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Moed Katan
Daf 8

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Daf Notes is currently being dedicated to the neshamah of

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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 master said: There is a day when you do see it [tzaraas] in him and there is a day when you do not see it in him. How is this implied? — Said Abaye: If it is just so, the Merciful One should have written: On a day [when]; what then is the [import of: And on a day [when]? From this you infer that there is ‘a day’ when you see in him . . . and there is ‘a day’ when you do not see . . . in him.

Rava said: The whole text is redundant altogether, for if it be just so, the Merciful One might have said: And when [raw flesh] is seen [in him]. What then is the import of the [amplification]: And on a day? From this infer that there is a day when you do see it in him and there is a day when you do not see it in him.

And Abaye? He needs that [to teach that the inspection is held] by ‘day’, and not at night. - And from where does Rava derive this [point] ‘by day and not at night’? — It is derived by him from: According to all the sight of the eyes of the Kohen. - And Abaye? — He needs that [text] to exclude a person blind in one eye [inspecting a metzora]. - But doesn’t Rava also require this text for that same point? — Yes, [he does] so also. But then, from where [does he derive the point] ‘by day but not at night’? — He derives it from: ‘Like as a plague was seen by me in the house, [that is, seen] by me, not by [the aid of] my [candle] light. - And Abaye? — If he did learn from there, I might have said that these [restrictions] obtain [only] where the tumah is not

personal [of one's body]; but where the tumah is that of the body, [it may be inspected] also by one's [candle] light. [Therefore] the [original] text conveys it to us [best]. (8a1 – 8a2)

MISHNAH: Rabbi Meir says further: One may collect the bones of his father and his mother (*to bury them next to his ancestors*) because it is a joy for him. Rabbi Yosi says: It is considered mourning for him (*and therefore, he may not move their bones*). One may not arouse lamentations for his dead relatives and one may not eulogize them for thirty days before the festival. (8a2)

The Gemora notes a contradiction (from the following Baraisa): One who gathers the bones of his father or mother should mourn for them the entire day, but not the following evening. And Rav Chisda said: He must mourn even if the bones are wrapped up in one’s sheet. (*It is evident from the braisa that gathering his parent’s bones is a source of mourning, so how could Rabbi Meir state that this can be done during Chol Hamoed?*)

Abaye answers: Rabbi Meir in the Mishna means that the joy of the festival will override his feelings of anguish (*and that is why it would be permitted to move the bones*). (8a2 – 8a3)

The Mishnah had stated: One may not arouse lamentations for his dead relatives.



What does it mean that one may not arouse lamentations for his dead relatives? Rav explained this to mean that when the eulogist would travel around Eretz Yisroel, they would say: Cry with him, all who are brokenhearted. (8a3)

The Mishnah had stated: One may not arouse lamentations for his dead relatives and one may not eulogize them for thirty days before the festival.

The Gemora inquires: Why thirty days?

Rav Kahana answers in the name of Rav Yehudah in the name of Rav: There was once an incident where a certain man collected money for the sake of ascending to Yerushalayim for the festival pilgrimage. A eulogist came and stood by the doorway of his house (*lamenting the loss of one of his relatives*). The wife took the money (which was designated for her husband trip) and paid the eulogist with it. The man was left without money and he didn't go up to Yerushalayim. It was at that time that the Chachamim enacted that one may not arouse lamentations for his dead relatives and one may not eulogize them for thirty days before the festival.

Shmuel offers another reason: A dead person is not forgotten by the living for thirty days (*and they might come to eulogize him during the festival*).

What is the practical difference between them? There will be a difference between the two reasons if the eulogizer does it for free. (8a3 – 8b1)

MISHNAH: One may not dig burial chambers and tombs on the Moed (*they were not needed during Chol Hamoed and therefore prohibited because it involves excessive exertion*), but one may adjust burial chambers during Chol Hamoed. One may make a pond for

washing laundry during Chol Hamoed (*since it does not involve excessive exertion*), and a coffin providing that the corpse is in the courtyard. Rabbi Yehudah prohibits unless there are boards with him (*prepared from beforehand*). (8b1)

The Gemora asks: What are burial chambers and tombs?

Rav Yehudah answers: The burial chambers are made by digging into the sides of the crypt and the tombs are the vaults built above the ground.

The Gemora cites a supporting Baraisa: There are burial chambers and tombs. The burial chambers are made by digging into the sides of the crypt and the tombs are the vaults built above the ground. (8b1 – 8b2)

The Mishnah had stated: One may adjust burial chambers during Chol Hamoed.

The Gemora asks: How can it be adjusted?

Rav Yehudah answers: If the chamber was too long, they can shorten it.

A Baraisa is cited: One can lengthen it or widen it. (8b2)

The Mishnah had stated: One may make a 'nivreches' during Chol Hamoed.

What is "nivreches"? Rav Yehudah explains that a 'nivreches' is a 'bakia' (a pond used for washing laundry).

The Gemora asks from a Baraisa which lists a 'nivreches' and a 'bakia.'

Abaye, or according to others, Rav Kahana, answers: A 'nivreches' is a primary pond and a 'nakia' is a secondary pond. (8b2)

The Mishnah had stated: One may build a coffin providing that the corpse is in the courtyard.

The Gemora cites a similar teaching from a Baraisa: One is permitted to perform all the necessities for a corpse during Chol Hamoed; we may cut his hair; launder his clothes for him; build a coffin for him from boards that were prepared from before the festival. Rabban Shimon ben Gamliel says: It is permitted to bring the wood and saw them into boards privately in his house. (8b2)

MISHNAH: One may not marry women during Chol Hamoed, neither virgins nor widows. One may not perform a *yibum* marriage (a *levirate marriage - the act of the brother-in-law marrying his widowed sister-in-law, when the brother died without children*) either because he has joy, but he may remarry his divorced wife. A woman is permitted to adorn herself during Chol Hamoed. Rabbi Yehudah says: She may not plaster her face (*with lime*) because it is a defacement to her (*even though, it will improve her appearance when the lime is removed; presently it cause her grief*). An ordinary person may sew in the normal manner and a professional muse use irregular stitches. They are permitted to interlace (*support for the beds*) the beds. Rabbi Yosi says: One may tighten them. (8b2 – 8b3)

[The Mishnah had stated: One may not marry women during Chol Hamoed, neither virgins nor widows. One may not perform a *yibum* marriage either because he has joy.] The Gemora asks: Is joy forbidden on Chol Hamoed?

Rav Yehudah answers in the name of Shmuel: And so Rabbi Elozar said in the name of Rabbi Oshaya: And others said that Rabbi Elozar said it in the name of Rabbi Chanina: We may not intermingle one joyous occasion with another.

Alternatively, Rabbah bar Rav Huna answers that the groom will push aside the joy of the festival and involve himself with the joy of his wife.

Abaye said to Rav Yosef: That which Rabbah bar Rav Huna said is sourced from that which Rav said, for Rav Daniel bar Katina said in the name of Rav: From where do we know that one may not marry women during Chol Hamoed? It is written [Devarim 16:14]: *And you shall rejoice in your festival*. The Gemora expounds: With the festival and not with your wife.

Ulla offers another reason: The groom will exert himself on account of the joy beyond what is permitted during Chol Hamoed.

Rav Yitzchak Nafcha says: If we would allow marriages to take place during Chol Hamoed, this would lead to neglect in the obligation of propagation (*since people would wait until the festival to get married, in order to merge the wedding feast with the festival feast*). (8b3)

INSIGHTS TO THE DAF

RECITAL OF THE BLESSING ON THE NEW MOON ON SHABBOS AND YOM TOV

Teshuvos Shvus Yaakov (3:31) cites a teshuvah from the Rama Mipano that prohibits fulfilling the mitzvah of reciting the blessing on the new moon during the festival or on Shabbos on the account of the principle



that one may not intermingle one joyous occasion with another.

The Shvus Yaakov asks: It is understandable regarding the festival when there is an obligation of joy, but why should it be forbidden on Shabbos? There is no mitzvah of joy on Shabbos?

Furthermore, why would it be forbidden on Yom Tov? Our Gemora states: One should not marry on the festival because the joy one has with his wife will push away the joy of the festival or because the groom will exert himself on account of the joy beyond what is permitted during Chol Hamoed. The recital of the blessing on the moon does not entail any excessive exertion and it stands to reason that we should not be concerned that the joy of fulfilling this mitzvah will push away the joy of the festival. What is the basis for the Ramah Mipano's prohibition?

DAILY MASHAL

Michtav Me'Eliyahu explains that the ingathering of produce at the time of Sukkos creates a false sense of satisfaction that one's livelihood for the year is certain. But Shlomo HaMelech (King Solomon) counseled us in Mishlei (Proverbs) "Give me neither poverty nor wealth, but allot me my daily bread. Lest I be sated and deny [You] and say, 'Who is Hashem?'" (30:8-9). Therefore, the Torah in an earlier discussion of the festival of Sukkos instructed us "You shall dwell in Sukkah booths for a seven day period," to inculcate the appreciation that our protection does not come from the roof above our heads; rather, it is Hashem's shelter that safeguards us. Indeed, we are never truly sated until our hearts release our dependence on physical pursuits.

Therefore, the Torah charges us, "You shall celebrate on your festival," - our celebration should be a spiritual connection with our Guardian. In as much as we do not marry during the festival, for our Gemora expounds, "You shall celebrate on your FESTIVAL'...and not because of your bride," how much more so that we should not celebrate because of material gains and confidence in them. Ultimately, this spiritual celebration is most profoundly realized with the aforementioned release of our dependence on physical pursuits, when our feeling of wholeness and satiation from our connection to Hashem supplants that sense we got from our wealth.

"A festival of Sukkos you shall make for yourself...You shall rejoice on your festival ...A seven day period shall you celebrate to Hashem your G-d..." When we "make for [our]selves" a Sukkah and "celebrate to Hashem" for the sanctuary His supervision - not our actions or possessions - provides, then our festival will be a true source for rejoicing.