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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Mishna had stated: An ordinary person may sew in the normal manner. The Gemora asks: Who is regarded as ordinary? The students in Rabbi Yannai’s Beis Medrash answered: Someone who is not capable of sewing a needleful of stitches at one time. Rabbi Yosi bar Chanina said: Someone who cannot sew an even hem on the bottom of a garment. (10a)

The Mishna had stated: They are permitted to interlace (*supports for the beds*) the beds. Rabbi Yosi says: One may tighten them. The Gemora seeks to clarify the meanings of interlacing and tightening.

When Rav Dimi came to Bavel, he said: Rabbi Chiya bar Abba and Rabbi Assi argue regarding this matter and they both said their opinions in the name of Chizkiya and Rabbi Yochanan. One of them said that *mesargin* means the weaving of the ropes lengthwise and across, and *mematchin* means placing the bed ropes lengthwise but not weaving them across. The other one maintains that *mesargin* means placing the bed ropes lengthwise but not weaving them across, and *mematchin* means tightening the loosened ropes.

Rav Nachman bar Yitzchak asked Rabbi Chiya bar Avin: Can there be an opinion who holds that *mesargin* means placing the bed ropes lengthwise but not weaving them across? We learned in a

Mishna that Rabbi Meir said: A bed is susceptible to tumah when the entire warp (*ropes laid lengthwise*) is in place and three cross-rows of woof are interlaced with it. It is evident that *mesargin* means the weaving of the ropes lengthwise and across.

The Gemora retracts from the previous explanation and cites Ravin, when he came from Bavel: They all agree in regards to *mesargin* that it means the weaving of the ropes lengthwise and across; they argue in respect to the meaning of *mematchin*. One maintains that *mematchin* means placing the bed ropes lengthwise but not weaving them across, and the other holds that *mematchin* means tightening the loosened ropes. (10a)

The Mishna states: One may set up an oven or a stove or a millstone during Chol Hamoed. Rabbi Yehudah says: One may not groove a new millstone.

The Gemora explains the prohibition against grooving. Rav Yehudah says: It is referring to cutting grooves in the millstone (*if the millstones are smooth, they will not grind the kernels properly – cutting grooves accomplishes that the surface will become rough*). Rav Yechezkel says: It is referring to cutting the eye-hole (*the hole in the upper millstone through which the kernels enter*).

The Gemora asks on Rav Yechiel from a braisa: One may set up an oven or a stove or a millstone during Chol Hamoed, provided that the work is not completed; this is Rabbi Eliezer's opinion. The Chachamim maintain that the work can be completed. Rabbi Yehudah said in the name of Rabbi Eliezer: One may set up a new millstone and he may groove an old one. Others say that even an old millstone may not be grooved.

This is not understandable according to Rav Yechiel; an old millstone (*previously used*) must already have an eye-hole? The Gemora answers: The braisa is referring to a case where he wants to widen the hole a little more. (10a)

Rav Huna heard that a certain man was cutting grooves in a millstone during Chol Hamoed. Rav Huna said: His body should be desecrated because he desecrated Chol Hamoed. The Gemora states that it would seem that Rav Huna followed the opinion of the "others" who said that even an old millstone may not be grooved. (10a)

Rav Chama ruled that one may cut grooves in a millstone during Chol Hamoed. It was said in the name of Rabbi Meir: One may trim the hooves of a horse or donkey that one rides during Chol Hamoed (*otherwise, the animal will be in pain and not able to travel at all*), but it is forbidden to trim the hooves of a donkey used to turn the millstones (*since it is only a small amount and the trimming is not necessary*).

Rav Yehudah ruled that one is permitted to trim the hooves of a donkey used to turn the millstones, and to set up a millstone, and to build a mill and its frame

and to construct a barn during Chol Hamoed. (10a – 10b)

Rava ruled that one is permitted to press clothes during Chol Hamoed since it does not require a professional. (10b)

Rava said: It is permitted to dig the ground if he intends to use it as a threshing floor for threshing grain during Chol Hamoed. It is prohibited to dig the ground if he intends to improve the land. The Gemora discusses ways of determining what his true intentions are. (10b)

Rava ruled: It is permitted to create an opening for water to flow into his land during Chol Hamoed if he intends to catch fish. It would be prohibited if he intends to irrigate the land. The Gemora discusses ways of determining what his true intentions are. (10b)

Rava said: Merchandising during Chol Hamoed is prohibited. Rabbi Yosi bar Avin says: If he is selling the merchandise in order to avoid a loss, it would be permitted.

The Gemora records an incident with Ravina: He had merchandise that could have been sold during Chol Hamoed for six thousand zuz. He waited until after the festival to sell it, and he sold it for twelve thousand zuz. (10b)

Ravina had a monetary claim against the people who resided by the Shanvasa River. He asked Rav Ashi if he would be allowed to go during Chol Hamoed to collect his money. Rav Ashi responded: Since they



are available today and a different day, you might not be able to find them, it is similar to a case of merchandise that will be lost and it is therefore permitted.

The Gemora cites a braisa which has a similar ruling: We are permitted to go to a pagan fair and buy from them animals, slaves, maidservants, houses, fields and vineyards, and we may write and record these dealings in their courts because it is like saving his property from their hands (*for otherwise, the idolater might subsequently contest the deal*). (10b – 11a)

INSIGHTS TO THE DAF

REASONS WHY COMMERCE IS FORBIDDEN DURING CHOL HAMOED

Rava said: Merchandising during Chol Hamoed is prohibited. Rabbi Yosi bar Avin says: If he is selling the merchandise in order to avoid a loss, it would be permitted.

The Rishonim cite several reasons for this prohibition. The Rosh states that there is a lot of bother involved in selling merchandise (the item must be carefully appraised) and exerting oneself during Chol Hamoed is forbidden. The Magen Avraham (539:1) and the Perisha both say that exerting oneself in regards to the selling of the merchandise will cause him to abstain from rejoicing on the festival. The Meiri adds that even a minor business transaction that does not involve much effort is forbidden.

The Teshuvos HaRosh (23:4) offers a different reason: The primary purpose in the festival is that Klal Yisroel should have an opportunity to eat, drink and study Torah. If merchandising would be permitted, people would be occupied with business matters and they would neglect to rejoice properly during the festival.

The Maggid Mishna states: The Chachamim decreed that it is forbidden to conduct business during Chol Hamoed because this will result in writing. This is the identical reason for Shabbos and Yom Tov.

The Rivash (355) offers an alternative reason: Being involved in commerce during Chol Hamoed is demonstrating that Chol Hamoed is an ordinary day and this is a disgrace to the festival.

Teshuvos HaRosh presents another reason: Sometimes the buyer might overpay (or the seller might undercharge) and they might become distressed during the festival.