



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

Moed Katan Daf Yud Zayin

- It was said in the name of **R' Simlai** or in the name of **R' Huna**, if a talmid put someone in cheirem because he himself was disrespected, the cheirem takes effect, as we learned in a Braisa that when a talmid puts one in cheirem, the person is considered to be in cheirem for the talmid, but not for his rebbi. This suggests that he is considered to be in cheirem for other people besides the rebbi. This must be discussing where he put the person in cheirem due to he himself was disrespected, because if he was put in cheirem for disrespecting the Torah, the rebbi would have to treat the person as being in cheirem as well.
 - **R' Yosef** said, a talmid chachom may take the law into his own hands when he is clear as to the proper law.
 - There was a talmid chachom who had a bad reputation (that he had done aveiros). **R' Yehuda** said, "I don't want to put him in cheirem, because the **Rabanan** need him to teach them Torah. I don't want to just ignore the situation and not put him in cheirem, because that would bring about a chillul Hashem". **Rabbah bar bar Chana** said, **R' Yochanan** said that the pasuk of "ki sifsei Kohen yishmiru daas v'torah yivakshu mipihu ki malach Hashem Tzevakos hu" teaches that one is only fit to be a rebbi if he is like a Malach. Therefore, this person does not deserve to teach Torah. Based on this, **R' Yehuda** put him in cheirem. **R' Yehuda** later became sick. This talmid chachom came to visit him. When **R' Yehuda** saw him, he laughed. The person said, "Is it not enough that you put me in cheirem, but now you will also laugh at me!?" **R' Yehuda** responded, "I am laughing because I will be able to tell the Heavenly Court that I did not show flattery even to someone of your stature". When **R' Yehuda** died, this person went to Beis Medrash and asked that the cheirem be lifted. They told him, we have no one as great as **R' Yehuda** and therefore cannot remove the cheirem. You can go to the Nasi and he can remove it for you. He asked the Nasi, who then asked **R' Ami** to look into it and see if he should be released. **R' Ami** was going to recommend releasing him, but **R' Shmuel bar Nachmeini** said, "If the **Rabanan** did not release the cheirem put in place by **Rebbi's** maid for 3 years, surely **R' Yehuda's** cheirem should not be removed for 3 years!" Based on that, they did not release the cheirem. This person left and cried. As he was walking, a bee stung him on his "eiver" and he died. They wanted to bury him in the cemetery for the chassidim, but a snake did not allow them in. They then buried him in the cemetery of the dayanim. He merited burial in that cemetery, because when he did his aveirah, he did it in a concealed manner (as suggested by **R' Illai**) so as to lessen any risk of chillul Hashem.
 - The story of the maid of **Rebbi** was that she once saw someone hitting his older son and said that person should be in cheirem, because he is being oiver "lifnei iver lo sitein michshol", by enticing his son to hit him back or curse him.
 - **Reish Lakish** was once the watchman for an orchard and saw someone taking fruit. He yelled at him to stop. When he didn't listen, he told him he is putting him in cheirem. The person responded that he is putting **Reish Lakish** in cheirem, because he had no right to issue a cheirem for a monetary manner without first trying in to get paid in Beis Din. The **Rabanan** told **Reish Lakish** that his own cheirem was ineffective, and that the other person's was, meaning that **Reish Laskish** was therefore in cheirem. He said that he didn't know who the

- person was, and therefore could not ask to be released. They told him to go to the Nasi, because a Braisa says that the Nasi can release anyone's cheirem.
- **R' Huna** said, they instituted in Usha that an Av Beis Din is not put in cheirem if he sins. However, if he repeats the sin, he is put into cheirem, so as to prevent a chilul Hashem. This argues on **Reish Laskish** who says that a talmid chachom is never publicly put into cheirem.
 - When **Mar Zutra Chasida** wanted to put a talmid chachom in cheirem, he would first put himself in cheirem, and then the talmid chachom. When he would reach his house, he would first release his own cheirem and then the cheirem of the other person.
 - **R' Gidal in the name of Rav** said, a talmid chachom may place himself into, and release himself from, cheirem.
 - **R' Pappa** said, he deserves reward because he never put a talmid chachom into cheirem. Instead of doing so, he would give malkus.
 - **Q:** What does the word "shamta" mean? **A: Rav** said it refers to death, and **Shmuel** said it refers to desolation, and has an everlasting effect on the person. This argues on **Reish Lakish**, who says that cheirem enters all the limbs of a person and also fully exits when the person is released.
 - **R' Yosef** said it once happened that a dog was bothering the **Rabanan**, but they did not know which dog it was. They put the dog in cheirem, and the dog caught fire and was burned.
 - There was a bully who was bothering one of the **Rabanan**. **R' Yosef** told the victim to put the bully in cheirem. The victim said he was afraid. **R' Yosef** suggested that he give a written cheirem. He was afraid to do that as well. He told him to take a written cheirem and put it into an earthenware keili, put the keili into a cemetery and blow 1,000 shofars there for 40 days. He did that and the keili burst open, and at the same time the bully died.

V'HANAZIR V'HAMETZORA MITUMASO L'TAHARASO

- **Q: R' Yirmiya** asked **R' Zeira**, is this only if they did not have enough time before Yom Tov, or even if they had already become tahor before Yom Tov? **A:** A Braisa clearly says that they may cut their hair even if they could have done so before Yom Tov, so that they not delay in bringing their korbanos.
- A Braisa says, a Kohen and an avel who could not take a haircut before Yom Tov, may take one on Chol Hamoed.
 - **Q:** What is the situation with the avel? If his 8th day was Erev Yom Tov, he should have taken a haircut then!? If his 8th day fell on Shabbos which was Erev Yom Tov, he could have taken a haircut on Friday, because **R' Chisda in the name of Ravina bar Shila** said that the Halacha follows **Abba Shaul** (whose view will be stated soon) and even the **Chachomim** agree with him that in the above case the avel could take a haircut on Friday!? **A:** The case is where his 7th day fell on Shabbos which was Erev Yom Tov, and the Braisa holds like **Abba Shaul**, who says that a partial day is considered to be a whole day, and the 7th day itself is considered to already be the beginning of the shloshim period (and since it begins before Yom Tov, the Yom Tov cancels the restrictions of the entire shloshim period). Since he couldn't take a haircut on that day because of an oneis (it was Shabbos), he may take a haircut on Chol Hamoed. The **Chachomim** would argue and say that the shloshim would not begin until after the 7th day, which was already Yom Tov, and therefore the shloshim remains and he cannot take a haircut until the shloshim are over.
 - **Q:** What is the situation of the Kohen mentioned in the Braisa? If his mishmar ended Erev Yom Tov, he should have taken a haircut then!? **A:** It is discussing where his mishmar ended on Yom Tov. Our Mishna (which doesn't allow this) holds that since all Kohanim share equally in the work of Yom Tov, and therefore his mishmar is not

considered to have ended (and he can't take a haircut). The Braisa holds that it is not considered to be his mishmar, and he therefore may take a haircut on Chol Hamoed.

- A Braisa says, whoever is allowed to take a haircut on Chol Hamoed would also be allowed to take a haircut during his period of aveilus.
 - **Q:** A Braisa says that they may not!? **A: R' Chisda in the name of R' Shila** said, the Braisa that allows it is discussing where the person had consecutive periods of aveilus.
 - **Q:** Another Braisa says that in that situation all people would be allowed to cut their hair with a razor and wash their clothes in water. Why does the Braisa limit it to the list of people who can cut their hair on Chol Hamoed? **A:** The people from the list may even cut their hair with scissors and wash their clothes with soap.
 - **R' Chisda** said, we see from here that an avel may not wash his clothing.
- A Braisa says, **R' Yehuda** says, just as it is assur to cut one's hair on Chol Hamoed, it is also assur to cut one's nails. **R' Yose** allows it. The same machlokes exists regarding cutting nails during aveilus.
 - **Ulla** paskened like **R' Yehuda** regarding aveilus and like **R' Yose** regarding Chol Hamoed. **Shmuel** paskened like **R' Yose** in both instances, because **Shmuel** always follows the lenient opinion regarding aveilus.