



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

### Moed Katan Daf Tes

- **Q:** How do we know that we may not mix one joy with another joy? **A:** We learn it from the pasuk that tells us that the celebration for the completion of the building of the Beis Hamikdash took place for 7 days prior to Succos, which itself was then another 7 day celebration. Now, if one joy may be mixed with another, Shlomo should have waited until Succos and made one combined period of celebration. We see that one joy may not be combined with another.
  - **Q:** Maybe we may not delay the celebration, but if it were to come out simultaneously, one would be allowed to combine one joy with the other!? **A:** If so, Shlomo would have left over a small piece of the building to coordinate its completion with the start of the Yom Tov.
    - **Q:** It may be that we were not allowed to delay the building of the Beis Hamikdash, which would have prevented the bringing of the korbanos in it. However, it may be that one joy may be mixed with another!? **A:** If that was the concern, Shlomo could have left over an insignificant piece, such as the spikes that were placed on the roof to scare away the birds. That would have allowed the Beis Hamikdash to be operational before the “completion”, but would have allowed the completion to coincide with Succos.
      - **Q:** It may be that even something as seemingly insignificant as that was essential for the Beis Hamikdash, and therefore could not be delayed. There is no proof from here that one joy may not be mixed with another!? **A:** We learn the concept from the fact that the pasuk says “shivas yamim v’shivas yamin” even though it also says “arba’ah assar yom”. These extra words come to teach that each celebration was on its own, because they may not be combined.
- **R’ Parnach in the name of R’ Yochanan** said, the year of the celebration for the completion of the Beis Hamikdash, the Yidden did not fast on Yom Kippur (which fell out during the 7 days of celebration). The Yidden were concerned that they may be punished for having done so. A bas kol came out and said “You are all prepared for Olam Habah”.
  - The Yidden reasoned that they should not fast that Yom Kippur based on a kal v’chomer. If at the time of the completion of the Mishkan, whose kedusha would not last forever, they brought korbanos yachid (from the Nessi'im) even on Shabbos, which has an issur sekila, then surely, at the completion of the Beis Hamikdash, whose kedusha lasts forever, and we are dealing with korbanos tzibbur, and we are dealing with Yom Kippur, which only has a kares penalty, certainly it should be overridden as well.
    - **Q:** If so, why were they concerned that they would be punished? **A:** By the Mishkan we were dealing with the overriding of Shabbos by bringing korbanos, which are brought for Hashem. Here, we were dealing with their own eating and drinking, and it therefore may be treated differently.
      - **Q:** Here too, why didn't they just bring the korbanos without eating and drinking? **A:** True joy and celebration can only be had when accompanied by eating and drinking.
    - **Q:** Where do we see that the korbanos at the completion of the Mishkan overrode Shabbos? **A:** Two pesukim regarding those korbanos state a double

use of the word “yom”, which teaches that the korbanos of each of the Nessi'im were brought on consecutive days, which necessarily included a Shabbos.

- **Q:** Where do we see that Yom Kippur was overridden at the time of the completion of the Beis Hamikdash? **A:** We learn it out from a gezeirah from the completion of the Mishkan.
- **Q:** Where do we see that Hashem forgave them for not keeping Yom Kippur? **A: Tachlifa** taught a Braisa which darshens the pasuk. The pasuk says that the Yidden went home after that Succos “vayeilchu l'ahaleihem (they went home and found their wives to be tahor) smeichim (from having been with the Shechina) v'tovei leiv (each person's wife then became pregnant with a boy) ahl kol hatovah (that the bas kol came out and told them they were all destined for Olam Habah) asher assah Hashem l'Dovid avdo u'liYisroel amo”.
  - **Q:** What is meant by the good that Hashem did for “Dovid avdo”? **A: R' Yehuda in the name of Rav** said, this refers to when the doors to the Beis Hamikdash would not open up when Shlomo wanted to bring the Aron in, and they only opened up when Shlomo asked that they open up in the merit of Dovid. This was done, because Hashem wanted to show all the people that Dovid was totally forgiven for his sin with Batsheva.
- **R' Yonason ben Amsai** and **R' Yehuda ben Geirim** were learning the parsha of nedarim by **R' Shimon ben Yochai**. The night they were done, they took leave of him (asking his permission to leave). They ended up staying in town overnight, so they took leave of him again the next morning. He asked them, “You already took leave last night, why did you come to do so again”? They told him, “You had once taught us that if after taking leave one stays around till the next morning, he must take leave from his rebbi again. You taught this based on the fact that after taking leave of Shlomo at the end of Succos, the people came back the next morning to take leave again”. **R' Shimon ben Yochai** then told his son, “These people are people of stature. Go get a bracha from them.”. He went to them and found them dealing with a seeming contradiction among pesukim – one pasuk seems to say that when faced with 2 mitzvos, one should do the greater one first, whereas another pasuk says that one should first do the one that came his way first. The Gemara says that the answer is, the first pasuk is dealing with a situation where there is another person available to do the other mitzvah, and the second pasuk is where there is no one else available. They then used the same answer to deal with a contradiction between pesukim where one seems to say that Torah learning takes precedence over doing mitzvos, and the other says that it does not. They then saw him standing there and asked him why he was there. He told them that his father had instructed him to get a bracha from them. They told him, “It should be Hashem's Will that you plant but not cut, that you take in and not bring out, that you bring out and not take in, that your house be destroyed and your inn be occupied, that your table always be disturbed, and that you not see the new year”. When he went back to his father and told him of the “bracha” that seemed like a curse, his father explained that it truly was all a bracha: “that you plant but not cut” means you should have children who should not die; “that you take in and not bring out” means that you should bring in daughters in law who will not be sent away because of the death of your sons; “that you bring out and not take in” means that you will have daughters who will marry and not become widows; “that your house be destroyed and your inn be occupied” means that your eternal house (i.e. your grave) should be destroyed because you shouldn't die, and your inn (i.e. your earthly house) should be occupied; “that your table always be disturbed” means that you will have a lot of children; and “that you not see the new year” means that your wife should not die which would cause you to have to remarry.
  - **R' Shimon ben Chalafta** told his son to get a bracha from **Rav**. **Rav** gave him the bracha “It should be Hashem's Will that you do not embarrass others, and that others not embarrass you”. He returned to his father and said that he was given

advice, rather than a bracha. His father told him, **Rav** gave you the bracha that Hashem gave the Yidden, in the pasuk of “V’lo yeivoshu ami l’olam”.

#### V’OSAH ISHA TACH’SHITEHA

- A Braisa says, the following are the adornments of women: eye makeup, parting her hair, applying blush to her face, and others add the shaving of the hair of her private areas.
  - **R’ Chisda’s** wife put on makeup in front of her daughter in law on Chol Hamoed.
    - **R’ Huna bar Chininah** said to **R’ Chisda**, this was only allowed for a young woman. **R’ Chisda** said, that is not true. It is allowed even for your mother and grandmother! Even a woman who is so old that she is “at the edge of her grave”.

#### R’ YEHUDA OMER LO TASUD

- A Braisa says, **R’ Yehuda** says, a woman may not apply lime on Chol Hamoed, because it is disgusting for her. However, he agrees that if the lime can be peeled off on Chol Hamoed, that it may be applied on Chol Hamoed, because when it is taken off she will be happy with having applied it.
  - **Q:** We find that **R’ Yehuda** does not give weight to the fact that a painful thing will become a happy thing later on (which is why he says we may take payment from a goy on his holiday, even though later on he will be happy that he paid up)!? **A:** **R’ Nachman bar Yitzchak** said, regarding Chol Hamoed all agree that if it makes one happy later, it is permitted now as well. **Ravina** said, a goy is never happy for having paid, because he always tries to avoid paying altogether.
- **R’ Yehuda** said, Jewish girls who grow body hair before the typical age are embarrassed of the hair and therefore remove them. Poor girls remove them using lime. Rich girls use fine flour. Princesses use “Mor” oil.
  - **R’ Huna** said, this is a perfumed oil. **R’ Yirmiya bar Abba** said, this is oil from olives which have not yet grown to a third of their potential size.
  - A Braisa says, **R’ Yehuda** said, “anpiknon” is oil from olives which have not yet grown to one third of their potential size. It is used to remove hair and to make the skin glow.
  - **R’ Bibi** would apply lime to his daughter, limb by limb. Doing so made her so beautiful that he was paid a large sum to marry her off. A goy saw this and tried to do the same to his daughter, only he applied the lime to her entire body at one time. She died as a result of that.
  - **R’ Nachman** said, R’ Bibi’s daughter needed that because they drank a lot of beer (which darkens and increases hair), but other girls do not need to do that.