

DAF YOMI⁴ KIDS

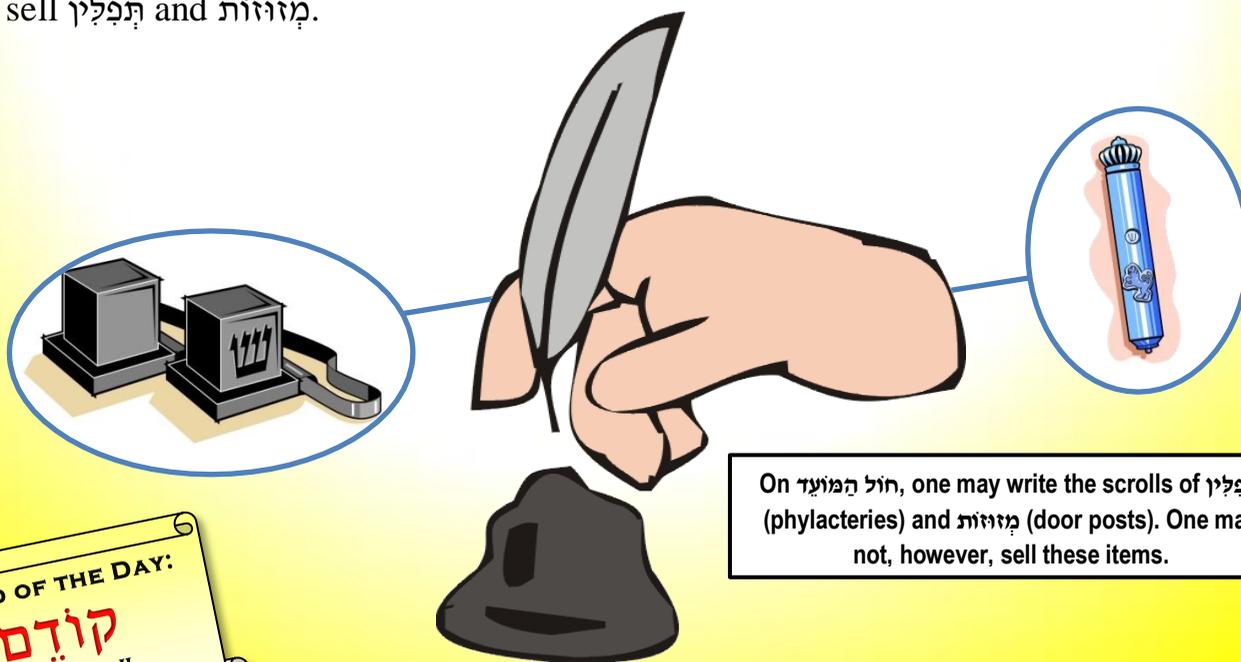
Inside the Daf

Specialized writing, such as calligraphy, is a "מְעֵשָׂה אוֹמֵן" (professional job) and is usually not allowed on חוֹל הַמוֹעֵד.

One type of specialized writing is the stylized writing required for the scrolls inside תְּפִלִּין (Phylacteries) and מְזוּזוֹת (door posts). רַבֵּי מְאִיר teaches that on חוֹל הַמוֹעֵד one may write scrolls for תְּפִלִּין and מְזוּזוֹת for *oneself* in order to do the מִצְוָה (commandment) of wearing properly written תְּפִלִּין or of having a מְזוּזָה on one's door. One may not write these items for another person for payment since working on חוֹל הַמוֹעֵד is not allowed. One may, however, write these items for another person for free.

רַבֵּי יְהוֹנָדָה says that while someone may not write תְּפִלִּין and מְזוּזוֹת and sell them to another on חוֹל הַמוֹעֵד, one may sell his *own* תְּפִלִּין and מְזוּזוֹת to another. Therefore, if the person wants to, he can use a trick: He can sell his *own* pair of תְּפִלִּין to another person and then write the scrolls for a new pair for himself. After all, writing one's *own* תְּפִלִּין and מְזוּזוֹת is allowed on חוֹל הַמוֹעֵד.

רַבֵּי יוֹסֵי says, if one needs money to buy wine and meat to enjoy on חוֹל הַמוֹעֵד, he may write and sell תְּפִלִּין and מְזוּזוֹת.



On חוֹל הַמוֹעֵד, one may write the scrolls of תְּפִלִּין (phylacteries) and מְזוּזוֹת (door posts). One may not, however, sell these items.

WORD OF THE DAY:

קודם

"BEFORE"

A Moment

"Move aside Aryeh!" said Shimmy as he elbowed his way to the dessert table. "Those last pieces of cake are mine!"
"No way, Shimmy," said Aryeh, "they're for me!"

Seeing the mini-war that was unfolding in the back of the room, the rabbi of the synagogue pulled the boys aside.

"Do you know what I was learning in *daf yomi* today?" he asked the two boys. "I learned about the נזיר, the Nazirite who vows not to eat grapes, drink wine, cut his hair and so on. The Torah says that this person becomes 'holy.' What exactly makes him holy?"

The boys shrugged.

"Holiness is hidden inside all of us," explained the rabbi. "But it is covered in worldly things like a body, and a desire for comfort, eating and drinking. But if we remove these worldly things we become closer to Hashem because our holiness comes out to shine. Not everyone should become a נזיר, but we should at least realize how getting too involved in unimportant things like food keeps us back from really being holy."

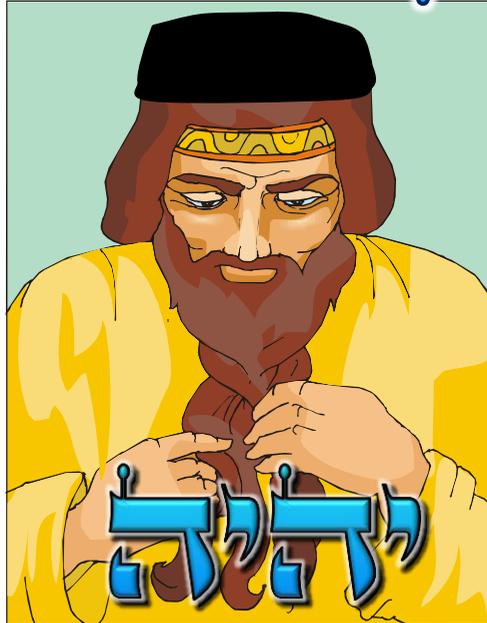
(שפת אמת, במדבר ו, ח)



Did You Know...

Even though the Sabbath is a happy time, it still counts as one of the seven days of mourning (שבועה) that one observes after the death of a close relative.

Thirty Days



A mourner is not allowed to cut his hair or shave for thirty days following the death of a close relative. Where does this time period come from? And why is hair cutting not allowed?

First we have to understand some things about a נזיר

(Nazirite). A נזיר is someone who takes upon himself not to eat grapes, drink wine, cut his hair, shave or come near a dead body.

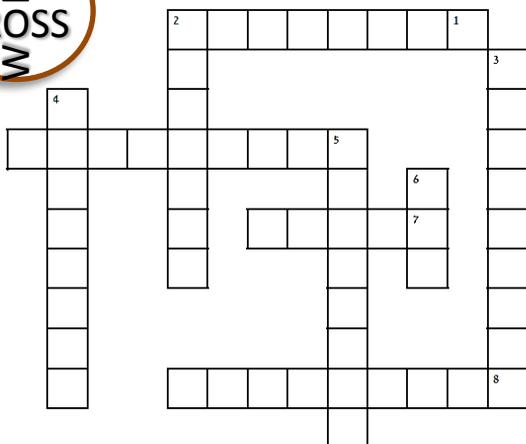
Anyone who becomes a נזיר must be one for at least thirty days. We know this because when the Torah tells us that a נזיר's hair "קדש יהיה", "shall be holy" (במדבר, Num. 6,5). The numerical value of "יהיה", "shall be" is 30. So we see the נזיר's holiness lasts for thirty days.

The Torah connects a נזיר to a mourner. Just like a נזיר must not cut his hair or shave for (at least) thirty days, so too a mourner may not cut his hair or shave for thirty days.

Games

Hebrew

WORD
CROSS



Across

- Days of celebration (twice a year)
- Festival needs
- Festival of Booths
- Extra Work

Down

- Leads to losing money
- Non-professional job
- Professional job
- Public needs
- Passover

מועד קטן דף י"ט – Review Questions

1. According to רבי מאיר, when may one write תפלין and חול המועד on מזוזות?

2. For how many days is a mourner not allowed to cut his hair or shave?

3. Which happy day counts as part of שבועה?