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Moed Katan Daf 22

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Gemora cites a braisa discussing the laws of a mourner arriving at the place where the other mourners are sitting *shiva* within the first three days of mourning: If he was within a days distance when he heard about the death, he may count the days of *shiva* together with them; if he came from a faraway place, he must count the days of *shiva* himself. If he arrives after three days, he must count the days of *shiva* himself. Rabbi Shimon says: If he was within a days distance when he heard about the death, he may count with them even if he arrives on the seventh day of *shiva*.

Rabbi Chiya bar Abba says in the name of Rabbi Yochanan: The arriving mourner can count together with the other mourners only when the senior member of the family is sitting *shiva* already.

The Gemora states: If the senior member of the family went to the cemetery and returned to the rest of the family within the first three days of mourning, he counts together with them; if he returns after three days, he counts by himself. (21b – 22a)

Rabbi Shimon had stated: If he was within a days distance when he heard about the death, he may count with them even if he arrives on the seventh day of *shiva*. Rabbi Chiya bar Gamda said in the name of Rabbi Yosi ban Shaul in the name of Rebbe: This is

the halacha provided that there are still people consoling the mourner on the seventh day. The Gemora rules that the halacha follows the opinion of Rabbi Shimon. (22a)

The Gemora states distinctions between the burying and mourning of one’s parent and the burying and mourning for other relatives.

One is considered praiseworthy if he buries his relatives quickly; however, if he buries his parents quickly, that is regarded as degrading (*since he should eulogize them abundantly*).

If it was on a Friday or the day prior to the festival, or it was raining, it is considered praiseworthy if he buries them quickly since he is doing that out of respect for his parents.

One who is mourning for other relatives is not required to limit his business activity (if he is working in order to prevent a loss); however, if he is mourning for a parent, he should limit his business activity.

One who is mourning for other relatives is not required to reveal his shoulder after rending his garment; however, if he is mourning for a parent, he should reveal his shoulder.



One who is mourning for other relatives may take a haircut after the *sheloshim*; however, if he is mourning for a parent, he should not take a haircut until his friends criticize him on account of his long hair. (22a – 22b)

One who is mourning for other relatives is permitted to enter a house of celebration after the *sheloshim*; however, if he is mourning for a parent, that is prohibited until after twelve months.

Rabbah bar bar Chanah qualifies this ruling to be referring to a celebration for friendship; however, it will be forbidden for a mourner to participate in a joyous celebration, like a wedding even after the *sheloshim*.

The Gemora cites a braisa which indicates that a mourner can participate in a joyous celebration, like a wedding after the *sheloshim*.

Ameimar cites another version: Rabbah bar bar Chanah qualifies this ruling to be referring to a joyous celebration: however, for a celebration for friendship, the mourner can participate immediately.

The Gemora asks that this is inconsistent with the braisa which states that mourner can participate in a friendship celebration or a joyous celebration after the *sheloshim*.

The Gemora answers: The mourner must wait until after the *sheloshim* to participate in a celebration for friendship; however, it is permitted for him to host the reciprocal celebration (*all the friends hosted this celebration on a rotating basis*). (22b)

One who is mourning for other relatives is obligated to rend his garment for the length of a tefach; however, if he is mourning for a parent, he should rend his garment until he reveals his heart.

One who is mourning for other relatives is obligated to rend only his outside garment; however, if he is mourning for a parent, he is obligated to rend all his garments.

One who is mourning for other relatives may temporarily repair the rent garment after the *shiva* and sew it completely after the *sheloshim*; however, if he is mourning for a parent, he should not repair the garment until after the *sheloshim* and it should never be sewn together.(22b)

Ravin says in the name of Rabbi Yochanan: One who is mourning for other relatives may rend his garments with his hand or with a utensil; however, if he is mourning for a parent, he is obligated to rend his garments with his hands.

Rabbi Chiya bar Abba says in the name of Rabbi Yochanan: One who is mourning for other relatives may rend his garments on the inside (*in privacy*); however, if he is mourning for a parent, he is obligated to rend his garments in public view. (22b)

INSIGHTS TO THE DAF

GROWING HAIR FOR THREE MONTHS

The Gemora states: If one is mourning for a parent, he should not take a haircut until his friends criticize him on account of his long hair.



The Rama (O”C 390:4) cites that there is a dispute among the poskim as to how long a mourner should wait until he takes a haircut. The custom is to wait three months.

Reb Moshe Feinstein (Igros Moshe Y”D 3:156) explains: Even though it would seem from the Gemora that the mourner must wait until his friends criticize him on the account of his long hair, this is just an indicator as to how long he should let his hair grow.

If his friends criticize him before three months, he may take a haircut then. (The Mishna Berura and Kitzur Shulchan Aruch agree to this ruling of Reb Moshe. There are those that argue.)

Maharam Schick (371) writes: The three months do not commence at the time of death, rather, it begins from his last haircut. He explains: The three months of growing his hair is not a measurement of mourning, rather it is an indicator to the length of his hair.

He concludes that the poskim do not specifically say this and therefore he cannot rule leniently in this matter unless there are other reasons to combine with this one.

DAILY HALACHAH

The Gemara states that whatever activities are prohibited to a mourner, are prohibited to everyone on Tisha B’Av, including the study of Tanach, Mishna, Midrash, Gemara, Halacha and Agadah, because

they cause one’s heart to rejoice. An exception was made to allow the study of bad (i.e. sorrowful) topics, which presumably would be painful. However, our Gemora states that if a Talmid Chochom dies, his Beis HaMidrash is closed; if a Nasi or Head of Sanhedrin dies, all Batei Midrash are closed. This would seem to forbid any studying at all, even of bad topics.

Tosafos quotes the Ri who said that Rabbeinu Tam, when he sat Shiva in his youth, did not study anything, even bad topics. However, in his old age, he changed his mind and permitted bad topics to be studied by mourners.

The Brisker Rav notes that the Shulchan Aruch (554:4) permits those sections known as Korbanos to be said on Tisha B’Av, just as Krias Shema is said, and Krias HaTorah is read on Tisha B’Av, because they are part of the regular Seder of the Tefilah. As such, one could characterize the study of bad topics also as part of the Seder of Tisha B’Av, which is the day designated to mourn all the tragedies of Bnei Yisroel through the centuries.

The Shoalin v’Dorshin (2:15) offers proof that such study is appropriate from the Shulchan Aruch (ibid 12) which states that one who is going to greet his Rebbi may pass through water up to his neck, even on Tisha B’Av without concern.

The Pri Megadim adds that this is because he may hear a Dvar Torah from his Rebbi. A Dvar Torah on Tisha B’Av? It must be that the Rebbi will tell him a Dvar Torah dealing with Tisha B’Av, which is part of the Seder of the day.