



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

### Moed Katan Daf Chuf Gimmel

- A Braisa says, when a talmid chachom dies, those who learn under him cancel their normal learning sessions. When an Av Beis Din dies, the entire city cancels their sessions, and when they go to shul to daven, they do not sit in their regular places. When the Nasi dies, all people cancel their sessions, and the people only go to shul on Shabbos to hear the leining. **R' Yehoshua ben Karcha** says, this is not meant for the people to spend their time doing other things, rather they should sit and mourn the loss they have suffered. In the house of an avel, there is to be no learning. However, it was said that **R' Chananya ben Gamliel** learned in a house of aveilus.
- A Braisa says, during the first week of aveilus the avel does not leave his house. During the second week he may leave, but does not sit in his usual place in shul. During the third week he may sit in his usual place, but he should not talk. During the fourth week he is like any other person. **R' Yehuda** said, it is obvious that he doesn't leave his house the first week, because people are coming to console him. He says that the entire timetable shifts one week, with the result that he is first treated like any other person during the 5<sup>th</sup> week.
- A Braisa says, an avel may not enter nissuin during his 30 day aveilus period. A widower may not remarry until 3 Yomim Tovim have passed after his wife's passing. **R' Yehuda** says he need only wait until 2 Yomim Tovim have passed. However, if the widower does not yet have children, he may remarry immediately so that he can fulfil the mitzvah of "pru u'rvu". Also, if the widower is left with young children, he may remarry immediately so that there is someone to care of the children. When the wife of Yosef the Kohen died, while still in the cemetery he arranged to marry his wife's sister, so that the children would be cared for. Still, he did not have tashmish with her until after the 30 days of aveilus.
- A Braisa says, an avel may not wear freshly pressed clothes for 30 days, whether the clothes are new or old. **Rebbi** said, only new clothing is assur. **R' Elazar the son of R' Shimon** said, only new white clothing is assur.
  - We find that **Abaye** followed **Rebbi** and that **Rava** followed **R' Elazar the son of R' Shimon**.

### MIPNEI SHE'AMRU SHABBOS OLEH V'EINA MAFSEKES

- There was a machlokes between the people of Yehuda and the people of the Galil. One said that there is the concept of aveilus on Shabbos (and one must keep the halachos in private) and the other said that there is no concept of aveilus on Shabbos at all.
  - The first view is based upon the Mishna that says that Shabbos is "oleh" (included) in the aveilus. The second view is based upon our Mishna saying that Shabbos does not cancel the remaining shiva – if there is aveilus on Shabbos, why would there even be a thought that it should cancel the rest of the shiva!?
    - The second view would explain the term "oleh" as being used to contrast it with the days of Yom Tov, that are mentioned later in the Mishna. The first view would explain the "eina mafsekes" as being used to contrast it with the days of Yom Tov, that are mentioned later in the Mishna.
  - **Q:** Maybe we can say that this machlokes is actually a machlokes among Tanna'im. A Braisa says that an "onein" is not chayuv in any mitzvos, does not make brachos, may not eat meat or drink wine, etc. However, if one is an onein on Shabbos he may eat meat and drink wine, he may make brachos, and do all other mitzvos. **R' Gamliel** said, since he is chayuv in these mitzvos, he is also chayuv in all other mitzvos. **R' Yochanan** explained that the machlokes between the **T"K** and **R' Gamliel** is whether the onein is permitted to have tashmish on Shabbos. Presumably, this machlokes would be based on

whether one must keep the aveilus restrictions when in private, on Shabbos!? **A:** It may be that the **T"K** doesn't allow tashmish in this case only because the person is still an onein, but he would allow an avel to have tashmish on Shabbos. It may also be that **R' Gamliel** allows an onein to have tashmish on Shabbos only because he has not yet begun his aveilus, but he may not allow an avel to have tashmish on Shabbos. Therefore, this machlokes is not necessarily the basis for their machlokes.