



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

### Moed Katan Daf Chuf Zayin

- A Braisa says, if one was traveling on business and found out that an immediate relative had died, if it is possible for him to decrease his business activity, he should do so. If not, he should only do business with the others who are traveling with him, but not alone.
- A Braisa says, **R' Eliezer** says the obligation to turn over the beds begins when the meis leaves the house. **R' Yehoshua** says, from when the tomb is sealed. When **R' Gamliel the Elder** died, as soon as he left the house, **R' Eliezer** told them to turn over the beds. As soon as the tomb was sealed, **R' Yehoshua** told them to turn over the beds. They told him, "We have already done so on the instruction of **R' Eliezer**".
- A Braisa says, the beds are turned upright on Friday anytime after mincha.
  - **Rabbah bar Huna** said, still, the avel may not sit on the upright bed until nighttime. The Braisa continues, on Motzei Shabbos the beds must be overturned again, even if shiva will be ending Sunday morning.
- A Braisa says, every single bed in the house must be overturned, in the house of each of the aveilim. Even beds that are not being used must be overturned, unless it is a bed that is designated for holding keilim. A "dargash" need not be overturned, but should rather be stood upright. **R' Shimon ben Gamliel** says, the loops of a dargash should be untied and left to fall.
  - **Q:** What is a dargash? **A:** **Ulla** said, it is a bed that is left empty to bring good mazel.
    - **Q:** **Rabbah** asked, a Mishna says that a king who becomes an avel sits on a dargash. If **Ulla** is correct, why would the king when he is an avel sit on a bed that was never used before!?
      - **R' Ashi** said, that is not so difficult to accept, because we find that even regular aveilim are treated better than usual, in that they are given food by others.
    - **Q:** If a dargash is a type of bed, why doesn't it have to be overturned? We learned a Braisa that says that all beds must be overturned! **A:** That is not problematic, because the Braisa said that a bed that is designated for keilim need not be overturned. This dargash is also not meant for sitting on, and therefore need not be overturned.
    - **Q:** We learned that **R' Shimon ben Gamliel** says, the loops of a dargash should be untied and left to fall. If a dargash is like **Ulla** said, it is built like any other bed, and doesn't have loops!?
  - **R' Tachlifa** of Eretz Yisrael said to **Ravin**, that a dargash is a leather bed.
    - We find that **R' Yirmiya** said similarly, that the sleeping surface of a dargash is attached to the frame by looping it through holes in the frame. A regular bed is attached to the frame by tying it around the frame.
  - **R' Yaakov bar Acha in the name of R' Yehoshua ben Levi** paskened like **R' Shimon ben Gamliel**.
  - **R' Yaakov bar Acha in the name of R' Assi** said, a two post canopy bed may simply be stood on its side (rather than being turned upside down).
- A Braisa says, if an avel did not overturn his bed, but instead slept on a chair, or a box, or even on the floor, he has not fulfilled his obligation.
  - **R' Yochanan** explains this to mean that he has not fulfilled the obligation to overturn the beds.
- A Braisa says, one may sweep and sprinkle water in the house of an avel, and one may wash the dishes, but one may not bring in incense or spices to the house of an avel.

- **Q: Bar Kappara** taught a Braisa that an aveil does not make a bracha on besamim or incense. This suggests that it is brought into the house, but no bracha is made!? **A:** The first Braisa is discussing a room where only the aveil is sitting in. The second Braisa discusses a room that the consolors are in as well.

#### MISHNA

- One should not send food to an aveilus house on a tray, or in a fancy bowl or basket. Rather, a plain basket should be used.
- The “birchas aveilim” is not said on Chol Hamoed. However, the consolors do set up rows for the mourners to pass through after the burial, after which time the people are dismissed. We also do not put the coffin down in the street on Chol Hamoed so as not to encourage hespeidim (which should not be made on Chol Hamoed). We never put down the coffin of women in the street, out of respect for the women.

#### GEMARA

- A Braisa says, initially the wealthy aveilim were brought food in baskets of gold and silver, and the poor aveilim received food in wicker baskets. This embarrassed the poor, and caused the **Rabanan** to institute that only wicker baskets should be used.
  - A Braisa says, initially the wealthy aveilim were given to drink in expensive glasses and the poor were given to drink in cheaper glasses. This embarrassed the poor, and caused the **Rabanan** to institute that only cheaper glasses should be used.
    - Initially the faces of the wealthy who had died were left uncovered, and the faces of the poor were covered (because they were blackened from hunger). This embarrassed the poor, and caused the **Rabanan** to institute that the faces of all the dead should be covered.
    - Initially they would carry out the wealthy who had died on a dargash, and the poor on an ordinary bed used for the dead. This embarrassed the poor, and caused the **Rabanan** to institute that only the regular beds should be used.
    - Initially they would burn incense under the people who died from stomach disorders (to mask the smell). This caused people who were dying from these disorders to become embarrassed. The **Rabanan** instituted that incense should be burned underneath all dead people.
    - Initially they would toivel the keilim of women who died while they were niddos. This caused women who were niddos to become embarrassed. The **Rabanan** therefore instituted that the keilim of all women must be toiveled after their death.
    - Initially they would toivel the keilim of zavim who died while they were zavim. This caused the zavim to become embarrassed. The **Rabanan** therefore instituted that the keilim of all people must be toiveled after their death.
    - Initially the expense of burying the dead was worse for the family than the actual loss of life. This led to the point that people would run from their dead so as not to have to pay the expense. **R' Gamliel** had himself buried in linen clothing (which was very cheap, to show that elaborate clothing is not needed), and this led to all people being buried in simple linen clothing (thereby decreasing the cost of burial).
      - **R' Pappa** said, today people are even buried in very cheap canvas.

#### EIN MANICHIN ES HAMITAH B'RECHOV

- **R' Pappa** said, there is no restriction of Chol Hamoed when we are dealing with a talmid chochom who has died, and clearly there would be no restriction on Chanuka and Purim. However, this is only permitted in front of the meis.
  - **Q:** We find that **R' Kahana** gave a hesped for **R' Zevid** on Chol Hamoed, not in his presence!? **A: R' Pappi** said, that was the day that they heard that he died, and it therefore had the status of being in his presence.
- **Ulla** said, the word “hesped” used in a pasuk, refers to beating on the chest. The word “tipuach” refers to clapping of the hands. The word “kilus” refers to stamping of the feet.

- A Braisa says, one who stamps his feet should only do so when wearing a shoe, not a sandal, because doing so with a sandal is dangerous.
- **R' Yochanan** said, once an avel nods his head, this indicates that he has been consoled and no one should console him anymore.
  - **R' Yochanan** said, all are required to stand for a Nasi, except for an avel and a sick person.
  - **R' Yochanan** said, all people may not sit after standing for a Nasi until they are told to do so, except for an avel and a sick person.
- **R' Yehuda in the name of Rav** learned from a pasuk in Yechezkel that an avel may not eat from his own food on the first day of aveilus.
  - **Rabbah** and **R' Yosef** would trade meals when one of them was an avel.
  - **R' Yehuda in the name of Rav** said, if there is a meis in the city, no one may do work.
    - We see from a story that **R' Hamnuna** allowed people of a city to do work when the meis belonged to a different chevra kadisha, and was therefore not their responsibility to bury.
  - **R' Yehuda in the name of Rav** said, if one cries excessively over a meis, he will ultimately have to cry over another meis.
    - We see this happened to a woman who cried excessively for her son, and ultimately buried 7 sons.
    - We learn from a pasuk that one is not to mourn excessively. The proper way is to cry for 3 days, eulogize for 7, and not to launder or take haircuts for 30 days. Beyond that time, Hashem says, "You do not have more rachmanus than Me", and therefore it is improper to mourn further.
    - **R' Yehuda** darshened a pasuk to mean that one may cry more for one who dies without children. **R' Yehoshua ben Levi** would not stop his Torah learning to visit any avel, except when the meis had died without children.
      - **R' Huna** darshened that pasuk to mean that one who does an aveirah and repeats it will never do teshuva. This is because the repetition of the aveirah makes it seem permissible to him, and therefore makes it unlikely that he will do teshuva.
    - **R' Levi** said, an avel during the first 3 days should view himself as if a sword is hanging between his shoulders. From days 3-7 he should view himself as if the sword is at the ready to strike in a nearby corner (less dangerous than the previous days, but still dangerous). After that time (until 12 months have passed), he should view it as if a sword is passing him in the marketplace.