



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

### Moed Katan Daf Chuf Aleph

- A Braisa says, the following things are assur for an avel to do: work, washing himself, anointing, tashmish, wearing shoes, reading from the Torah, Nevi'im, or Kesuvim, learning Mishna, medrash, Halacha, Gemara, or Aggada. However, if he is needed for the tzipbur (to teach Torah), we do not hold him back from doing so. We find that **R' Yose** did so when he was an avel.
  - **Rabbah bar bar Chana** was an avel and he therefore was not going to teach. **R' Chanina** told him that he may, since he is needed by the tzipbur. He was then going to have the turgaman (the one who would listen to what the rebbi would say and would then repeat it in a loud voice) repeat the shiur as usual. **Rav** told him that he should not do so. Rather, he should do as **R' Yehuda bar Illai** did, which was to say the shiur quietly to someone else, who would then say it to the turgaman.
- A Braisa says, **R' Eliezer** says, an avel may not wear tefillin during the first 2 days of aveilus. Beginning on the 3<sup>rd</sup> day he may do so, even if someone who did not see him beforehand comes then. **R' Yehoshua** says, an avel may not wear tefillin the first day, but may wear after that. However, if someone who did not see him the first day then comes, he should remove the tefillin and put them back on when the person leaves.
  - **R' Masna** said, **R' Eliezer's** view is based on the pasuk of "Vayitmu yimei bechi eivel Moshe". We see that the main aveilus is 2 days ("yimei" is minimum of 2). **R' Yehoshua** said that the aveilus for Moshe was stronger (and therefore lasted longer) than other times of aveilus.
  - **R' Eina** said, **R' Yehoshua's** view is based on the pasuk of "V'acharisa k'yom mar". We see that it is one day ("k'yom"). **R' Eliezer** said that this teaches that the main bitterness is the first day, but the main aveilus is for 2 days.
  - **Ulla** paskened like **R' Eliezer** regarding removing the tefillin (that the tefillin need not be removed when a new person comes), and like **R' Yehoshua** regarding putting on the tefillin (that it should be done on the 2<sup>nd</sup> day).
    - **Q:** According to **Ulla** would he remove the tefillin for a new person on the 2<sup>nd</sup> day? **A:** We find that **Ulla** said that he must remove the tefillin if a new person comes on the 2<sup>nd</sup> day. We find that **R' Yehuda ben Teima** says this in a Braisa as well.
      - **Rava** said, even on the second day, he would not have to remove the tefillin for anybody.
        - **Q:** We find that **Rava** paskens like our Mishna who says that the main aveilus is for 3 days, and the issur to wear tefillin should therefore continue until that time!? **A:** For purposes of the mitzvah, we would allow him to do so on the 2<sup>nd</sup> day, even though the main aveilus continues until the 3<sup>rd</sup> day.
  - A Braisa says, an avel is assur to do work for the first 3 days, even if he is very poor and must accept tzedaka. After that time he may do work in private, and a woman on the 3<sup>rd</sup> day may spin material with a spindle in her house.
  - A Braisa says, an avel during the first 3 days may not go to visit another avel. After that time he may go, and when he goes he should sit with the other aveilim, not with the people who have come to console the aveilem.
  - A Braisa says, an avel during the first 3 days may not greet others. From the 3<sup>rd</sup> to the 7<sup>th</sup> days he may not greet anyone, but may respond to a greeting. After the 7<sup>th</sup> day, he may greet others as usual.

- **Q:** A Braisa tells how **R' Akiva** blessed the people (which is the same as greeting them) after the funeral of his son, to thank them for showing the great honor that they showed by coming!? **A:** This was done for the respect of the public, which is allowed.
- **Q:** A Braisa says that one may not greet an avel for the first 30 days, and should no longer offer condolences after the 30 days!? **A: R' Idi bar Avin** said, he is allowed to greet others after the 7<sup>th</sup> day, but others may not greet him until after 30 days.
  - **Q:** The Braisa said that he may return a greeting after the first 3 days, which means people may greet him even then!? **A:** The Braisa is discussing people who don't know that he is an avel and therefore greet him.
  - **Q:** If that is the case, why can't he respond during the first 3 days as well? **A:** During the first 3 days he must tell them that he is an avel, and not respond to the greeting. After that, he may just respond to the greeting.
  - **Q:** A Braisa says that one may offer condolences for the first 12 months!? **A:** This Braisa is discussing one who is an avel for his mother or father. The first Braisa is discussing consoling one who was an avel for one of the other relatives.
- A Braisa says, if one of the aveilem found out about the death after the other aveilem had begun to sit shiva and he then goes to join them during the first 3 days, if he comes from a nearby place, he joins their shiva count and ends when they end. If he comes from a faraway place, he keeps his own shiva count. If he joins after the 3<sup>rd</sup> day, then even if he came from nearby, he must keep his own shiva count. **R' Shimon** says, if he comes from a nearby place, even if he comes on the 7<sup>th</sup> day, he joins their shiva count.
  - **R' Chiya bar Abba in the name of R' Yochanan** said, he only joins their count when the most prestigious of the family members was there sitting shiva. If not, he must keep his own count.
    - **Q:** What if the most prestigious family member arrived after the others had begun to sit shiva, because he accompanied the meis to the cemetery – does he count along with the others or not? **A: R' Chiya bar Abba in the name of R' Yochanan** said that he would count along with the others.
      - **Q:** Another Braisa says that he must keep his own count in this case!? **A:** If he comes within the first 3 days he may join their count. If he comes after that, he must keep his own count. We find that **Rav** made this distinction as well.
      - **Rava** told the people of Mechuza, those of you who do not accompany the meis to the cemetery should begin to count shiva as soon as you turn away from the meis to return home.