



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

### Moed Katan Daf Chuf Beis

- The Braisa quoted earlier brought the shita of **R' Shimon**, that if one of the aveilem found out about the death after it happened, and he came from a nearby place to join the other aveilem who were already sitting shiva, even if he joined them on the 7<sup>th</sup> day, he counts along with them (and his shiva count is over that very day).
  - **R' Chiya bar Gamda in the name of R' Yose ben Shaul in the name of Rebbi** said, this is only if when he gets there on the 7<sup>th</sup> day there are still consolers who are there with the aveilem.
    - **Q: R' Anan** asked, what about if when he got there they were stirring to get up and leave, but had not yet actually left? Can he still join their count? **A: TEIKU.**
  - There was a tradition said by **R' Abba** or **R' Zeira**, that **R' Yochanan** said that we pasken like **R' Shimon ben Gamliel** regarding treifos (who says that if an animal's intestines have a hole, and the hole gets closed with mucus, the animal is kosher), and like **R' Shimon** regarding aveilos (the view stated above).
    - One of the talmidim said, "I wish that I would merit and hear this directly from him". He went to Eretz Yisrael and found **R' Abba the son of R' Chiya bar Abba**, and asked him whether he paskened like **R' Shimon ben Gamliel** regarding treifos. He responded that he had said that he does *not* pasken like him. He then asked him if he paskened like **R' Shimon** regarding aveilos. He answered that there is a machlokes whether or not to pasken like him.
    - The Gemara paskens that we do not follow the view of **R' Shimon ben Gamliel** regarding treifos, but we do follow the view of **R' Shimon** regarding aveilus, because **Shmuel** says that we always follow the lenient view regarding aveilus.
- A Braisa says, if one hurries the meis to burial, it is considered to be a praiseworthy thing if the meis is any relative other than a parent. However, for a parent, such rushing is considered to be a dishonor (he should be offering many hespeidim). If the parent died on Erev Shabbos or Erev Yom Tov, then it is praiseworthy to rush the burial to ensure that it takes place before Shabbos or Yom Tov. For relatives other than a parent who has died, one has the choice whether to restrict his business activity, but for a parent he must restrict his activity. For all other relatives he has the choice whether to expose his shoulder after ripping his clothing, but for a parent he must do so. It once happened that a Gadol Hador lost a parent and he was going to expose his shoulder, but another (unrelated) Gadol Hador would have done so as well, out of respect for the first Gadol Hador. Therefore, the first Gadol Hador decided not to expose his shoulder.
  - **Abaye** said, the first Gadol was **Rebbi** and the second was **R' Yaakov bar Acha**. **Others** say that it was the reverse.
    - **Q:** According to the **Others** it would make sense why **R' Yaakov** didn't expose his shoulder, because he didn't want **Rebbi** to do the same. However, according to **Abaye**, since **Rebbi's** father was the Nasi – **R' Shimon ben Gamliel** – all were required to expose their shoulder in his honor, so why would **Rebbi** have held back from doing so just to prevent **R' Yaakov** from doing so? **KASHYEH.**

The Braisa continues, after the death of all the other relatives, one may take a haircut after 30 days. For a parent, one must wait until his friends yell at him to take a haircut. For all other relatives one may go to a party after 30 days, but for a parent one must wait until after 12 months.

- **Rabbah bar bar Chana** said, this refers to a get-together party made by a group of friends, but a true Simcha (like a wedding) would not be mutar to attend even after the 30 days of another relative.
  - **Q:** A Braisa says that a get-together and a true Simcha are both mutar after 30 days!? **KASHYEH.**
- **Ameimar** had the version that **Rabbah bar bar Chana** said, that for a get-together of friends, one need not even wait 30 days.
  - **Q:** A Braisa says that one must wait 30 days!? **A:** These get-togethers were made on a rotating basis among the group of friends. If it is the first such party, he may not go within the 30 days. If the parties had already begun and his turn to make the party fell out in his 30 days of mourning, he may make the party.

The Braisa continues, for all other relatives, one must make a rip of a tefach in his clothing. For a parent, he must rip until he exposes his heart. For all other relatives, one need only rip his top layer of clothing, but for a parent all the layers must be ripped, although a head kerchief need not be ripped. The obligation to rip the clothing is equally present for a man and a woman avel. **R' Shimon ben Elazar** says that a woman rips her lower layer clothing, turns that rip to the back, and then rips her upper layer clothing (so she remains unexposed). For all other relatives one may rip by extending the neck slit, but for a parent it must be ripped elsewhere. **R' Yehuda** says it must always be ripped elsewhere. For all other relatives one may unprofessionally repair the rip after the shiva, and repair it professionally after 30 days, but when the rip was for a parent, it may be fixed unprofessionally after 30 days, and may never be professionally repaired. A woman may immediately fix the rip unprofessionally out of concern for her honor.

- **Ravin in the name of R' Yochanan** said, for all other relatives one may rip the clothing by hand or with a keili, but for one's parents the rip must be done by hand.
- **R' Chiya bar Abba in the name of R' Yochanan** said, for all other relatives one may rip on the inside (out of public view), but for one's parents it must be done on the outside. **R' Chisda** said, the same holds true when ripping upon the death of a Nasi (it must be done on the outside).
  - **Q:** A Braisa discusses ripping for the deaths of prestigious people including the Nasi, and seems to suggest that the rip need not be done on the outside!? **A:** The rip for the other prestigious people need not be done on the outside, but for the Nasi it must be made on the outside.
    - It once happened that when the Nasi died **R' Chisda** told **R' Chanan bar Rava** to stand on a platform and publicly rip his clothing.
  - When ripping for the death of a Chachom, the rip should be done on the right side. When ripping for an Av Beis Din it should be done on the left side. When ripping for a Nasi it should be done on both sides.