

מועד קטן כב

If a person did not hear of the death of one of his קרובים until he arrives in the city, he can sit שבעה with them (and does not need to start his own count) if the גדול הבית there sitting שבעה. If not, he starts שבעה when he arrives (of course, if he arrives after שלושים, it is considered a שמועה רחוקה, and he only sits שבעה for a short while).

Although מעיקר הדין an אבל may bare his shoulder, and for a parent he is obligated to do so, בזמן הזה it is no longer done.

An אבל may not attend a שמחה (even a מצוה מצוה) within thirty days, unless one is in אבילות for his parents, in which case it is twelve months. Even in a leap year, one need only wait twelve months.

If the child of a person in אבילות for a parent is getting married, the parent may attend the חתונה provided that it is after שלושים, the parent serves food at the חתונה, and the parent sits alone.

For any one of the קרובים besides a parent, the אבל does קריעה of a טפח. For a parent, he does קריעה on all his clothing until the heart. A woman tears the innermost garment first, reverses it, and then tears the rest of her בגדים.

קריעה must be done along the length of the garment. For a קרוב, קריעה is done on the right side. For a parent, on the left side.

For a קרוב, one may close up the קריעה after שבעה and sew it

properly after שלושים. For a parent, one may close up the קריעה after שלושים it may never sew it up. A woman may close the tear up immediately.

For a קרוב, one may do קריעה by hand or בכלי. For a parent, one must do it by hand.

For a קרוב, one does קריעה בפנים. For a parent, one does it בחוץ.

An אבל changes his seat in the בית כנסת for thirty days, and for a parent, twelve months.