

## OVERVIEW of the Daf

### 1) Clarifying the Mishnah (cont.)

The Gemara concludes explaining the reason why the Tannaim of the Baraisa disagree about deriving halachos of body tzara'as from house tzara'as.

The rationale is offered behind Rabbi's position that a different verse is needed to teach that the kohen is allowed to delay examination of body tzara'as.

### 2) Days when tzara'as is not examined

The Gemara returns to the Baraisa cited earlier that cites a verse which indicates that there are certain days when the kohen does not examine tzara'as.

Abaye and Rava suggest different explanations regarding the derivation of the Baraisa.

The Gemara explores why each Amora disagrees with the other's derivation, and presents the back-and-forth exchange between the two opinions.

3) **MISHNAH:** A disagreement regarding gathering a parent's bones on Chol Hamoed for reinterment is presented followed by rulings related to eulogizing on Yom Tov.

### 4) Clarifying R' Meir's position

R' Meir's opinion in the Mishnah is contrasted with a Baraisa that states clearly that gathering a parent's bones generates intense mourning.

Abaye explains that R' Meir permits the activity during Chol Hamoed because the joy of the Yom Tov will protect him from pain.

### 5) Clarifying the Mishnah

Rav explains the meaning of the Mishnah's statement, "One may not generate sadness for his dead."

Rav and Shmuel offer different reasons why eulogizing is restricted thirty days before Yom Tov.

6) **MISHNAH:** The Mishnah discusses issues related to preparing for the burial of the deceased on Yom Tov and additionally mentions that it is permitted to dig a washing pond.

### 7) Defining כוכין and קברות

R' Yehudah defines a כוך as a grave carved out of the walls of a crypt and a קבר is an above-ground burial chamber.

A supporting Baraisa is cited.

### 8) Clarifying the Mishnah

Two opinions are presented to explain how כוכין are adapted.

The term נברכת is explained.

This definition is unsuccessfully challenged.

A Baraisa is cited that supports one of the rulings in the Mishnah.

9) **MISHNAH:** The Mishnah discusses getting married, grooming practices and sewing during Chol Hamoed.

10) **The restriction against getting married during Chol Hamoed**

Four explanations are presented for the restriction against getting married during Chol Hamoed.

A Baraisa is cited that challenges all four explanations. ■

## Distinctive INSIGHT

### Inspecting a נגע on the festival

יש יום שאתה רואה ויש יום שאי אתה רואה

The verse in Vayikra (13:3) seems to be repetitive as it describes how the kohen inspects a spot to see if it is tamei. "And the kohen shall look at the affliction on the skin of his flesh; if hair in the affliction has turned white, and the affliction's appearance is deeper than the skin of his flesh, it is a tzara'as affliction. The kohen shall look at it and declare him impure." The verse reports that the kohen is first to inspect the appearance of the tzara'as, but it continues and states that the Kohen is to "look at it and declare it to be impure." What is the meaning of this double seeing of the plague of the skin?

Meshech Chochma explains that the truth is that the kohen is to conduct a thorough inspection. This begins with his examination of the discolored area to determine whether or not it qualifies to be declared impure. "The Kohen shall look at the blemish" refers to this analysis. Once this has been done, the kohen must now consider the general condition of the person who is afflicted. This is why our Gemara (8a) concludes that it is prohibited for the kohen to issue a declaration of impurity during the festivals, such as Pesach, Shavuos and Sukkos, for these are times of national celebration, and being declared impure would necessarily disturb one's ability to enjoy the holiday.

Similarly, the halacha is that a man is not to be declared impure during the first seven days after his marriage. Although this is not a situation of national celebration, the newlywed couple is granted this week of clemency from the trauma of dealing with the impure status of tzara'as. If, after in-

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## REVIEW and Remember

1. What is the source that tzara'as is examined only during the day?
2. What are the two reasons for the restriction against eulogizing within thirty days of a Yom Tov?
3. How does the Gemara define the word קבר?
4. What is the reason it is not permitted to get married during Chol HaMoed?

# HALACHAH Highlight

## Eulogizing thirty days before Yom Tov

לא יעורר אדם על מתו ולא יספדנו קודם לרגל שלשים יום

A person may not inspire eulogies for his deceased relative nor may he eulogize him thirty days before Yom Tov.

The Gemara presents two reasons for the interdiction against eulogizing before Yom Tov. According to Rav, the restriction was enacted following an incident where a woman took money that her husband set aside for his trip to Yerushalayim for Yom Tov and as a result he was unable to make the trip. According to Shmuel, the reason is that the deceased is not forgotten from one's heart for thirty days, and a eulogy within thirty days of Yom Tov will cause mourning on Yom Tov. Rosh<sup>1</sup> cites authorities who rule that since Rav's rationale is based on the mitzvah to travel to Yerushalayim, nowadays, since that mitzvah does not apply, there is no restriction against eulogizing within thirty days of a Yom Tov. Ramban<sup>2</sup>, on the other hand, disagrees and maintains that once the decree is adopted it applies even if the original rationale is no longer relevant. Furthermore, the reason that the money was needed to travel to Yerushalayim was not specific, and the same concern applies for money set aside for Yom Tov.

Shulchan Aruch<sup>3</sup> rules that it is permitted to eulogize within thirty days of Yom Tov if the death occurred within that time, but if the death occurred more than thirty days before Yom Tov it is prohibited to eulogize the deceased if it is within

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specting the blemish, the kohen knows that it is to be deemed as "impure," he must once again "look at him" (not it), for the person must be considered as to whether the condition of impurity is allowed to be declared upon him at this point.

This is the meaning of the double "looking" which the kohen must provide before making his determination. He must look at the blemish itself, but he must also consider the overall condition and situation regarding the person who will be affected. ■

thirty days of the Yom Tov. The Taz,<sup>4</sup> however, rules in accordance with Shmuel and prohibits eulogizing within thirty days of Yom Tov.

The Shvus Yaakov<sup>5</sup> asserts that the restriction against eulogizing is limited to one who is eulogizing a relative since the eulogy will generate intense sadness. If the deceased is not a relative and the purpose of the eulogy is to extol the Torah study of the deceased, it is permitted. The Minchas Yitzchok,<sup>6</sup> however, limited the extent of his eulogy of the Satmar Rov, thirty days before Rosh Hashanah, because he maintained that everyone is considered a relative when the deceased is the tzadik of the generation. ■

1. רא"ש סי' י"ג.
2. מובא דבריו ברא"ש הני"ל.
3. שו"ע או"ח סי' תקמ"ז סעי' ג'.
4. ט"ז או"ח סי' תקמ"ז סק"א.
5. שו"ת שבות יעקב ח"ב סי' כ"ה.
6. שו"ת מנחת יצחק ח"ז בתחילתו. ■

# STORIES Off the Daf

## The Halachos of Mourning

"ועוד אמר רב מאיר מלקט אדם עצמות אביו ואמו..."

Moed Katan is filled with the halachos of mourning, and this often drives people away from focusing on this tractate. Many simply do not wish to think about the unpleasant associations and thoughts which often come up when learning these halachos. The following anecdote shows that such an attitude can actually be counter-productive, ר"ל.

In Radin, several people passed away in an unusually short period of time. Understandably, there was an atzeres of the Bnei Yeshiva to determine where people

had to improve in order to mitigate such harsh decrees in the future.

The Chofetz Chaim, ז"ל, got up and addressed the assembly. "Maseches Moed Katan is demanding the respect that is due her! The Bnei HaYeshiva do not learn this tractate because they are uncomfortable dealing with the halachos of mourning. So many people have passed away to ensure that this tractate is learned, since when people are in mourning, ר"ל, they are forced to learn Moed Katan in order to know the relevant halachos!"

Rav Shlomo Zalman Aurebach, ז"ל, would teach various masechtos in a shiur to baalei batim, and among them was Moed Katan.

Someone once asked the Rav if it was really proper that the shiur should learn Moed Katan since the Sefer Chassidim

(#261) writes that this can be dangerous if approached incorrectly. The Sefer Chassidim adds that one should pray before each time he learns these laws, and should study them quickly. "Perhaps one would be better off learning something that does not contain an intrinsic danger?" asked the baal habayis.

Rav Shlomo Zalman, ז"ל, responded, "Chazal reassure us that one who keeps a mitzvah will know no evil. Although we find that the Chasam Sofer, ז"ל, was careful about this limud, the reluctance to learn this massechta does not pertain to small people like us. In addition, one needs to know these halachos in the event of any trouble that we hope will not come. It is almost impossible to fulfill these halachos properly without learning them in a clear fashion!" ■

