

This is a support to ר' יוחנן, etc.

מסייע ליה לרבי יוחנן כולי –

OVERVIEW

The גמרא states that the ברייתא, which rules that during the שבעת ימי המשתה (as well as during the following אבילות) the חתן and כלה sleep among the men and women respectively, is a support to ר' יוחנן that on a יו"ט we practice אבילות by דברים שבצנעה. Our תוספות explains the connection between יו"ט and the שמיחת חו"כ by the שבעת ימי המשתה.¹

מועד וחתן משוה אותן בכמה מקומות כההיא דתניא בפרק קמא דמועד קטן (דף ז,ב ושם) -
The גמרא compares the holiday and the שמיחת חתן, in many places, for example like the ברייתא in the first פרק of מו"ק which states regarding -

חתן שנולד בו נגע נותנין לו ז' ימי המשתה לו ולא יצטליתו² ולכסותו³ -
A who developed a נגע during his שבעת ימי המשתה, we give him 'time off' not to appear before the כהן all the ימי המשתה ז', whether the נגע was on his person, on his [house], or on his garment (the ברייתא continues) -

וכן ברגל נותנין לו כל ימות הרגל:

And similarly regarding יו"ט, we allow him not to appear before the כהן all the days of the יו"ט. This is an example where the גמרא equates מועד and חתן.

SUMMARY

Another example where we equate מועד and חתן is regarding the permission not to show the נגעים to the כהן during these two times of שמיחה.

THINKING IT OVER

The comparison here between מועד וחתן is regarding restricting their שמיחה (by דברים) in a case of אבילות, however in the example תוספות brings they are equated in observing their שמיחה (in the face of a נגע) but not restricting it.

¹ Seemingly, how can we prove the ruling of ר' יוחנן regarding יו"ט from the ruling in the ברייתא regarding a חתן.

² In our גמרא text it reads ולכסותו ולביתו.

³ If the חתן were to appear before the כהן during his משתה ז' and the כהן would pronounce him טמא (or have him secluded) it would ruin entirely his המשתה ז' and the same would be if he would appear during יו"ט.