



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

### Moed Katan Daf Chuf Hey

#### MISHNA

- Only the immediate relatives of the meis rip their clothing, expose their shoulders, and eat the "havra'ah" meal (the first meal eaten by a mourner after the burial). The consolers should sit on upright beds when the mourners are eating the havra'ah meal.

#### GEMARA

- **Q:** How can the Mishna say that only the immediate relatives of the meis mourn in this way? A Braisa says that when a Chochom dies, all must mourn in this way!? **A:** The Mishna is not discussing a case where the meis was a chochom.
- **Q:** How can the Mishna say that only the immediate relatives of the meis mourn? A Braisa says that when a righteous person dies, all must mourn him!? **A:** The Mishna is not discussing a case where the meis was a righteous person.
- **Q:** We have learned that anyone who is with a meis at the time that his neshama departs must rip his clothing!? **A:** The Mishna is not discussing a case where the person is there at the time of death.
- When **R' Safra** died, the **Rabanan** did not rip their clothing, because they felt that they did not learn from him and therefore need not do so. **Abaye** told them, you must rip your clothing. First of all, the Braisa says that when a "chochom" dies one must rip his clothing, irrelevant of whether he learned from him. Second of all, we repeat his teachings in the Beis Medrash every day, so you have learned from him, and therefore must rip your clothing. The **Rabanan** figured that they had missed the opportunity to rip their clothing at that point. **Abaye** told them, a Braisa says that as long as they are still making a hesped for the Chochom, the obligation to rip one's clothing still exists. The **Rabanan** then figured to immediately rip their clothing. **Abaye** told them, a Braisa says to rip the clothing during a hesped, so wait until the next one begins.
- When **R' Huna** died, they wanted to put a Sefer Torah on his bed (as a sign of honor). **R' Chisda** told them, **R' Huna** held that one may not sit on a bed together with a Sefer Torah, so it would be improper to do that for **R' Huna**. His bed was too large to fit out the door of the house, so they wanted to lift **R' Huna** up through the roof. **R' Chisda** said, I learned from **R' Huna** that the proper honor for a chochom is to take him out via the door (therefore he should be taken out that way). They wanted to switch him to a more narrow bed. **R' Chisda** told them, **R' Huna** had said that the proper honor for a chochom is for him to remain in the first bed into which he was initially placed. They therefore broke open and widened the doorway to take **R' Huna** out in the wide bed.
  - **R' Abba** began to give a hesped for **R' Huna**. He said, **R' Huna** was great enough to have merited having the Shechina rest on him, but he lived in Bavel, and the Shechina does not rest on one outside of Eretz Yisrael. **R' Nachman bar R' Chisda** asked, the pasuk says that the Shechina rested on Yechezkel ben Buzi in Kasdim (which is not in Eretz Yisrael)!? **R' Chisda** answered, Yechezkel merited to that, because he merited to the Shechina resting on him before he left Eretz Yisrael. However, **R' Huna** never lived in Eretz Yisrael, which is the only reason that he did not merit having the Shechina rest on him.
  - When **R' Huna's** coffin reached Eretz Yisrael (for burial), they told **R' Ami** and **R' Assi**, "**R' Huna** has come". They thought he was coming to live in Eretz Yisrael, and were somewhat upset, because they would have to be subservient to him. It was then told to them that he had come to be buried. **R' Ami** and **R' Assi** went out to escort **R' Huna** to burial, but **R' Eila** and **R' Chanina** did not go. **R' Ami** and **R' Assi** followed the Braisa that

said that when a coffin is brought from place to place, the obligation to honor and mourn remains until the burial. **R' Eila** and **R' Chanina** followed the Braisa that says, once the coffin is moved from place to place, there is no further obligation to honor and mourn.

- **Q:** The two Braisos seem to contradict each other!? **A:** The first Braisa is discussing a case where the person's skeleton is still intact. The second Braisa is discussing where it is no longer intact.
  - **Q:** **R' Huna's** skeleton was intact, so why didn't they go out to honor him? **A:** They were not aware that his skeleton was intact.
- They then began to discuss where to bury **R' Huna**. They decided that since **R' Huna** and **R' Chiya** were both great teachers of Torah, **R' Huna** should be buried next to **R' Chiya**. **R' Chaga** volunteered to bring **R' Huna** into the cave where **R' Chiya** was buried. He said, "I am deserving to go, because I learned all of shas by the time I was only 18, I never saw keri discharge, and I served **R' Chiya** and know many stories about his deeds". He entered the cave and had to move **Chizkiya** from his burial spot near his father (**R' Chiya**) to make room for **R' Huna**. When he did so, a fire came out and threatened to consume him. He was only saved by shielding himself with the coffin of **R' Huna**.
- When **R' Chisda** died, they wanted to put a Sefer Torah on his bed (as a sign of honor). **R' Yitzchak** told them, **R' Chisda's** rebbi (**R' Huna**) held that one may not sit on a bed together with a Sefer Torah, so it would be improper to do that for **R' Chisda**.
  - The **Rabanan** thought that they would not repair the clothing that they had ripped at the funeral. **R' Yitzchak bar Ami** said, when tearing clothing for a chochom, it may be repaired once you have turned away from the coffin.
- When **Rabbah bar Huna** and **R' Hamnunah** died, their coffins were each put on a camel to travel up to Eretz Yisrael for burial. When they reached a narrow bridge, the camels stopped. An Arab merchant asked the people why they were not moving. They explained that the two meiseim were arguing, each one wanting to honor the other and to allow the other to cross the bridge first. The Arab said it would be right for **Rabbah bar Huna** to go first (because his father was a great man as well). **Rabbah bar Huna's** camel went first, but the Arab's teeth fell out as punishment for disrespecting **R' Hamnunah**.
  - A young boy then gave a beautiful and poetic hesped for **R' Hamnunah**.
  - When **Ravina** died, a person likewise gave a beautiful and poetic hesped.
  - **R' Ashi** asked Bar Kipok (a professional eulogizer) how he would eulogize him (**R' Ashi**). Bar Kipok responded with a poetic hesped. **Bar Avin** said that the hesped would have been inappropriate, because it suggested negative concepts. Rather, he said that an appropriate hesped would be to tell the people to cry for the people who have suffered the loss, but not for the lost neshamah, because it has gone to a better place. **R' Ashi** himself felt bad by both these hespeidim, and as a punishment for making him feel bad, Bar Kipok and **Bar Avin** suffered a condition that caused their feet to turn around (whereby their soles faced up, causing them to become virtually disabled).
- **R' Chanin**, the son in law of the Nasi, did not have any children. He davened and had a child. **R' Chanin** died on the day that the child was born. A hesped was said, telling how the happiness and sadness of the day were intermingled. They named the baby Chanan, after his father.
- When **R' Yochanan** died, **R' Yitzchak ben Elazar** gave a hesped saying that the day was as bad as a day when the sun set in the afternoon, as the pasuk says regarding the downfall of King Yoshiyahu.
  - When **R' Yochanan** died, **R' Ami** observed shiva and shloshim. **R' Abba the son of R' Chiya bar Abba** said, he did so following his own view, because we find that **R' Yochanan** says that one only observes one day of aveilus for his rebbi.
- When **R' Zeira** died, a hesped was given describing the loss to Bavel (where he was born and learned Torah) and to Eretz Yisrael (where he later moved and learned more Torah).
- When **R' Avahu** died, the pillars of Kisari let out water (like tears). When **R' Yose** died, the gutters of Tzipori poured out blood. When **R' Yaakov** died, the stars were visible by day. When **R' Assi** died, all the trees became uprooted. When **R' Chiya** died, fiery stones came down from

Heaven. When **R' Menachem the son of R' Simai** died, the engraved images became flattened. When **R' Tanchum bar Chiya** died, the statues of the kings were cut down. When **R' Elyashiv** died, 70 tunnels were dug by robbers. When **R' Hamnuna** died, stones came down from Heaven. When **Rabbah and R' Yosef** died, the bridge supports of the Paras River bridge broke and touched each other. When **Abaye and Rava** passed away, the bridge supports of the Tigris River bridge broke and touched each other. When **R' Mesharshiya** died, the palm trees grew thorns.