



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

Moed Katan Daf Ches

- **Q:** The Braisa learned from the pasuk that some days the Kohen is to look at a negah, and some days he should not. From there we learned that the negah on a chosson, or on anyone during Yom Tov, should not be looked at. How do we learn this from the words in the pasuk? **A: Abaye** said, the pasuk should have said "Biyom" and instead it says "Ubiyom". **Rava** said, the pasuk could have just said, "When it is seen...". The word "Ubiyom" is entirely extra, and teaches that there are some days when a negah should not be seen.
 - **Abaye** says that the word "biyom" is not extra, because it is needed to teach that a negah is only viewed by day, not by night. **Rava** learns this Halacha from the pasuk of "L'chol marei einei haKohen". **Abaye** says this pasuk teaches that a Kohen who is blind in one eye may not pasken on a negah.
 - **Q: Rava** also needs this pasuk to teach about a Kohen who is blind in one eye!?
A: He learns that a negah may only be viewed by day from the pasuk of "kinegah nireh li babayis" – it was seen to "me", without the use of additional light. The other pasuk is therefore available for the drasha regarding the Kohen who is blind in one eye.
 - **Abaye** would say, if we would learn it out from that pasuk, I would think that only house tzaraas must be viewed by day, but body tzaraas may even be viewed at night.

MISHNA

- **R' Meir** also said, one may gather his parents' bones on Chol Hamoed (to move them and rebury them in the family plot), because it is a joy for the person for having done so. **R' Yose** says that is a source of mourning for the person, and therefore may not be done on Chol Hamoed.
- A person may not arouse feelings for his relatives who have died in the past couple of months (by hiring someone to go to all the relatives and arouse feelings of mourning) or hire someone to make hespeidim for the meis, within the 30 day period before Yom Tov.

GEMARA

- **Q:** A Braisa says that one who collects his parents' bones is in a state of mourning that entire day, so how could **R' Meir** say differently!?
A: Abaye said, the person will not have that mourning obligation or those feelings, because Yom Tov is upon him.

V'LO YE'AREIR AHL MEISO

- **Rav** explained, this means as they would do in Eretz Yisrael, which was to hire someone to go to all the relatives and arouse feelings of mourning.

KODEM HAREGEL SHLOSHIM YOM

- **Q:** Why is this 30 day period special in that it forbids these activities? **A: R' Kahana in the name of R' Yehuda in the name of Rav** said, it once happened that a person's wife gave this professional eulogizer all the money (as payment) that her husband had set aside to allow them to be oleh regel, and they therefore could no longer be oleh regel. At that time the **Rabanan** said, a person may not arouse feelings for his relatives who have died (by hiring someone to go to all the relatives and arouse feelings of mourning) or hire someone to make hespeidim for the meis, within the 30 day period before Yom Tov. **Shmuel** said, the reason is that a meis is not

forgotten for 30 days, and a fresh reminder like that within 30 days of Yom Tov, will keep a fresh memory of the meis on Yom Tov.

- The difference between these reasons would be where the eulogizer is doing it for free.

MISHNA

- We may not dig “kuchin” or “kevaros” on Chol Hamoed, but we may modify the kuchin on Chol Hamoed.
- On Chol Hamoed we may dig a pool to be used to wash clothing.
- We may build a coffin for a meis on Chol Hamoed if the meis is in the same chatzer as where the building is taking place. **R’ Yehuda** says this may only be done if there are ready made boards (not if one must saw boards from raw wood).

GEMARA

- **Q:** What are “kuchin” and what are “kevaros”? **A: R’ Yehuda** explained, “kuchin” are made by digging graves in the walls of a cave, and “kevaros” are above-ground burial plots. A Braisa explains this way as well.

AVAL MECHANCHIN ES HAKUCHIN

- **R’ Yehuda** explained, this means, that if it is too long we may shorten it on Chol Hamoed. A Braisa says, it may even be lengthened and widened (which takes more work than shortening) on Chol Hamoed.

V’OSIN NIVRECHES

- **R’ Yehuda** explained, “nivrechtes” is a “bakiya” (a pool).
 - **Q:** A Braisa lists nivrechtes and bakiya as 2 different items!? **A: Abaye** said, the nivrechtes is a larger pool which collects the water, and the bakiya is a smaller pool which catches the runoff from the first pool.

V’ARON IHM HAMEIS BECHATZER

- Our Mishna says like a Braisa. The Braisa says, we may do all the needs of a meis on Chol Hamoed. We may cut his hair, wash his clothes, and make a coffin from prepared boards (like **R’ Yehuda** said in our Mishna). **R’ Shimon ben Gamliel** says, we may even create the boards out of raw wood (like the **T”K** of our Mishna said).

MISHNA

- One may not get married on Chol Hamoed – it does not make a difference if the woman he is marrying is a besulah, or a widow, or even through yibum, because this creates a special joy for him. However, on Chol Hamoed one may remarry a woman that he previously divorced.
- A woman may apply makeup on Chol Hamoed. **R’ Yehuda** says, a woman may not apply lime to herself (to remove hair or to make her skin shine) on Chol Hamoed, because it is disgusting for her while it is on her.
- A regular person may sew in the usual manner on Chol Hamoed, but a skilled tailor must use unusual stitches.
- One may create the support of a bed (which was done by weaving ropes to form a support for the mattress) on Chol Hamoed. **R’ Yose** says we may tighten them.

GEMARA

- **Q:** Why don’t we allow a marriage just because it brings him joy on Chol Hamoed? **A: R’ Yehuda in the name of Shmuel** said, we do not want to mix the joy of Yom Tov with other joys. We want the person to be joyous with the Yom Tov alone.
 - **Rabbah bar R’ Huna** said, because he will totally put the joy of the Yom Tov on the side and only involve himself with the joy of his wife.
 - **Abaye** said, this statement of **Rabbah bar R’ Huna** is actually a statement of **Rav**, who said that one may not marry on Chol Hamoed based on the pasuk of “V’samachta b’chagecha” – we must rejoice for the Yom Tov, not for one’s wife.

- **Ulla** said, the reason one may not marry on Chol Hamoed is because the chosson must put a lot of effort into making the wedding party (which disturbs his ability to enjoy the Yom Tov).
- **R' Yitzchak Nafcha** said, allowing marriages on Chol Hamoed would cause people to push off their wedding until Chol Hamoed (when they have time, and can also combine the party with the Yom Tov seudah), which would delay people involving themselves in the mitzvah of having children.
- **Q:** A Braisa says that a one may marry any one of these women the day before Yom Tov. This does not make sense according to all the reasons we just gave!?
A: The one who gave the reason that he will be busy with the joy of his wife will say that it is allowed, because the main joy is just for that first day. The same answer can be given for the reason which said that he will be busy preparing for the wedding. According to the reason given that one will push off the wedding until then to try and save on the Yom Tov meal, since he cannot make the wedding on Chol Hamoed, he will not push the wedding off until Erev Yom Tov, because that is too small of a window to rely on when planning a whole wedding (if he misses that window, he must wait until after the entire Yom Tov).