The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Oct 26, 2024 ■ כ"ד תשרי, תשפ"ה
סימן תקמ"ח סעיף י"א-כ'

Overview

Siman 548 Seif 11:

Rosh HaShanah and Yom HaKippurim are considered a *regel* and cancel *aveilus*.

Siman 548 Seif 12:

If one observed *shiva* for a short period of time before Pesach, that time counts as 7 days, plus the 8 days of Pesach totaling 15 days and one must complete the last 15 days of *shloshim*.

Siman 548 Seif 13:

A short time before Shavuos counts as seven days and since one has seven days to offer the *korban* on Shavuos, it is also credited as seven days, totaling 14 days so one is required to observe only the 16 remaining days. The second day of Shavuos counts as one of those 16 days.

- This is because we are experts in the calendar. (M.B. 43)

Siman 548 Seif 14:

A short observance of *shiva* before Rosh HaShanah is canceled by Rosh HaShanah and *shloshim* is canceled by Yom HaKippurim and it is permitted to cut one's hair on *erev* Yom HaKippurim. The same is true if one buried their deceased on the 3rd of Tishrei and one may cut his hair on *erev* Yom HaKippurim.

- The 7th day counts for *shiva* as well as *shloshim*. Bathing and laundry are certainly permitted. Magen Avrohom maintains that bathing is permitted only an hour or two before *yom tov* but in this case since *shiva* was completed one may be lenient even earlier than that. (M.B. 44)

Siman 548 Seif 15:

A short observance of *shiva* before Yom HaKippurim is cancelled by Yom HaKippurim and *shloshim* is cancelled by Sukkos and one may cut his hair before Yom Tov.

- Bathing and laundry are certainly permitted. (M.B. 45)

Siman 548 Seif 16:

A short observance before Sukkos plus Sukkos counts as 14 days. Shemini Atzeres also counts as 7 days totaling 21 days. The second day of Shemini Atzeres also counts as a day totaling 22 so he must observe the remaining 8 days.

Siman 548 Seif 17:

If one received recent news of a death on Shabbos or a *moed* and *motzai* Shabbos or the *moed* it is delayed news, it is categorized as a delayed report received after Shabbos or the *moed* except that on Shabbos or the *moed* he must observe private observances of mourning.

- He observes mourning for a short period of time after Shabbos or the *moed*. (M.B. 50)

Siman 548 Seif 18:

If one received a delayed report on Shabbos or *moed* he does not observe even private mourning practices and after Shabbos or Yom Tov he mourns for a short period of time.

- Meaning after 30 days. (M.B. 51)

Siman 548 Seif 19:

If one receives recent news on Shabbos, Shabbos counts as a day and the following day he rends his garment and thus Friday will be his 7th day of *shiva*.

- Meaning after Shabbos. If one received recent news on Shabbos which is *erev yom tov*, Shabbos counts as a day of *shiva* and *yom tov* cancels the remainder of *shiva*. Pri Megadim writes that regarding *kaddish* a *moed* does not cancel his *shiva* or *shloshim* status even if they were observed for a short time before the *moed*. (M.B. 52)

Siman 548 Seif 20:

If one received news 10 days after Sukkos of a death that occurred on *erev* Sukkos, even though if we were to count the time before Sukkos as 7 and Sukkos as 7 and Shemini Atzeres as 7 he would be at 21, plus the 10 days after Sukkos totaling 31 days, nevertheless it is considered recent news of a death rather than delayed news of a death since the *moed* does not count if one did not mourn beforehand and certainly it does not count for one who did not even know that a relative died.

- If a postpartum or ill person receives news of a death but cannot mourn due to their weakened condition or some other *oness*, nevertheless, the *moed* cancels *shiva* since they were aware of the death. The same is true as far as cancelling *shloshim*. (M.B. 53)

Halacha Highlight

Shemini Atzeres during *shloshim*

Shulchan Aruch Siman 548 Seif 16

ושמיני עצרת שבעה

And Shemini Atzeres counts as seven days

Shulchan Aruch (סעי' ט"ז) rules that once one observed *shiva* for a short period of time before Sukkos, Sukkos cancels the remaining days of *shiva* and he is credited with 7 days towards *shloshim*. The days of Sukkos also count as 7 days towards *shloshim* bringing the total to 14 days. Since Shemini Atzeres is an independent Yom Tov it is also counts as 7 days, thus totaling 21 days. In the Diaspora Simchas Torah also counts as a day and thus once the *moed* is completed he is only required to observe 8 days of *shloshim*. Levush (סעי' ט"ז) notes an inconsistency in this *halacha*. On the one hand, Shemini Atzeres is considered an independent Yom Tov and consequently the mourner is credited with 7 days towards *shloshim*. On the other hand, it is not considered an independent Yom Tov since if it was, it would cancel the remainder to *shloshim* altogether as does any Yom Tov which arrives after *shiva*. He answers that since Sukkos canceled *shiva,* the mourner has not yet observed any of the *shloshim* restrictions since haircutting and laundry are prohibited because it is *chol hamoed* even if he was not mourning. Since he did yet observe *shloshim*, Shemini Atzeres cannot cancel the remainder of its observance.

Rav Shlomo Zalman Auerbach (שלחן שלמה ס"ק י"ט) challenges this rationale since one is permitted to wear freshly laundered clothing on *chol hamoed* but due to *shloshim* restrictions he is not permitted to wear freshly laundered clothing. As such, Shemini Atzeres should cancel the remainder of *shloshim*. Taz (יו"ד סי' שצ"ט סק"י) also raises this matter but does not provide an answer as to why refraining from wearing freshly laundered clothing is not sufficient observance of *shloshim* to allow Shemini Atzeres to cancel the Yom Tov.