



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

Moed Katan Daf Yud Aleph

MISHNA

- On Chol Hamoed we may make a railing for a roof and for a high porch, as long as the railing is not made in a professional manner. One may smear the cracks of an oven with plaster, and smooth out the plaster with a rolling pin by hand or by stepping on the plaster with his feet, but one may not use the "machlatzayim" (foot shaped tool that a professional uses to smooth out plaster).
- One may repair the pivot and socket of a door hinge, a door frame, a lock, and a key that broke on Chol Hamoed, as long as he did not delay these repairs to be done on Chol Hamoed.
- On Chol Hamoed one may pickle any foods that will be ready to be eaten on Yom Tov.

GEMARA

- **Q:** What does it mean that the railing must be done in an unprofessional manner? **A: R' Yosef** says it should be made of branches. A Braisa says, it can be made of piled stones that are not cemented into place.

SHAFIN ES HASEDAKIN U'MAGILIN OSAN B'MAGILAH

- **Q:** If we can use a rolling pin, surely we can smooth out the plaster by hand or foot, so what is the Mishna teaching? **A:** The Mishna means to say that we may smooth out the plaster using hands and feet to get a result as if a rolling pin was used (although using the rolling pin itself would be assur), but the "machlatzayim" may not be used.

HATZIR V'HATZINOR V'HAKORAH V'HAMANUL V'HAMAFTE'ACH SHENISHBIRU MISAKNAN BAMOED

- **Q:** A Mishna says that from the time of Yochanan Kohen Gadol, tools were no longer allowed to be used on Chol Hamoed (because of the loud noise that they produced), so how could these things be fixed on Chol Hamoed? **A:** The tools that became assur were the tools of a blacksmith. Our Mishna is discussing the use of a carpenter's tools.
 - **Q: R' Chisda** asked, that would mean we have to start differentiating between a loud sound and a softer sound, which doesn't seem like the way the **Chachomim** would institute a gezeirah!? **A: R' Chisda** said, our Mishna is discussing the use of tools (like a large saw) that do not make any noise at all. **R' Pappa** said, our Mishna was discussing the time before the gezeirah against using tools was instituted. **R' Ashi** said, our Mishna follows **R' Yose**, who says that work done to prevent a loss is allowed to be done even in the usual manner. The other Mishna follows **R' Yehuda**, who says that even such work must be done in an unusual manner.

KIVASHIN SHEHU YACHOL LECHOL BAMOED KOVSHAN

- It once happened that a river dried up, leaving over a lot of fish. **Rava** allowed the people to pickle the fish so that they shouldn't spoil. **Abaye** asked, our Mishna says pickling is only allowed for food that will be eaten on Yom Tov!? **Rava** answered, they took all the fish with the intention to prepare them for Yom Tov. At that point, if they didn't pickle them and anything was left until after Yom Tov, they would spoil. Therefore, it was like preventing a loss, and they therefore were allowed to pickle them.
 - Another version of the story said that **Rava** allowed them to initially go out and catch a lot of fish and pickle them to preserve them. **Abaye** asked from our Mishna. **Rava** answered, that the pickled fish can be pressed and eaten on Yom Tov, and that is why it is allowed.

- We find that **Shmuel, Rava,** and **Rav** ate such pressed fish.
- **Rav** said that Adda the fisherman told him, fish is best eaten right before it will spoil. Also, the best way to eat fish is to fry it in salt, then put it in water, eat it with the juice that comes from a fish, and to then drink water. Also, after eating fish, cress and milk, one should do some sort of exercise before going to sleep. Finally, after eating fish, cress and milk, one should drink water rather than beer. If he has no water, he should drink beer rather than wine.

HADRAN ALACH PEREK MASHKIN BEIS HASHLACHIN!!!

PEREK MI SHEHAFACH -- PEREK SHEINI

MISHNA

- If one began to process his olives, and he then became an avel (who is assur to work), or if Yom Tov came and he wasn't able to complete the process before Yom Tov because of an oneis, or because his workers never showed up before Yom Tov to finish the job, **R' Yehuda** says he may press the olives with the first beam used for pressing, on Chol Hamoed (if he doesn't do it then, they will be ruined), and leave the rest of the pressing for after Yom Tov. **R' Yose** says he may completely finish the process, including sealing the vat, on Chol Hamoed.

GEMARA

- **Q:** The Mishna begins by discussing the circumstances of aveilos, but then only discusses the Halacha with regard to Chol Hamoed!? **A: R' Shisha the son of R' Idi** said, from here we see, that all the things that the Mishna said are mutar to do on Chol Hamoed when the process was begun before Chol Hamoed may *not* be done in the aveilos situation. **R' Ashi** said, these things are mutar to do in the case of aveilos as well. The Mishna means to say, not only are they mutar during aveilos, which is only D'Rabanan, they are even mutar on Chol Hamoed during which work is assur even D'Oraisa.
 - A Braisa is a proof to **R' Shisha's** view. The Braisa says, if an avel during shiva has things that need further immediate processing or will get ruined (olives that began to be processed, a barrel that needs to be sealed, flax that needs to be removed from water, wool that needs to be removed from the dyeing process, or a field that needs to be watered), other people may do this for him (but he may not do it alone, which is a proof to **R' Shisha**). **R' Yehuda** says, others may even seed his plowed field or a field that was meant to plant flax (if not done now, this planting season will be missed). The **Chachomim** said to him, that may not be done, because he can plant in the later planting season, or plant something other than flax. **R' Shimon ben Gamliel** says, if the avel himself is the only one capable of doing all these things, then he alone may do it even during shiva, although it should be done in private. Moreover, if the avel is the only skilled person and is needed by the community as Yom Tov is approaching (e.g. he is the barber or the bathhouse attendant), he may do his job as well. The Braisa continues, if the avel is a sharecropper, or rents a field for a set amount of produce, or is salaried to work a field, others may do the work for him (because the owner of the field will lose money if the work is not done). If the avel is a donkey driver, a camel driver, or a sailor, others may not do his job for him (because only the avel stands to lose money). However, if they were already hired out before the aveilos began, they may do the work. If he was a daily worker, he may not continue his work even in a city where the people don't know that he is an avel. If he had an item of others in his hand, on which he was supposed to work, even if he was hired for the job (and is not paid by the hour), still he may not do the work.
 - **Q:** In this last Halacha in the Braisa, it would seem that if he is not paid by the hour it is more of a reason to say he may not do the work. If so, why does the

Braisa says “even if he was hired for the job”? **A:** The Braisa must mean to say, “whether he is being paid by the hour or for the job, he may not do the work”.

The Braisa continues, if the avel had given an item to someone else to work on, the work may be done as long as it is not done in the avel’s house.

- The Gemara says, **Meryon the son of Ravin** and **Mar the son of R’ Acha the son of Rava** had a partnership where they pooled their animals and would rent them out together. When **Mar** became an avel, he removed his animal from the pool. **R’ Ashi** said to him, “I understand that you are not concerned about your own loss, but you are also causing a loss to **Meryon**!? **Mar** held that since he was a very prestigious person, he must conduct himself more stringently, and therefore could not allow his animal to be rented out.