

11.3.8

23a (מפני שאמרו) → 24b (כרבן גמליאל הוא דאמינא)

1. ויאמר משה אל אהרן ולאֵלֶעָזֶר ולאֵיתָמָר בְּנֵי רָאשֵׁיכֶם אֵל תִּפְרְעוּ וּבְגַדֵיכֶם לֹא תִפְרְמוּ וְלֹא תִמְתּוּ... וַיִּקְרָא י',
 2. שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יָאָה כָּל זְכוּרָךְ אֶת פְּנֵי ה' אֱלֹהֶיךָ בַּמִּקּוֹם אֲשֶׁר יִבְחַר בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת... דְּבָרִים טז, טז

I. אבלות בשבת

- a. *Dispute*: between גליל ובני גליל
- b. *Attempt*: to associate it with dispute between ר"ג חכמים/ר"ג
 - i. *Rejection*: Perhaps ר"ג only allows תשמיש because he isn't yet an אבל
 1. *Or*: Perhaps ת"ק only forbids תשמיש because the מת is "in front of him"
- c. אין אבלות בשבת: שמואל
 - i. *Statement*: attributed to שמואל מיתה: שמואל חייב מיתה: שמואל
 - ii. *Correction*: should read "אסור" and in יוחנן ר' name
 1. *Story*: from רבתי אבל about someone who violated this and had a bad end
 - iii. *אבל's statement*: an אבל who doesn't let his hair grow and tear his clothes מיתה (v1)
- d. *אבל*: obligatory modifications of an אבל בשבת: שמואל
 - i. *עטיפה* (רב: optional): *פריעת ראש*
 1. *אבל*: obligation is *עטיפה* ישמעאלים which no one does otherwise
 - a. *אבל*: any קרע not done at moment of pain isn't reckoned
 - b. *Challenge*: אמוראים who repeatedly tore when mentioning recently deceased חבר
 - c. *answer*: every time they mention their names, they experience pain of loss
 - i. *עטיפה* הראש at home on שבת: ד' יוסף
 1. ד' יוחנן ruled that שבצנעה נוהג
 - ii. *חזרת קרע*: moving tear in clothes so as not to be seen
 - iii. *זקיפת המטה*: raising the beds
 - e. *נח"ר*: optional modifications on שבת: שמואל
 - i. *געילת הסנדל*: (others sometimes avoid shoes)
 - ii. *תשמיש המטה*: (no one is aware of it)
 - iii. *דחיצה*: (no one is aware)

II. Analysis of dispute in משנה between ר"ג ור"א, ר"ג ור"א about which days are considered רגלים for our הלכה

- a. *הלכה כר"ג*: (all 5 חגים are considered רגלים)
- b. *Statement*: may have been about ר"ג's ruling in יהודה ר"ג's name regarding minimum age for הספד

III. Reckoning of days

- a. *If*: a funeral was on the day before שבועות:
 - i. *That day*: counts as 7, שבועות counts as 7 (since חגיגה could be brought all 7 as per v2) =14
- b. *If*: a funeral was on the day before ר"ה (following ר"ג)
 - i. *That day*: counts as 7, ר"ה counts as 7=14
- c. *And if*: a funeral was on the day before סוכות
 - i. *Then*: that day counts as 7, סוכות counts as 7 and ש"ע counts as 7 = 21