



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

Moed Katan Daf Yud Ches

- When **Pinchas** the brother of **Shmuel** was sitting shiva, his brother **Shmuel** came to be menachem avel. He noticed that Pinchas' nails were long and asked him why he didn't cut them. Pinchas responded, "If you were sitting shiva would you cut your nails?" That caused somewhat of an ayin harah, and shortly thereafter **Shmuel** was sitting shiva. When Pinchas went to visit him, **Shmuel** threw his nails at him and said to him, don't you realize that there is power in one's words to cause something like this to happen (i.e. by Pinchas saying his earlier statement, he had caused **Shmuel** to have to sit shiva)!
 - **R' Yochanan** said, we see by Avrohom that one's words often tell the future. When he was bringing Yitzchak to the Akeidah he said "Vinishtachaveh vinashuva aleichem" – he said that "we" (including Yitzchak) would return, which is exactly what happened.
 - Initially it was thought that **Shmuel** allowed the cutting of the fingernails, and not the toenails. **R' Anan bar Tachlifa** said, it was explained to me that **Shmuel** allowed both.
 - **R' Chiya bar Ashi in the name of Rav** said, but it is assur to cut them with a scissors.
 - **R' Shemen bar Abba** saw **R' Yochanan** bite off his nails in the Beis Medrash on Chol Hamoed and throw them away. We can learn from this: 1) that one may cut his nails on Chol Hamoed, 2) biting nails is not assur as being totally disgusting, 3) one may throw his nails into a public area.
 - **Q:** A Braisa says that one who buries his nails is a tzaddik, one who burns them is a chassid, and one who throws them is a rasha, because a pregnant woman may step on them and lose her baby!?!? **A:** There are no women in the Beis Medrash. Even if they are then swept outside, they are no longer dangerous, because once they have been moved from their original location, they lose their danger.
 - **R' Yehuda in the name of Rav** (and **Mar Zutra**) said that a pair of **Rabanan** asked **Rebbi** whether an avel may cut his nails, and he answered that it is mutar. **Shmuel** said they also asked if an avel can cut his mustache, and he allowed that as well.
 - **Avitul** the barber said in the name of **Rav**, one may cut the mustache from one end of the lips to the other (because it is disgusting to eat when the mustache gets too long).
 - **R' Ami** said, that is only for the part of the mustache that blocks the entrance of the food. **R' Nachman bar Yitzchak** said, "I consider that to be the entire mustache".
 - **Avitul** also said in the name of **Rav** that Paroh from the days of Moshe was one amah tall, had a beard one amah long, and his eiver was a bit more than an amah.
 - **Avitul** also said in the name of **Rav** that Paroh from the days of Moshe was an "amgushi" (either this means he would practice kishuf or that he would curse Hashem).

V'EILU MECHABSIN B'MOED HABAH M'MEDINAS HAYAM

- **R' Assi in the name of R' Yochanan** said, one who only has one shirt may wash it on Chol Hamoed.

- **Q: R' Yirmiya** asked, such a person is not listed in the Mishna as being allowed to wash his clothing!? **A: R' Yaakov** said, our Mishna is listing the people who may wash their clothes even though they have more than one shirt.
- **R' Yitzchak bar Yaakov bar Geyurei in the name of R' Yochanan** said, one may wash linen clothing on Chol Hamoed.
 - **Q: Rava** asked, our Mishna does not list washing linen garments as permitted to be washed!? **A: Abaye** said, our Mishna is discussing which materials other than linen may be washed.
 - **Bar Hidayah** said, "I saw loads of linen garments being washed in Tiverya on Chol Hamoed".
 - **Abaye** said, this is no proof that it is allowed, because maybe it was done against the will of the **Chachomim**.

MISHNA

- The following may be written on Chol Hamoed: kiddushin documents, divorce documents, receipts, a will, a gift document, a pruzbul, a document stating the evaluation of Beis Din of certain items, documents in which one accepts to support his stepdaughter, a chalitza and mi'un document, documents stating how Beis Din divided an estate, the ruling of Beis Din, and the ruling of the government.

GEMARA

- **Shmuel** said, one may be mekadesh a woman on Chol Hamoed, to make sure that no one beats him to it.
 - **Q:** Maybe we can say that our Mishna is a proof, because it says that one may write kiddushin documents on Chol Hamoed. **A:** The Mishna may be referring to the written deal struck by the parents of the couple, but not the actual kiddushin document.
 - **Q:** Maybe we can bring a proof from the Mishna that says it is assur to marry on Chol Hamoed. This would suggest that kiddushin would be mutar! **A:** It may be that the Mishna means to say, surely one may not enter into kiddushin on Chol Hamoed, since kiddushin alone is not a mitzvah. The Mishna says that even actual marriage (nisuin), which is a mitzvah, may not be done on Chol Hamoed.
 - We have a clear proof from a Braisa taught in **Shmuel's** yeshiva. The Braisa says that one may enter into kiddushin on Chol Hamoed, but one may not have a seudah in honor of the kiddushin.
 - **Q: R' Yehuda in the name of Shmuel** said that a person's spouse is predetermined and is announced every day in the form of a bas kol. If so, why is **Shmuel** concerned that someone else will come and "steal" this woman away? **A:** If another person davens to marry a particular woman, he may be able to marry a woman who was not predestined for him.
 - **Rav in the name of R' Reuven ben Itztrubili** said, we see from a pasuk in the Torah, in the Navi, and in Kesuvim that a person's spouse is predetermined by Hashem.
 - **Rav in the name of R' Reuven ben Itztrubili** said, one is only suspected of having done an aveirah if he had actually done the aveirah. If he hasn't done it completely he has done it partially, or he has at least thought about doing it, or at the very least he has seen others do it and was happy about it.
 - **Q: R' Yaakov** said, the pasuk says that the Yidden "suspected" Hashem of things that had no basis of truth. We see that suspicion comes with no basis as well!? **A:** That suspicion was done to make Hashem angry, and was not a true suspicion.
 - **Q: R' Shmuel bar Yitzchak** said that every person suspected Moshe of wanting to sin with their wives. We see there is suspicion with no basis as well!? **A:** That was done out of hatred, not out of real suspicion.

- **Q:** We find that **R' Yose** and **R' Pappa** extol the virtues of one who is suspected of something that he had not done. We see that suspicion comes with no basis as well!? **A:** They are referring to a rumor that subsides. **R' Reuven** was referring to a rumor that does not subside. **Abaye** explained, a rumor that lasts less than a day and a half is considered to have subsided. Even if it lasts a day and a half, it is only a problem if there was no letup in the rumor the entire time. Also, if there was some letup, but that was due to fear, that is not considered to be a true letup in the rumor. Also, if after the letup the rumor came about again, it is not a baseless rumor. Finally, this is only true if the person has no enemies. If he has enemies, we assume all rumors were started and fed by them.