



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

Moed Katan Daf Yud Tes

MISHNA

- We may not write loan documents on Chol Hamoed. If the lender does not trust the borrower, or if the scribe needs the money to buy food, a loan document may be written.
- We may not write a Sefer Torah, tefillin, or mezuzos on Chol Hamoed. We may not even fix one letter in the Sefer Torah of Ezra (which is considered to be a need for the tzibbur). **R' Yehuda** says, one may write tefillin or mezuzos for himself, and one may spin wool on his thigh (which is an unusual manner) to be used for his tzitzis.

GEMARA

- A Braisa says, **R' Meir** says, one may write tefillin and mezuzos for himself on Chol Hamoed, and he may spin wool on his thigh to be used for his tzitzis. He may even do this for others as a favor, but not for payment. **R' Yehuda** says, a person may use a trick by selling his own tefillin and mezuzos, and then writing new ones for himself on Chol Hamoed. **R' Yose** says a person may write and sell in the normal manner to make money that he needs to live on.
 - **Rav** paskened for **R' Chananel** like the view of **R' Yose**.

V'TOVEH AHL YEREICHO TECHEILES

- A Braisa says, **R' Eliezer** says, a person may spin wool on his thigh to be used for his tzitzis, but he may not spin the wool with a stone. The **Chachomim** say that even a stone may be used. **R' Yehuda** says that **R' Eliezer** allowed use of a stone, but not a spindle, and the **Chachomim** allowed even a spindle.
 - **R' Yehuda in the name of Shmuel** said, the Halacha is that a stone and a spindle may be used, and that a person may write tefillin and mezuzos on Chol Hamoed and sell in the normal manner for what he needs for his sustenance.

MISHNA

- If one buried a relative 3 days before Yom Tov, the laws of shiva become batul for him. If the burial took place 8 days before Yom Tov, the laws of shloshim become batul for him. This is because they said that Shabbos is counted as a day of shiva, but does not make the shiva batul. Yom Tov is not counted as a day, but makes them batul.
- **R' Eliezer** says, after the Churban, the Yom Tov of Shavuot is treated like Shabbos. **R' Gamliel** says that Rosh Hashanah and Yom Kippur are treated like Yomim Tovim for this purpose. The **Chachomim** argue with them both, and say that Shavuot is considered to be a Yom Tov, and that Rosh Hashana and Yom Kippur are treated like a Shabbos.

GEMARA

- **Rav** and **R' Huna** said, the restrictions of the shloshim become batul, but the days do not become batul (meaning, if he does not take the opportunity to take a haircut before Yom Tov, he may not take a haircut until the 30 days pass). **R' Sheishes** said that even the days become batul.
 - We find the basis of this machlokes to be the same as the basis of the machlokes in a Braisa as well. The Braisa says that if one buries a relative 3 days before a Yom Tov, the halachos of shiva become batul at the start of the Yom Tov. If the burial takes place 8 days before Yom Tov, the entire shloshim becomes batul, and he may take a haircut on

Erev Yom Tov. If he doesn't take a haircut Erev Yom Tov, he may not take a haircut after Yom Tov until the 30 days are over. **Abba Shaul** says, he would still be mutar to take a haircut after Yom Tov, because just as having 3 days of shiva allows for the rest to become batul when Yom Tov arrives, so too having 7 days of shiva allows the shloshim to become batul when Yom Tov arrives.

- **Q:** How could **Abba Shaul** say that even 7 days is enough to make the shloshim batul when our Mishna said there must be 8 days!? **A:** He holds that a partial day is considered a whole day, and the 7th day is therefore considered the last of the shiva and the first of the shloshim.
- **R' Chisda in the name of Ravina bar Shila** paskened like **Abba Shaul**, and said that even the **Chachomim (T"K)** agree with **Abba Shaul** that when the 8th day of aveilus falls on Shabbos which is Erev Yom Tov, he is allowed to take a haircut on Friday.
- **R' Amram in the name of Rav** said that an avel may wash himself as soon as the people who came to visit him on the 7th day leave (he need not wait for the day to end). This obviously follows **Abba Shaul**.
- **Abaye** paskened like **Abba Shaul** regarding the 7th day of shiva and said that the **Chachomim** agree with **Abba Shaul** regarding the 30th day of shloshim. **Rava** paskened like **Abba Shaul** regarding the 30th day, but not regarding the 7th day. **Nehardai** said that the Halacha follows **Abba Shaul** in both cases, because **Shmuel** says that we always follow the lenient opinion regarding aveilus.
- **Q:** How do we know that an avel may not take a haircut for 30 days? **A:** We learn a gezeirah shava from the sons of Aharon (from which we learn the avel's issur of cutting the hair) to a Nazir. Just like a standard nezirus period is 30 days, so too is the issur to cut the hair.
- **R' Huna the son of R' Yehoshua** said, all agree that if the 3rd day of shiva is Erev Yom Tov, that he may not wash himself until the evening.
 - **R' Nechemya the son of R' Yehoshua** said that **R' Pappi** and **R' Pappa** both paskened like **R' Huna the son of R' Yehoshua**.
- **Q: Abaye** asked **Rabbah**, if the burial took place during Yom Tov (in which case shiva begins after Yom Tov), do the days of Yom Tov count towards the sheloshim or not? Clearly it won't take away from the shiva, because the shiva restrictions are not kept on Yom Tov, but the shloshim restrictions are kept on Yom Tov, so maybe the days count towards the shloshim? **A: Rabbah** said they do not count towards the shloshim.
 - **Q: Abaye** asked, a Braisa discusses a case where one became an avel 2 days before Yom Tov, and then discusses a case where he became an avel on Yom Tov. In both cases the days of Yom Tov do not count towards the days of shiva in many respects. The Braisa then says that the days of Yom Tov count towards the shloshim. Presumably this is going on the last case of the Braisa, and we see that even if the burial took place on Yom Tov, the days of Yom Tov count towards the shloshim!? **A:** The statement of the Braisa may be going on the first case of the Braisa, where the burial took place before Yom Tov.
 - **Q:** A Braisa clearly says that when the burial takes place on Yom Tov the days of Yom Tov count towards the shloshim!? **A: TEYUFTA.**
 - **Ravin in the name of R' Yochanan** paskened that the days of Yom Tov do count towards the days of the shloshim. **R' Elazar** paskened this way as well.