

OVERVIEW of the Daf

1) Mourning a leader (cont.)

The Gemara concludes citing a Beraisa that discusses how followers should mourn the passing of different leaders.

2) The early weeks of mourning

A Beraisa is cited that discusses how the mourner behaves during the first few weeks of mourning.

A Beraisa spells out the guidelines concerning when a mourner is permitted to marry.

R' Pappa clarifies a phrase used in the Beraisa.

A Beraisa presents a dispute concerning the mourner wearing freshly pressed clothing.

Amoraim differ regarding which opinion should be followed.

3) Mourning on Shabbos

The Gemara presents a dispute whether mourning practices are observed on Shabbos.

Each Amora cites a phrase in the Mishnah that supports his position, and explains the phrase cited by the other.

It is suggested that this matter is the subject of a debate between Tannaim in a Beraisa.

The suggestion that the dispute between the Tannaim revolves around this point is rejected. ■

REVIEW and Remember

1. Is it permitted to teach Talmud in the mourner's home?

2. How long is the mourner restricted against wearing freshly laundered clothing?

3. Are mourning practices observed on Shabbos?

4. Do the restrictions of **אנינות** apply if one is an **אונן** on Shabbos?

Distinctive INSIGHT

At what point is remarrying permitted for a mourner?

תנו רבנן כל שלשים יום לנישואין...ואם אין לו בנים מותר לישא לאלתר משום ביטול פריה ורביה

The Gemara had stated earlier (22b) that when observing mourning for a parent, a person should not enter a hall for a simcha for twelve months. Nevertheless, Rosh and Tosafos write in the name of Rabeinu Tam that a mourner may marry after the first thirty days of mourning, and that this halacha is true even when the mourning is for a parent. The reason this restriction is lifted in this case is that this simcha is for a mitzvah, whereby the person can fulfill the mitzvah of **פרו ורבו**. Furthermore, Rabeinu Tam adds that even if the person already has children, and he has fulfilled the mitzvah of **פרו ורבו**, this halacha and its leniency applies to him. The reason is that we hold according to Rabbi Yehoshua (Yevamos 62b), who holds that a person who had children when he was young should still be married and continue to have children later, in fulfillment of the verse (Koheles 11:6): "In the morning sow your seed, and in the evening do not be idle." Therefore, such a marriage is, indeed, a mitzvah, and the mourner may marry after thirty days.

Rabbi Yehuda continues and teaches that if a mourner does not have children, he may marry **לאלתר**—immediately." The Rishonim dispute whether this means even within thirty days, or only after thirty days. Ramban (תורת האדם ע' קצט) rules that a man who has no children may marry only after thirty days. Here, **לאלתר** (immediately) means that he need not wait until three festivals have elapsed. Tosafos (Yevamos 43b, **ד"ה שאני**) holds that one who has no children may marry even within thirty days, as is also allowed for one who has small children who need attention. This is also the ruling of Shulchan Aruch (Y.D. 392:2). Although he may marry within thirty days of the death of his wife, the marriage should not be consummated until after this time. Ramban wonders about this ruling, because the main issue is the marriage itself, which entails simcha. He argues that if this is permitted within thirty days, there should be no restrictions regarding consummating the marriage. In fact, the opinion of Rabeinu Tam (Tosafos, *ibid.*) is to permit even this. Ramban suggests that perhaps only the **נישואין** is allowed in order that no one else marry this woman, but the wedding feast should take place only after the thirty days. ■

HALACHAH Highlight

Mourning for a Rebbi

מי שמתו מוטל לפניו וכו' ואינו אוכל בשר ואינו שותה יין
One whose deceased relative lies before him ... and he may not eat meat and he may not drink wine.

Two explanations are given for the restriction against eating meat and drinking wine while one is an **אונן**. Tosafos¹ writes that while an **אונן** one should be focused and engaged in burying the deceased rather than pursuing meat and wine. Rosh², on the other hand, writes that refraining from meat and wine is an expression of mourning. Rav Yekusiel Yehuda Halbershtam³, the Klausenberger Rebbe, notes that a practical difference between these two explanations will be whether one must refrain from eating meat and drinking wine following the passing of one's Rebbi. According to the Rosh's explanation it is logical to assume that one should mourn the loss of a Rebbi in the same way one mourns the loss of a parent and it would be appropriate to refrain from meat and wine. According to Tosafos, however, there is no reason to restrict a student from eating meat and drinking wine following his Rebbi's passing since there are family members who are charged with the task of burial. The Klausenberger Rebbe then notes that Ramban⁴ writes ex-

PLICITLY that a student should refrain from meat and wine as long as his Rebbi has not been buried. Shulchan Aruch⁵ also rules that a student should observe the restrictions of an **אונן** for a Rebbi who taught him Torah.

Mishnah Berurah⁶ cites the Shelah Hakodesh who writes that it is proper for a student to fast on the yahrtzeit of a Rebbi. Elyah Rabbah⁷, however, challenges this ruling. There are two reasons a child fasts on the yahrtzeit of a parent, neither of which applies to a student for his Rebbi. One reason is that the yahrtzeit is dangerous because it carries bad mazal and this concern applies only to a child rather than to a student. Secondly, the son fasts because he and his father are considered to be one body which also does not apply to a Rebbi and his student. The Klausenberger Rebbe refutes both of these claims and rules in accordance with the Shelah Hakodesh that a student should fast on the day of his Rebbi's yahrtzeit. ■

¹ תוס' ד"ה ואינו.
² רא"ש פירושו לנדרי יד.
³ שו"ת דברי יציב יו"ד סי' רמ"ד.
⁴ תורת האדם עמ' קמ"ד.
⁵ שו"ע יו"ד סי' שע"ד סעי' י.
⁶ מ"ב סי' תקס"ח ס"ק מ"ו.
⁷ א"ר שם ס"ק ט"ו. ■

STORIES Off the Daf

New Garments for the Wedding

"לא אסרו אלא כלים חדשים לבנים
 בלבד..."

As we see from today's daf, Tosafos rules that a person mourning his parents, may wear worn, white garments or even new, colored garments after the first thirty days are over.

A man who was still within the first year of mourning for his parent once asked the Klausenberger Rebbe, zt"l, if he would be permitted to wear new clothing in honor of his own son's wedding.

The Rebbe responded, "Actually, in a discussion regarding a mourner who has passed the first thirty days but is still within the year, the Rema (Y.D. 389:3) brings an opinion that it is permitted to wear new clothing. He concludes, however, that the custom is to prohibit this for the whole twelve months. The Be'er HaGolah, zt"l, does add that we can rely on the lenient opinion '—if necessary.'

He continued, "It seems obvious that a father wearing new clothes at his son's wedding is in this category. Similarly, we find that a man who has passed the first thirty days of mourning for his parent may wear Shabbos clothes for his own son's

Bris since, 'this is his Yom Tov...' One's sons wedding is also a Yom Tov, and at the very least it should be considered 'לצורך' since a person is in any event obligated to marry off his son. Although it seems as though one should be more stringent about new clothes as opposed to Shabbos clothes, there is room to be lenient. When one makes a wedding, one's closest friends and relatives join in for the occasion and the custom is for one to wear new clothes. It is preferable, though, to have another person 'break in' the garments before you wear them so that they won't be entirely new.

May we have only semachos! ■

