The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Oct 16, 2024 ■ י"ד תשרי, תשפ"ה
סימן תקמ"ח סעיף ו'-ז'

Overview

Siman 548 Seif 6:

Even though one does not mourn during the *moed*, if someone loses a relative, people should comfort him. After the *moed* when seven days since the deceased passed, even though the *aveilus* has not finished, the mourner's work may be performed by others in their homes and his slaves may do work privately in his home. It is not necessary to comfort the mourner after the *moed* for the number of days they comforted him during the *moed*.

- This is permitted even for work that if not done will not cause a loss. Levush maintains that if he will suffer a loss, even the mourner himself may perform the work. (M.B. 22)
- Generally this is allowed only for a contractor who was hired before the *moed* but in this case it is permitted even during his *aveilus*. (M.B. 23)
- The business partner of one whose relative passed during the *moed* may not open his store for three days but some authorities permit the partner to open their store immediately after the *moed* when the deceased passed away the first day of *chol hamoed* . (M.B. 24)
- We also do not comfort the mourner before סברכו the Shabbos after the *moed* as is normally done if it has been seven days since the deceased passed. (M.B. 25)

Siman 548 Seif 7:

If the deceased passed before the *moed* and they mourned for even an hour, the obligation to observe the remainder of *shiva* is cancelled and the days of Yom Tov count towards *shloshim*. This means he is credited with seven days of mourning, plus the number of days of the *moed* and his obligation is to complete the remainder of *shloshim*. This is true if he observed some mourning practice, but if he forgot, intentionally did not observe or it was so close to dark that he did not have time to mourn before the *moed*, the *moed* does not cancel *shiva* and he must follow the *halacha* of one who buried a relative during the *moed*.

- Meaning, he observed for a short period of time. It is not necessary for him to remove his shoes; performing any mourning practice will suffice. (M.B. 26)
- Since he observes *shloshim* during the *moed,* he may not wear freshly laundered/pressed clothing. (M.B. 27)
- He begins *shiva* after the *moed* and the days of the *moed* count towards *shloshim*. (M.B. 28)

Halacha Highlight

Comforting a mourner during and after the *moed*

Rema Siman 548 Seif 6

מתעסקים בו ברגל לנחמו

We are involved in comforting him

Shulchan Aruch (סע' ו') writes that although one does not observe *aveilus* during the *moed*, nevertheless, people should visit the mourner to comfort him. Furthermore, the number of days that people came to comfort the mourner during the *moed* is deducted from the number of days that they will comfort him upon the conclusion of the *moed*. For example, if people comforted the mourner for five days during the *moed*, they only comfort him for two days after the *moed* even though his *shiva* will extend beyond those two days. Mishnah Berurah (ס"ק כ"ה) notes another practical application of the fact that the days that the mourner was comforted during the *moed* are deducted from the days that people will comfort him after the *moed*. In the example above, if Shabbos occurs within the days that he observes *shiva* but beyond the days that people would come to comfort him, they would not comfort him in the *bais haknesses* before ברכו as is normally done. Since he is beyond the seven days of comfort, they would not publicly offer him comfort at that time, even though he is still in *shiva*.

Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פס"ה הע' קפ"א) writes that nowadays the custom is that following the *moed* we comfort the mourner for all of the days that the mourner observes *shiva*. He wonders whether the current practice is an ancient custom or not. He also notes that the Chavos Yair (מקור חיים כאן) criticizes the practice of comforting the mourner for the entire time he sits *shiva* following the *moed* and do not subtract the number of days people comforted the mourner during the *moed*. Some justify the current practice based on the fact that nowadays people do not comfort mourners over the course of the *moed*. Accordingly, since there were no comforting days used up during the *moed*, they all remain for after the *moed* (פסקי תשובות אות ח').