

OVERVIEW of the Daf

1) Observing shloshim during Yom Tov (cont.)

After completing his first unsuccessful challenge to Rabbah's ruling Abaye successfully refutes his position and demonstrates that when a burial takes place on Yom Tov or Chol Hamoed the remaining days of the Yom Tov count towards shloshim.

Additional Amoraim who rule the same way are recorded.

2) Yom Tov cancelling shiva

A Baraisa records a dispute how long mourning must be observed for Yom Tov to be able to cancel it.

Amoraim differ whether three days of mourning are required or even an hour is sufficient for Yom Tov to be able to cancel the remaining period of mourning and the final ruling of Ravina is that even an hour is sufficient.

3) Mourning for seven days

The source for observing mourning for seven days is identified.

4) Receiving a report of a death

A Baraisa records a dispute whether a full shiva and shloshim are observed if one receives a delayed report of a death.

Rabbah bar bar Channah in the name of R' Yochanan rules in favor of the lenient opinion of R' Akiva since in matters related to mourning we follow the lenient opinion.

Additional Amoraim that rule leniently on this matter are recorded.

Rava, who subscribes to the lenient ruling, is unsuccessfully challenged from a Baraisa.

R' Yosi bar Avin rules that if one receives the report of a death on Yom Tov and after Yom Tov it is already a distant report only one day of mourning is observed.

R' Adda of Kisrei quoted a Baraisa before R' Yochanan that rules that if one receives the report of a death on Shabbos and after Shabbos it is already a distant report only one day of mourning is observed.

R' Mani and R' Chanina dispute whether one who receives a distant report rends his garment.

R' Mani unsuccessfully challenges R' Chanina's requirement to rend his clothing.

5) Mourning

(Overview...Continued on page 2)

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Distinctive INSIGHT

The evasive answer of Rav to R' Chiya

אמר לו אבא קיים אמר לו אימא קיימת

Rav was the nephew of R' Chiya. R' Chiya was unaware that his half-sister and half-brother (unrelated to each other) had both died, and when Rav went from his city in Bavel to visit Eretz Yisroel, R' Chiya inquired about the welfare of these relatives, who were Rav's parents. As Rashi understands the exchange, R' Chiya asked whether his half-brother, Rav's father, was alive. Rav conspicuously changed the subject, and said, "You did not ask me about my mother!" R' Chiya understood that this meant that his brother was no longer alive. R' Chiya then asked about his sister, whereupon Rav retorted, "I did not yet answer you about my father!" Once again, R' Chiya understood the tragic implications of this evasive response. R' Chiya removed his shoes, and proceeded to go to the bathhouse.

The Gemara determines from this incident that שמועה רחוקה—information about mourning which arrives after thirty days—is observed for one day, and that one day can be abridged.

Regarding the details of the exchange between R' Chiya and Rav, there are varying explanations and textual nuances which are noted. Rashi's comment is based upon the text we have, where R' Chiya asked about "אבא" and "אמא", which are generic terms ("Is the father alive? Is the mother alive?") Tosafos asks that if this is so, how did Rav know that R' Chiya was asking about Rav's parents, perhaps he was asking about his own parents? After all, R' Chiya did not ask about "אמך—your mother." Tosafos also has a text where the second response of Rav was "אייבו קיים—Did I answer you about Iyvo (Rav's father's name)?" According to this text, Tosafos wonders why Rav referred to his father by his proper name,

Tosafos cites a different version of the story, brought by Rabeinu Chananel. When R' Chiya asked about his own father (Rav's grandfather), Rav answered, "My father (Iyvo, R' Chiya's half-brother) is alive." This was the evasive answer which hinted to R' Chiya that his own father was no longer alive. R' Chiya then asked about his own mother (Rav's grandmother), whereupon Rav answered, "My mother is alive." This, again, indicated that R' Chiya's mother had passed. ■

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 By Dr. and Mrs. Moshe Nitekman
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HALACHAH Highlight

Reciting tachanun in a Beis Avel

מנין לאבילות שבעה דכתיב והפכתי חגיכם לאבל מה חג שבעה אף אבילות שבעה

How do we know that mourning lasts for seven days? [Since the] pasuk states, "And I will transform your festival into mourning," just like a festival [lasts for] seven days so too mourning is for seven days.

Maharlbach¹ writes that the reason vidui is not recited in a beis avel is based on our Gemara. Our Gemara cites a pasuk that equates mourning to a Yom Tov and derives from this that mourning lasts for a period of seven days. Therefore, we can extend the parallel and conclude that just like vidui is not recited on Yom Tov, so too it is not recited in the beis avel. Rav Mordechai Yafah², the Levush writes that the reason tachanun is not recited in the beis avel is the same reason tachanun is not recited at night. Night represents a time of justice (דין) and if one were to recite tachanun at night it would only strengthen that trait and would have damaging effects. Similarly, the trait of justice resides in a beis avel and the recitation of tachanun would strengthen that trait leading to undesirable outcomes.

Malbushei Yom Tov³, notes that a practical difference between these two approaches could be found in a case where davening is held in the place of the deceased but none of the mourners is present. According to the explanation of Maharlbach the restriction against vidui or tachanun applies only when one of the mourners is present because it is his mourning that is equated to a Yom Tov and if he is not present there is no reason to not recite these prayers. On the other hand, according to Le-

STORIES Off the Daf

The Mourning of Mar Ukva

"צודינית בעית למיכל..."

Shavuos with Rav Issur Zalman Meltzer, zt"l, was extraordinary in every way. The learning was fervently intense, as was the davening and the joy of Yom Tov itself. The divrei Torah at the meals were profound and heartfelt. It was an experience that many bochurim would not forgo for any price! One year during the middle of Shavuos-night learning, the bochurim were dancing and cake and coffee were being served as was customary. At this point, the Alter of Slabodka, zt"l, arrived at the Yeshiva.

He said to them in his penetrating way, "You may not realize this, but you

really need to make a deep cheshbon hanefesh why you are here awake at this late hour. It is just possible that while you think your motives are pure and you are up because you want closeness to Hashem, your main reason is just to enjoy the singing and dancing and the refreshments! If so, this obviously is not related to the fact that Hashem gave us the Torah on this most holy day!"

Rav Issur Zalman exclaimed, "How can you even say that someone might be here for the refreshments and not the learning?"

The Alter removed a Moed Katan from the shelf and turned to page 20b.

He read, "Mar Ukva wanted to observe the laws of mourning over his brother-in-law. Rav Huna said to him, 'You really want to eat צודינית.' Rashi explains that this is the meal served to the

REVIEW and Remember

1. How many days of mourning must be observed for Yom Tov to cancel the remaining days?
2. What is a שמועה רחוקה?
3. Does one who received a delayed report of a death rend his garments?
4. What mourning practices are observed following the death of one's in-laws?

vush, since the reason relates to the attribute of justice that resides in the beis avel the presence of one of the mourners is not necessary and tachanun and vidui would not be recited. Another difference between these two approaches is whether lamnatzeach is recited in the beis avel⁴. According to Levush there is no reason to refrain from reciting lamnatzeach in a beis avel since the recitation of lamnatzeach will have no effect towards strengthening the trait of justice. According to Maharlbach, on the other hand just like vidui is not recited since mourning is equated with Yom Tov so too lamnatzeach would not be recited for the same reason. ■

1. שו"ת מהרלב"ח סי' קכ"ב.
2. לבוש או"ח סי' קל"א סעי' ד'.
3. מלבושי יו"ט סק"א.
4. שיירי כנסת הגדולה הגב"י אות י"ד. ■

mourner."

The Alter concluded, "So we see that one can even be willing to assume the laws of mourning and his main motivation could still be the good food!" ■

(Overview...Continued from page 1)

A Baraisa enumerates the relatives for which one is obligated to mourn and then presents a dispute about mourning for secondary relatives.

A related incident and Baraisa are recorded that teach that one only mourns for his father-in-law or mother-in-law.

Another incident involving Ameimar is presented.

R' Ashi infers from Ameimar's practice that rending a garment must be performed while standing.

Ameimar identifies the source of this obligation. ■