



ל"ג בתוך בענייני ובדיקה גרוס ע"ה
by Mr. & Mrs. Duvy Gross

הערות של רב יחיאל גרונהויז

מועד קטן דף י"ד

1. The **משנה** tells us that some people may take a haircut on **חול המועד** and these take a haircut on the **מועד**; **ואלו מגלחין במועד**. Why didn't the **משנה** begin by telling us that we cannot take a haircut, and then list the 3 exceptions, just like we find when the **גמרא** quotes a **משנה** regarding the **משמר** אנשי that they are not allowed to take a haircut or launder their clothing during their shifts.
2. Why doesn't the **משנה** says **ואלו מותרין** ואלו, לגלח וכו **מותרין** ואלו, which would match the end of the **משנה**, which states that everyone else is **אסור**?
3. Why does our **משנה** separates into 2 lists, those who can take a haircut and those who can launder their clothing, even though the list is identical? In the case of the **כהנים** they are grouped together?
4. When the **משנה** says **ושאר כל אדם אסורין** is this referring to the whole **משנה**, or just the last part? Why can't we figure out that if only 3 are permitted to cut their hair then obviously everyone else is **אסור**?
5. The **גמרא** debates what would be the **הלכה** if someone was busy looking for a lost item before **יו"ט** and did not have time to take a haircut. Since the **משנה** says **ושאר כל אדם אסורין**, why don't we learn from this that there are no exceptions?
6. The first case of someone who may take a haircut is someone who was overseas **הבא ממדינת הים**, and the **גמרא** brings the opinion of **רבי יהודה**, who argues and says that someone coming from overseas cannot take a haircut because he left without permission. Is this a penalty? Meaning that since he did something wrong we will not offer him special treatment? What is wrong with leaving without permission?
7. When we discussed whether someone who was busy looking for a lost item can take a haircut on **חול המועד**, why didn't the **גמרא** bring a proof from someone who went on a trip for business, but didn't **HAVE** to go, since he had enough to live on?
8. When the **גמרא** discusses, **אמר ר' נראין דברי ר' יהודה כשיצא שלא ברשות**, what does it mean when it says **שלא ברשות**, and suggests as one possibility that it is referring to someone who went on a trip to make a living because he had to (did not have a choice). How can this be considered **שלא ברשות**?
9. The **גמרא** says that there is no **מצוה** of **מצוה** since we have a **מצוה** of **שמחה** which applies to everyone supersedes the private **מצוה** of **מצוה**. How would this apply to **תשעה באב**, which this year falls out on **שבת** and is also an **אבילות דרבים**?

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל

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