



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

Moed Katan Daf Chuf Ches

V'LO SHEL NASHIM L'OLAM MIPNEI HAKAVOD

- In Nehardai they explained that this refers to a woman who died in childbirth (because the blood flowing from her would embarrass her). However, the coffins of other women are placed in the street to properly eulogize them. **R' Elazar** said, the coffins of women are never set down in the street. We learn this from the pasuk that says that Miriam died and was buried. This teaches that the burial of a woman should quickly follow her death.
 - **R' Elazar** said, we learn from a gezeirah shava from Moshe that Miriam also died with "neshika" (by a "kiss" from Hashem). The pasuk is not more explicit about it, because it is not proper to associate that with Hashem.
 - **R' Ami** said, the death of Miriam is stated right next to the parsha of parah adumah to teach that the death of tzadikim provide kaparah just like the parah adumah.
 - **R' Elazar** said, the death of Aharon is stated next to the parsha of the bigdei kehunah, to teach that the death of tzadikim provide kaparah just like the bigdei kehunah.
- A Braisa says, if one died suddenly, that is called "chatufah". If one is sick for a day and then dies, it is called "dechufah". **R' Chananya ben Gamliel** says, it would be called "mageifah" (a plague). If one is sick for 2 days and dies, it is called "dechuya". If one is sick for 3 days and dies, it is called "ge'arah". If one is sick for 4 days and dies, it is called "nezifa". If one is sick for 5 days and dies, that is called a normal death. If one dies at the age of 50, that is considered to be kares. If one dies at 52, that is considered to be the death of Shmuel Haramasi. If one dies at 60, that is considered to be death at the hands of Heaven. If one dies at 70 or more, he is considered to have reached old age. If one dies at 80 or more, that is considered to be "strength".
 - **Rabbah** said, death between the ages of 50 and 60 is considered to be kares. The reason the Braisa doesn't generalize it as so, is out of honor for Shmuel (who died at 52, and did not die a death of kares).
 - When **R' Yosef** turned 60, he made a party, because he had survived beyond the years of kares. **Abaye** said to him, you may still be subject to another form of kares – dying suddenly. **R' Yosef** said, that is true, but the fact that I have passed the form of kares based on years, is enough of a reason to make a party.
 - **R' Huna** died suddenly. The talmidim were concerned that it was a form of kares. A pair of **Rabanan** explained to them, that is only a concern for one who has not reached 80 years old. A sudden death after 80, is considered to be death by neshika.
- **Rava** said, the length of one's life, the number of children he has, and the amount of parnassah, is dependent on mazal, not on merit. For we find that **Rabbah** and **R' Chisda**, each of whom were tremendous tzadikim, to the point that their tefilos brought rain, and yet **R' Chisda** lived to 92 years, had many children, and was extremely wealthy, whereas **Rabbah** lived to 40, had his children die during his lifetime, and was extremely poor.
 - **Rava** said, I asked Hashem for 3 things; two were granted to me and one was not. I asked for the wisdom of **R' Huna** (this was granted), for the wealth of **R' Chisda** (also granted), and for the humility of **Rabbah bar R' Huna** (this was not granted).
- **R' Seorim** went to visit his brother **Rava**, who was on his deathbed. **Rava** asked his brother to tell the Malach Hamaves not to cause him a painful death. **R' Seorim** told **Rava**, you are more fit to tell him on your own. **Rava** said, since my mazal was given over to the Malach Hamaves, I am in no position to make such a request. **R' Seorim** asked **Rava** to come back after death to tell

him how the death was. **Rava** later appeared to him and told him the death was like the prick from a bloodletter's needle.

- **Rava** was by **R' Nachman** as he lay on his deathbed. He asked **Rava** to tell the Malach Hamaves not to cause a painful death. **Rava** said, you are greater than me and are therefore more fit to make the request. **R' Nachman** told him that at the stage of death one is not fit to make such a request. **Rava** asked **R' Nachman** to come back after death to tell him how the death was. **R' Nachman** later appeared to him and told him the death was like pulling a hair from milk.
- **R' Elazar** was eating terumah when the Malach Hamaves came to take his life. He told him that he cannot take his life now, because he would make the terumah tamei (which may not be done). The Malach's window of opportunity passed without being able to take his life.
- The Malach Hamaves came to take **R' Sheishes's** life in the marketplace. **R' Sheishes** told him, you are going to have me die in the street like an animal!? Come to my house and do it there.
- The Malach Hamaves came to take **R' Ashi's** life in the marketplace. **R' Ashi** told him, wait 30 days so that I can review all my learning and come to Heaven having reviewed it all, as they say in Heaven, "Lucky is he who comes here with all his learning in his hand". The Malach Hamaves came back on the 30th day. **R' Ashi** asked him, what is your rush to take my life!? He responded, "Because the time has come for **Bar Nossan** to take over as Rosh Yeshiva, so you must move on".
- The Malach Hamaves couldn't get to **R' Chisda** to take his life, because he was constantly learning. He went into a tree by the Yeshiva and made it split. The commotion caused **R' Chisda** to pause for a second, and he took his life in that second.
- The Malach Hamaves couldn't get to **R' Chiya** to take his life. One day the Malach dressed himself up as a pauper and went to his house to beg for food. When **R' Chiya** came to the door, he asked him, "You have pity on the poor person, so why don't you have pity on me (to allow me to do my job and take your life)"? He showed him a fiery rod, and took **R' Chiya's** life.

MISHNA

- On Chol Hamoed, women may do "inuy" (a type of wailing) at a funeral, but may not clap their hands. **R' Yishmael** says, the women close to the bed may even clap their hands.
- On Rosh Chodesh, Chanukah and Purim, they may do inuy and clap their hands, but they may not do "kinah". Once the meis is buried, none of these things may be done on these days.
- What is "inuy"? It is when they all chant together. "Kinah" is when one leads the chant and the others follow.
- However, regarding the Time to Come, the pasuk says that Hashem will remove all death, and will erase the tears from all faces.

GEMARA

- **Rav** said, the women would chant, "Woe for the journey (that the meis would be making), woe for the security (for the neshama that must be returned).
 - **Rava** listed 7 different chants that would be said by the women of Shechantziv.
- A Braisa says, **R' Meir** would say that people should take matters of death to heart. This is explained to mean that one who makes hespeidim will merit having hespeidim made for him. One who buries others, will merit being buried, one who carries the dead will merit to have others carry him, and one who raises himself in eulogy will merit having others do that for him. **Others** say, this last thing means, if one does not raise himself (he is humble), they will raise him in Heaven.
- A Braisa says, that **R' Tarfon**, **R' Yose Haglili**, **R' Elazar ben Azarya**, and **R' Akiva** all went to be Menachem Avel **R' Yishmael** when he lost multiple children. **R' Yishmael** said to them (about himself), "His sins are many, his aveilus came one after another, and he caused the **Rabanan** to come and visit him twice". **R' Tarfon** said, the pasuk says that all the Yidden mourned the loss of

Nadav and Avihu in the merit of their having done one mitzvah. How much more so must we all mourn over the loss of the children of **R' Yishmael**, who had done many mitzvos. **R' Yose Haglili** then said, the pasuk says that all the Yidden mourned for Aviya the son of Yeravam, in the merit for one mitzvah that he had done (he removed the barrier preventing the Yidden from being oleh regel for Yom Tov). How much more so must we all mourn over the loss of the children of **R' Yishmael**, who had done many mitzvos. **R' Elazar ben Azarya** said, the pasuk says that all the Yidden will mourn over Tzidkiyahu in the merit of one mitzvah that he did. How much more so must we all mourn over the loss of the children of **R' Yishmael**, who had done many mitzvos. **R' Akiva** said, we learn from a drasha on a pasuk that all the Yidden mourned for King Achav, for one mitzvah that he did. How much more so must we all mourn over the loss of the children of **R' Yishmael**, who had done many mitzvos.

- **R' Yochanan** said, we learn from a pasuk by lyuv, that the consolers may not begin talking until the avel says something first.
 - **R' Avahu** said, we learn from a pasuk that the avel is to be seated at the head.
 - **R' Chama bar Chanina** said, the pasuk says “Kechasan yechahein p’eir”. This teaches that a chosson is like a Kohen, in that he is to be seated at the head.
 - The fact that a Kohen should be seated at the head is taught in a Braisa, by **R' Yishmael**. The Braisa says, the pasuk regarding a Kohen says “V’kidashto”, which teaches that a Kohen is to go first for all matters of kedusha – he is to read from the Torah first, he is to lead birchas hamazon, and he should get to choose a portion first.