



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Moed Katan Daf Chuf

- A Braisa says, **R' Eliezer** says, if one observed shiva for 3 days before Yom Tov, the Yom Tov cancels the remaining days of shiva. The **Chachomim** say, even if he only observed one day, or even one hour of shiva before Yom Tov, the Yom Tov cancels the remaining days of shiva. The Braisa says, this same machlokes exists between **B"S** and **B"H**, where **B"S** say like **R' Eliezer** said, and **B"H** say like the **Chachomim**.
  - **R' Huna in the name of R' Chiya bar Abba in the name of R' Yochanan** paskened that observance of shiva for even one hour before Yom Tov cancels the remaining days of shiva. **Rava** paskened that there must be observance of at least 3 days.
  - **R' Chaviva** asked **Ravina** how to pasken, and he answered that observance of even one hour before Yom Tov will cancel the remaining the days of shiva.
- A group of **Rabanan** were sitting together and the question arose as to the source for the 7 days of shiva. They said, it is based on the pasuk that compares mourning to Yom Tov. This teaches that just like Yom Tov is 7 days, the same is for aveilus.
  - **Q:** Maybe the Yom Tov referred to is Shavuos, which is only one day!? **A:** The comparison to Shavuos is already used by **Reish Lakish** to teach that if someone finds out about the death of a close relative long after it happened, he must only observe one day of shiva, because we find that aveilus is compared to Yom Tov, and Shavuos, which is a Yom Tov, only lasts one day. Therefore, a regular case of shiva must last for 7 days.
- A Braisa says, **R' Akiva** says, when one hears of the death of a close relative close to it having happened, he must observe full shiva and shloshim. If he hears about it long after it took place, he observes only one day. It is considered "close to it having happened" if it is heard within 30 days of death. The **Chachomim** say, in either case one must observe full shiva and shloshim.
  - **Rabbah bar bar Chana in the name of R' Yochanan** said, although **R' Akiva** is disputed by the majority, who are more machmir, we pasken like **R' Akiva** in this case, because **Shmuel** said, we always follow the lenient view in regard to aveilus.
    - We find instances where **R' Chisda** and **Rava** paskened like **R' Akiva** as well.
      - **Q:** A Braisa says that we observe only one day of mourning after hearing about a relative's death long after it happened, only when dealing with the death of a relative other than parents. However, one who hears of his parents' death, even long after it happened, must observe full shiva and shloshim. The cases where **R' Chisda** and **Rava** paskened were regarding death of parents, so how did they say that one day would suffice!? **A:** That Braisa is the view of an individual, which we therefore do not follow.
      - **Q:** A Braisa says that **R' Achiya** observed full shiva and shloshim when he heard about the death of his son long after it happened, and yet we find that **R' Chiya** (presumably the same person as **R' Achiya**) observed only a partial day of aveilus when he heard of the death of his brother and sister long after it had taken place!? **A:** **R' Achiya** and **R' Chiya** were 2 different people, and each paskened differently regarding this matter.
  - **R' Yose bar Avin** said, if one heard of the death on Yom Tov, which was within 30 days of the death taking place, but by the time Yom Tov ends (and observance of shiva begins) it will be more than 30 days from the death, he need only observe one day of shiva.

