisa means that the cases are even ruled on. They must rule on them, because one may not delay judgment. The judges discuss the case in the morning, they then go and eat, and later on in the day they return, issue a ruling, and have the person killed. They then fast the remainder of the day.
    - **Q:** **Abaye** asked, our Mishna lists “one who was in cheirem and freed by the Chachomim”. This seems to state a general rule that people in cheirem are freed for Yom Tov!? **A:** **Rava** said, the Mishna said, “and the Chachomim freed him” – which means there is no general rule, and the Mishna refers to one who happened to be freed on Chol Hamoed.

- **Q:** Does a metzora have all his restrictions on Yom Tov? **A: Abaye** said, the Mishna says that a metzorah who is in his tahara process may take a haircut. This suggests that during his days of tumah he still has his restrictions, even on Yom Tov.
  - It may be that the Mishna was saying, clearly he loses his restrictions during his days of tumah, and he even loses the restrictions during his tahara process. We would think that we should not allow him to take a haircut during his tahara process, because he may delay in the bringing of his korbon for the impending Yom Tov, and we should therefore prevent him from taking a haircut so that he not delay. The Mishna teaches that we are not concerned for that.
  - **Rava** said, a Braisa says that the word “V’hatzarua” teaches that even a Kohen Gadol who gets tzaraas is subject to all the restrictions. Now, a Kohen Gadol has the status that a regular person has on Yom Tov (he is not subject to aveilus), and yet he is subject to the metzora restrictions. It must be that one is subject to metzorah restrictions on Yom Tov.
- We learn that an avel may not take a haircut from the fact that the pasuk says that Aharon’s sons should take a haircut in their period of aveilus. We learn that one in cheirem or who is a metzora may not take a haircut from a Braisa.