



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

### Moed Katan Daf Tes Vuv

- From the pasuk that tells Yechezkel that he should not cover his head when he would be an avel, we learn that other aveilem must cover their heads.
  - **Q:** Does one who is in cheirem have to cover his head like an avel? **A:** **R' Yosef** said, a Braisa says, if the Yidden fasted 13 fasts and were not answered with rain, the tzadikim would cover their heads and sit like those in cheirem and like mourners. It must be that people in cheirem cover their heads.
    - **Abaye** said this Braisa is not a proof, because it may be that these tzadikim must cover their heads because they are considered to be in cheirem from Heaven. However, a regular case of cheirem from Beis Din may not need to cover their heads.
  - **Q:** Does a metzorah need to cover his head like an avel? **A:** The pasuk regarding a metzorah says "v'ahl safam yateh", which teaches that he must cover his head like an avel.
- From the pasuk that tells Yechezkel that he should continue to wear tefillin when he would be an avel, we learn that other aveilem may not wear tefillin.
  - **Q:** Does one in cheirem wear tefillin? **A:** **TEIKU**.
  - **Q:** Does a metzorah wear tefillin? **A:** A Braisa brings a machlokes on how to darshen the pasuk that says that a metzora's clothing should be ripped, and his head should be "paruah". **R' Eliezer** says it means that his hair must be left to grow. **R' Akiva** says, the similar word of "yihiyeh" that is used by each of these requirements teaches that the requirement of his head being "paruah" must refer to something that is not his actual body. Presumably, this teaches that he should not wear tefillin.
    - **R' Pappa** said, it may be that it refers to a metzora not being allowed to cover his head with a hat or a turban, but does not prohibit tefillin at all.
- We learn from the pasuk that tells Yechezkel to remain silent when he would be an avel, that an avel may not greet other people.
  - **Q:** Is one who is in cheirem also prohibited to greet other people? **A:** **R' Yosef** said, a Braisa says, if the Yidden fasted 13 fasts and were not answered with rain, the tzadikim would not greet anyone and would sit like those in cheirem and like mourners. It must be that people in cheirem do not greet other people.
    - **Abaye** said this Braisa is not a proof, because it may be that these tzadikim may not greet anyone because they are considered to be in cheirem from Heaven. However, it may be that in a regular case of cheirem from Beis Din the person in cheirem may greet people.
  - **Q:** Is a metzora allowed to greet other people? **A:** A Braisa says, the pasuk regarding metzora says "v'ahl safam yateh", which teaches that his lips should remain closed. The Braisa says, we learn from here that a metzora may not greet people, just like one who is in cheirem and an avel.
    - **Q:** Why can't this be a proof that one in cheirem is also assur to greet others? **A:** **R' Acha bar Pinchas in the name of R' Yosef** said, the Braisa may mean that the metzora is to be like one in cheirem and an avel in some ways, and then is to also be assur to greet others, which is an issur that the one in cheirem may not have.

- We learn from the pasuk that tells Yechezkel to remain silent when he would be an avel, that an avel may not learn Torah.
  - **Q:** May one in cheirem learn Torah? **A: R' Yosef** said, a Braisa says that one who is in cheirem may certainly learn Torah.
  - **Q:** May a metzora learn Torah? **A:** A Braisa clearly says that a metzora may learn Torah.
- We learn from the pasuk where Yoav instructs a woman on how to act as a mourner, that an avel may not launder clothes.
  - **Q:** May one in cheirem or a metzora launder clothing? **A:** A Braisa clearly says that they may not.
- We learn from the pasuk that tells Aharon's sons not to rip their clothing, that an avel must rip his clothing.
  - **Q:** Does one who is in cheirem have to rip his clothing? **A: TEIKU.**
  - **Q:** Does a metzora have to rip his clothing? **A:** A Braisa clearly says that he does ("begadav yihiyu firumim").
- We learn from a Braisa taught by **Bar Kappara** that an avel must turn over his bed.
  - **Q:** Does one in cheirem and a metzora have to turn over their beds? **A: TEIKU.**
- We learn from a pasuk in which Hashem says "I will turn your Yom Tov into mourning", that just as Yom Tov is assur to do melacha, so too an avel may not work.
  - **Q:** May one in cheirem work? **A: R' Yosef** said, a Braisa regarding fast days states many halachos, one of them being that the people may not work by day, but may work by night, and the Braisa ends off that we find this to be the case for one who is in cheirem and for an avel. Presumably this last statement is referring to all the halachos brought down in the Braisa.
    - It may be that the last statement is referring to the other halachos of a fast day, but not the Halacha of not working.
    - Another Braisa clearly says that one in cheirem may work.
  - **Q:** May a metzora work? **A: TEIKU.**
- We learn from Yoav's instructions to the woman that an avel may not wash himself, because he tells her that she should not anoint herself, which also includes not washing herself.
  - **Q:** May one in cheirem wash himself? **A: R' Yosef** said, a Braisa regarding fast days states many halachos, one of them being that the people may not wash their entire bodies, and the Braisa ends off that we find this to be the case for one who is in cheirem and for an avel. Presumably, this last statement is referring to all the halachos brought down in the Braisa.
    - It may be that the last statement is referring to the other halachos of a fast day, but not the Halacha of not washing.
  - **Q:** May a metzora wash himself? **A: TEIKU.**
- We learn from the pasuk that tells Yechezkel that he is to keep his shoes on when he would be an avel, that an avel may not wear shoes.
  - **Q:** May one in cheirem wear shoes? **A: R' Yosef** said, a Braisa regarding fast days states many halachos, one of them being that the people may not wear shoes, and the Braisa ends off that we find this to be the case for one who is in cheirem and for an avel. Presumably, this last statement is referring to all the halachos brought down in the Braisa.
    - It may be that the last statement is referring to the other halachos of a fast day, but not the Halacha of not wearing shoes.
  - **Q:** May a metzora wear shoes? **A: TEIKU.**
- We learn from a pasuk that says that Dovid had tashmish with Batsheva after their aveilus, that an avel may not have tashmish.
  - **Q:** May one in cheirem have tashmish? **A: R' Yosef** said, all the 40 years that the Yidden were in the Midbar they were considered to be in cheirem from Hashem, and yet they had tashmish.

- **Abaye** said, it may be that being in cheirem from Heaven is different and is more lenient.
      - **Q: Abaye** said previously that a cheirem from Heaven is more stringent!? **A: Abaye** was unsure whether it should be considered more stringent or more lenient. That is why he consistently said that it cannot be used as a proof.
  - **Q: May a metzora have tashmish? A:** A Braisa says that the metzora must sit outside his “tent”, which teaches that he is like one who is in cheirem and an avel, in that he is assur to have tashmish, because “tent” refers to his wife.
    - **Q: Why can't we use this to prove that one in cheirem also can't have tashmish? A: R' Huna the son of R' Pinchas in the name of R' Yosef** said, the Braisa means that the metzora is like one in cheirem and like an avel regarding some halachos, and also the metzora is assur to have tashmish. It doesn't mean that the one in cheirem cannot have tashmish.
- We learn from a Braisa that an avel may not send korbanos to be offered on the Mizbe'ach.
  - **Q: May one who is in cheirem send a korbon to be offered? A: R' Yosef** said, all the 40 years that the Yidden were in the Midbar they were considered to be in cheirem from Hashem, and yet they sent korbanos to be offered.
    - **Abaye** said, it may be that being in cheirem from Heaven is different and is more lenient.
      - **Q: Abaye** said previously that a cheirem from Heaven is more stringent!? **A: Abaye** was unsure whether it should be considered more stringent or more lenient. That is why he consistently said that it cannot be used as a proof.
  - **Q: May a metzora send a korbon to be offered? A:** We see from the shita of **R' Shimon** in a Braisa, that since a metzora is not fit to enter the Beis Hamikdash, he is not fit to have any korbon offered on his behalf.