



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

Moed Katan Daf Yud

HAHEDYOT TOFER KIDARKO

- **Q:** What is meant by an “unskilled person”? **A:** In the yeshiva of **R' Yanai** it was said that it refers to one who can't pull through a needle-full of stitches at one time. **R' Yose bar Chanina** said, it refers to one who can't make a straight, even hem.

V'HA'UMAN MACHLIV

- **R' Yochanan** said, this refers to stitches spaced far apart. **Rabbah bar Shmuel** said, it means uneven stitches (like the uneven teeth of a dog).

MISARGIN ES HAMITOS

- **Q:** What is meant by “misargin” and what it meant by “mimatchin”? **A:** **R' Dimi** said that **R' Chiya bar Abba** and **R' Assi** argue as to what **Chizkiya** and **R' Yochanan** said: one said misargin means a weaving of horizontal and vertical ropes, and mimatchin means placing the vertical without the horizontal, and the other said that misargin is placing the vertical without the horizontal, and mimatchin is simply tightening the loose ropes.
 - **Q:** **R' Tachlifa bar Shaul** taught a Braisa that says that all agree that ropes may not be spun on Chol Hamoed. Now according to the second view that even a full weaving stitch may not be done, why would we think that the ropes could be spun!? **A:** **Kashyeh**.
 - **Q:** **R' Nachman bar Yitzchak** asked, a Mishna brings the shita of **R' Meir** where he clearly uses the word misargin to refer to full weaving stitches (not just vertical). Based on this, the second view cannot be right!? **A:** **Ravin** therefore said, all agree that misargin refers to full weaving stitches. The machlokes is only in regard to mimatchin.
 - **Q:** How can we say that mimatchin means tightening? A Braisa brings a shita that says that it is assur to do “mimatchin” as well. If that simply means tightening, why would it be assur!? **A:** Since it is possible to use the bed without tightening the stitches, it may be considered excessive and unnecessary work to do so, which is why it would be assur.

MISHNA

- We may set up a tanur oven (place for one pot), a kirayim oven (place for 2 pots), or a set of millstones, on Chol Hamoed. **R' Yehuda** says, we may not be “mechabshin” the millstones initially.

GEMARA

- **Q:** What is “michabshin”? **A:** **R' Yehuda** says it means making grooves in the millstone (which are necessary for the grinding process). **R' Yechiel** says it refers to making the hole in the middle of the stone.
 - **Q:** A Braisa brings a machlokes where **R' Yehuda** says that we may do mechabshin to an old millstone, and **Others** say that it may never be done. Now, why would someone have to make a hole to the middle of an old millstone (if it was previously used, it clearly had one already)!? **A:** It may be discussing where he wanted to enlarge the hole somewhat.
 - **R' Huna** once heard someone making grooves into a millstone on Chol Hamoed and he cursed the man for doing so, without finding out whether it was an old

or new stone. **R' Huna** must have held like the **Others** who say that doing so is assur in any case.

- **R' Chama** said, we may make grooves into a millstone on Chol Hamoed. In the name of **R' Meir** it was said, one may even cut the nails of the horse or donkey that he will ride on Chol Hamoed (it allows the animals to travel), but not the donkey used to turn the mill (since one may only grind what is needed for Yom Tov, that little bit can be done without cutting their nails). **R' Yehuda** said one may cut the nails of even that donkey, and one may set up millstones, and build a mill, and build the frame of a mill, and build a barn for his animals.
 - **Rav** allowed one to brush his horse with a metal comb, and to build the grain feeding receptacle used for the animals, and to build stone benches on Chol Hamoed.
 - **Rava** allowed letting the blood of an animal on Chol Hamoed.
 - **Abaye** showed that a Braisa allows this as well.
 - **Rava** allowed the pressing of clothes on Chol Hamoed, because it is considered to be unskilled labor.
 - **R' Yitzchak bar Ami in the name of R' Chisda** said it is assur to pleat sleeves on Chol Hamoed, because that is a skilled labor.
 - **Rava** said, one who is smoothing out an area of land on Chol Hamoed, if it is done to allow for his threshing needs for Yom Tov, it is mutar. If it is done to prepare the land for planting, it is assur. The way to determine this is, if he takes dirt from a mound and puts it next to the mound, or from a hole and puts it next to the hole, it shows he is preparing a small area for threshing. If he takes from a mound and puts it in a hole, it shows that he is preparing for planting.
 - **Rava** said, if one collects branches from his field on Chol Hamoed, if he does so to use the wood (he only takes the larger pieces and leaves the smaller ones there), it is mutar. If he does so to clear the land (by taking all branches), it is assur.
 - **Rava** said, if one opens an access point of water and allows it to flow into his land on Chol Hamoed, if he does so to catch the fish (which can be shown by opening an exit for the water to leave the field), it is mutar. If he does so to water the field (there is no exit for the water), it is assur.
 - **Rava** said, if one removes branches from his palm tree on Chol Hamoed, if it is done to give food to his animals (which can be shown to be the case if he takes branches from only one side of the tree), it is mutar. If it is done to help foster the tree's growth (he takes branches from all sides of the tree), it is assur.
 - **Rava** said, it is mutar to cut open unripe dates on Chol Hamoed to eat them, but it is assur to press them.
 - **R' Pappa** said, since they will become wormy if they are not pressed, it is even mutar to press them, because doing so prevents a loss.
 - **Rava** said, doing any business dealing on Chol Hamoed is assur. **R' Yose bar Avin** said, it is mutar if it prevents a loss.
 - **Ravina** once delayed doing a deal until after Chol Hamoed, and he made a lot more money than had he gone through with the deal on Chol Hamoed.
 - **R' Ashi** allowed **Ravina** to collect a debt on Chol Hamoed. He said, since it is easier to locate the people on Chol Hamoed, it is like preventing a loss.
 - **Rav** allowed **Chiya bar Ashi** to make fish traps on Chol Hamoed, because that is considered to be unskilled labor. However, he would not have allowed making bird traps, because that is considered to be skilled labor.

- **R' Yehuda** allowed **Ami** the oven maker to build an oven on Chol Hamoed, and for **Rabbah bar Ashbi** to make a sifter.
 - **Q: Rabbah bar Shmuel** taught that it is assur to make an oven on Chol Hamoed!? **A:** It is assur in the rainy season, when there is no chance the oven will be used on that Yom Tov. It is mutar in the summer season, when the new oven can be dry and ready for use on Yom Tov.