



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

Moed Katan Daf Chuf Daled

- **Q: R' Yochanan** asked **Shmuel**, does an avel conduct himself with the aveilus restrictions on Shabbos? **A: Shmuel** answered that there is no aveilus on Shabbos.
 - The **Rabanan** said to **R' Pappa**, that **Shmuel** said, an avel who has tashmish is chayuv misah (from Heaven). **R' Pappa** said to them, the proper statement is that it is assur (not that he is chayuv misah) and it was said by **R' Yochanan**, not **Shmuel**. If a statement was heard from **Shmuel**, the statement must have been that an avel who does not let his hair grow, or does not rip his clothing, is chayuv misah. This is learned from a drasha on the pasuk that tells Aharon's sons not to let their hair grow or rip their clothing "and they will not die". This suggests that other aveilem who don't let their hair grow or rip their clothing will die.
 - **Rafram bar Pappa** said, it was taught in Eivel Rabasi that an avel may not have tashmish. It once happened that an avel who did have tashmish had his body (when he was dead) ripped away by pigs.
- **Shmuel** said, on Shabbos an avel **must** uncover his head (from the special head covering worn by an avel), turn the rip in his clothing to the back, and turn the beds right side up. However, it is optional for him to refrain from wearing shoes, having tashmish and washing his hands and feet with hot water (refraining from these things is not only done for aveilus, and they therefore may be done on Shabbos as well). **Rav** said that uncovering his head is also only optional.
 - **Q:** According to **Shmuel**, the same way he need not wear shoes, since many other people don't wear shoes on Shabbos, he should be allowed to cover his head, since many other people cover their head like that on Shabbos!? **A: Shmuel** says elsewhere that all ripping must be done very close to the time of death, and that the head wrapping must be done like the Arabs. Since this type of head wrapping is only done by aveilem, it must be removed for Shabbos.
 - **R' Yaakov in the name of R' Yochanan** said, the head covering must only be removed if he is not wearing shoes. If he is wearing shoes, that alone shows that he is not acting like an avel, and he would therefore not have to remove his head covering.
 - **Q:** We find that **Shmuel** ripped clothing from the pain of hearing of the death of **Rav**, much after the time of his passing. How can he have said that all ripping must be close to the time of death? **A:** Since **Rav's** teaching would constantly come up in his learning, he would be freshly reminded of the pain associated with his passing, which is why he ripped multiple sets of clothing even beyond the time of his passing.
 - **Q:** A Braisa says that if an avel changes his clothing during shiva, he must rip the new clothing as well. We see that ripping must be done later on as well!? **A:** The Braisa says to do so to show honor upon the passing of one's parents. This is not done for the ripping obligation.
 - **Q:** These ripped garments that were ripped later on in shiva, may they be sewn back together (since they are not part of the actual ripping obligation)? **A:** The father of **R' Oshaya** and **Bar Kappara** argue: one says that it may not be sewed up, and one says that it may.
 - **Q:** We find that **R' Oshaya** himself says that it may not be sewed up. It must be that he heard that from his father, and his father must therefore be the one who said that it may not be sewed

up!? **A:** His rebbi was **Bar Kappara**, so it may be that he heard that from his rebbi.

- **Rava** said, an avel may wear his ripped clothing on Shabbos in the privacy of his home.
 - **Abaye** saw **R' Yosef** wearing the avel's head covering in his house on Shabbos. He asked him, do you not hold that there is no aveilus on Shabbos? He answered, that **R' Yochanan** said that one does keep aveilus in private.

R' ELIEZER OMER MISHECHARAV BEIS HAMIKDASH ATZERES K'SHABBOS...

- **R' Gidal bar Menashyeh in the name of Shmuel** said, the Halacha follows **R' Gamliel** (that Rosh Hashanah and Yom Kippur are considered a Yom Tov for purposes of aveilus).
 - **Others** say that **R' Gidal's** statement of Halacha was made in regard to a different Braisa, which discusses the death of small children. It was regarding a machlokes in that Braisa that he paskened like **R' Yehuda in the name of R' Yishmael** who says that a hesped is made for a child of poor people if the child was at least 5 years old when he died, and for the child of wealthy people, if the child was at least 6 years old when he died.
- **R' Anani bar Sasson** said, if one sat shiva for even one day before Shavuos, besides the fact that Shavuos cancels the shiva (and it is already as if 7 days of the shloshim have passed), Shavuos acts to remove an additional 7 days from the shloshim count (for a total of 14 days having been removed from shloshim).
 - **R' Ami** heard this and became upset, because this statement was something that was said by **R' Elazar in the name of R' Oshaya** (and should have been said in their names).
 - **R' Yitzchak Nafcha** made this same statement, and **R' Sheishes** also got upset at him for not making the statement in the name of **R' Elazar in the name of R' Oshaya** (who says that one has a 7 day makeup period to bring the korbanos of Shavuos if he was not able to bring it on that day, which is where we learn that Shavuos is treated as a 7 day Yom Tov).
- **R' Pappa** was walking with **R' Avya Saba**, and said that if one sat shiva for even one day before Rosh Hashanah, besides the fact that Rosh Hashanah cancels the shiva (and it is already as if 7 days of the shloshim have passed), Rosh Hashanah acts to remove an additional 7 days from the shloshim count (for a total of 14 days having been removed from shloshim).
 - **Ravina** said, based on this, if one sits shiva for one day before Succos, then by the time Succos and Shmini Atzeres pass, he will have passed 21 days of his shloshim (Shmini Atzeres counts as its own 7 days).
 - **R' Chaviva of Sura D'Pras** asked **Ravina** whether he had said that if one sat shiva for even one day before Rosh Hashanah, besides the fact that Rosh Hashanah cancels the shiva (and it is already as if 7 days of the shloshim have passed), Rosh Hashanah acts to remove an additional 7 days from the shloshim count (for a total of 14 days having been removed from shloshim). **Ravina** said, all I said was that **R' Gamliel's** view seems correct, that Rosh Hashanah is no different than any other Yom Tov.