



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Brachos Daf Yud Ches

- **Q:** The Mishna seems to say that only the relative of the meis is patur from shema and all other mitzvos. However, a Braisa says that even the shomer of a meis is patur from all mitzvos, even if he is not a relative!? **A:** Both, a relative (even if he is not the shomer) and a shomer (even if he is not a relative) are patur from all mitzvos.
 - **Q:** A Braisa says that even someone who is in a cemetery should not say shema or wear tefillin!? **A:** That is only when he is within four amos of a meis. The shomer and a relative of a meis waiting to be buried are patur even when they are further than four amos away.
- A Braisa says that a shomer is patur from all mitzvos even if he is not a relative. If there are 2 shomrim, they should take turns walking away and saying kriyas shema. **Ben Azzai** says that on a ship they can both walk away to another corner of the ship and say shema.
 - **Ravina** explains that the machlokes is that the **T"K** is concerned that mice may attack the body even on a ship and therefore the body cannot be left unguarded. **Ben Azzai** is not concerned for mice on a ship.
- A Braisa says that if one must transport human bones, he should not put them in a saddle bag and ride atop them. That would be disrespectful. However, if he needs to ride atop them to hurry away from goyim or robbers, he may do so. The same would apply to transporting a Sefer Torah – that he may ride on top of it if he needs to hurry away from danger.
 - **Rachvah in the name of R' Yehuda** says, one who sees a meis being transported and doesn't escort the meis, it is as if he laughs in the face of the meis. If one escorts the meis, **R' Assi** says that Hashem considers it as if the person escorted Hashem Himself.
 - When walking in the cemetery, **R' Yonason's** tzitzis dragged onto the kevarim. **R' Chiya** told him to lift his tzitzis so the meisim shouldn't feel that they are being mocked that they can no longer be mekayem the mitzvah of tzitzis. **R' Yonason** asked, do you really think the meisim know what is going on in this world? The pasuk says "The dead people don't know anything"!? **R' Chiya** answered, meisim do know what is going on in this world. That pauc refers to resha'im as "meisim" and means to say that they don't realize that they will die and will have to answer for their sins. However, tzaddikim are considered to be living even after their death, as we see from a pasuk regarding Binayahu.
 - **R' Chiya's** sons forgot their learning and were in much pain because of it. One asked the other, do you think our father (who had already died) knows of our pain? The other answered that a pasuk seems to say that meisim do not know what is going on in this world. The first one asked, that a pasuk explained by **R' Yitzchok** says that they feel the pain of the worms decomposing their bodies (so we see that they do feel pain)!? The other answered, they only feel their own pain but do not know of anyone else's pain.
 - **Q:** Is that so that meisim don't know what goes on in this world? A Braisa tells the following story which suggests otherwise. The Braisa says, a certain "chossid" gave his last money to tzedakah one Erev Rosh Hashanah during a year of famine. His wife got very upset over that and he ended up sleeping in the cemetery that night. While there, he heard the conversation of the souls of two young girls who had died. One suggested to the other that they "roam around the world" and find out from near the Shechina ("Achorei Hapargud") what troubles lie in store for the coming year. The second girl answered that she could not go along because she was buried in a mat of reeds (instead of linen tachrichin). She suggested that the first girl find out the information and report back. The girl came back and said that she heard that whoever plants crop in the first part of the year will have their crop destroyed by hail. This chossid heard and planted his

crop in the second part of the year. Most people's crop were destroyed, this chossid's crop was not. The next year, the chossid went back to the cemetery and the story and the conversation repeated itself. This time the girl came back and reported that whoever plants crop in the second part of the year will have their crop destroyed. This chossid planted his crop in the first part of the year. Most people's crop were destroyed, but this chossid's crop was not. The chossid's wife asked how he knew when to plant these last two years. He told her the whole story. A short time later his wife and the mother of the dead girl buried in the reeds got into a fight. The chossid's wife hurled an insult at the mother saying, "Come and I will show you that your daughter is buried in a mat of reeds." The next year the chossid went back to the cemetery again. This time, the girl buried in the reeds told the other girl, "leave me alone, our conversations are being heard by the living people". We see from this story that meisim do know what's going on in this world!? **A:** It may be that a person who died during that year told this girl what happened (about the fight that her mother had and the insult she was given), but she would not have known by herself.

- **Q:** Maybe we can bring a proof from another story that happened. **Zeiri** left money with an innkeeper. While he learned in Yeshiva, she died. He went to the cemetery and asked her where the money was. She told him where to find it and asked him to tell her mother to send her some items with a certain woman who will die and be buried the next day. We see that they know what happens in this world (i.e. that this woman was about to die)!? **A:** It may be that the Malach "Duma" announced to the meisim that this woman would be joining them.
- **Q:** Maybe we can bring a proof from another story that happened. **Shmuel's** father was holding orphans' money for safekeeping and he died. **Shmuel** wanted to know where the money was so that he could return it to them. He went to the cemetery and asked to speak to his father. In the meantime he saw his colleague, **Levi**, not being allowed into the Heavenly Yeshiva in retribution for not having gone to **R' Afes's** shiur. His father came to him crying and laughing – crying because **Shmuel** would shortly be joining him and laughing (happy) at how respected **Shmuel** was (in this world and the next – Rashi and Tosfos). **Shmuel** said, if I am respected, I want **Levi** allowed into the Heavenly Yeshiva. They then let **Levi** in. **Shmuel's** father then told him where to find the money. We see from this story that the meisim know what happens because **Shmuel's** father knew that **Shmuel** was going to die!? **A:** It could be that this case is different, because **Shmuel** was so chashuv that the Malachim were preparing for his arrival
- **R' Yonason** later on agreed that meisim do know what goes on in this world based on the pasuk in which Hashem tells Moshe Rabbeinu to tell the Avos that the promise to give their children Eretz Yisrael was being fulfilled. This shows that they have a knowledge of what goes on (not like **R' Yonason** originally said that they know nothing at all – Maharsha). The reason that Hashem wanted Moshe to tell them, even though they knew on their own, was to give the Avos the opportunity to thank Moshe for all that he had done for their descendants.
- **R' Yitzchak** said, talking bad about a meis is like talking bad about a stone. **Some** say this is because they don't know what is said about them, and **some** say they do, but they don't care.
 - **Q: R' Pappa** said that someone spoke badly about **Shmuel** and Hashem had that person killed!? Presumably this is because this was an affront to **Shmuel**!? **A:** Hashem "stands up" for the honor of tzadikim even if they are not insulted.
 - **R' Yehushua ben Levi** darshens a pasuk to teach that one who speaks badly about tzadikim who have died will land up in Gehinnom.
- The **Tanna Divei R' Yishmael** taught, if one sees a talmid chacham do an aveirah, he can be sure that he did teshuva.
 - The Gemara says, if the aveira was regarding a monetary matter we do not assume he did teshuva until the money is returned to the proper owner.