



Daf In Review – Weekly Chazarah

Maseches Moed Katan, Daf כג – Daf ל

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf כג---24-----

- **Q: R' Yochanan** asked **Shmuel**, does an avel conduct himself with the aveilus restrictions on Shabbos? **A: Shmuel** answered that there is no aveilus on Shabbos.
 - The **Rabanan** said to **R' Pappa**, that **Shmuel** said, an avel who has tashmish is chayuv misah (from Heaven). **R' Pappa** said to them, the proper statement is that it is assur (not that he is chayuv misah) and it was said by **R' Yochanan**, not **Shmuel**. If a statement was heard from **Shmuel**, the statement must have been that an avel who does not let his hair grow, or does not rip his clothing, is chayuv misah. This is learned from a drasha on the pasuk that tells Aharon's sons not to let their hair grow or rip their clothing "and they will not die". This suggests that other aveilem who don't let their hair grow or rip their clothing will die.
 - **Rafram bar Pappa** said, it was taught in Eivel Rabasi that an avel may not have tashmish. It once happened that an avel who did have tashmish had his body (when he was dead) ripped away by pigs.
- **Shmuel** said, on Shabbos an avel **must** uncover his head (from the special head covering worn by an avel), turn the rip in his clothing to the back, and turn the beds right side up. However, it is optional for him to refrain from wearing shoes, having tashmish and washing his hands and feet with hot water (refraining from these things is not only done for aveilus, and they therefore may be done on Shabbos as well). **Rav** said that uncovering his head is also only optional.
 - **Q: According to Shmuel**, the same way he need not wear shoes, since many other people don't wear shoes on Shabbos, he should be allowed to cover his head, since many other people cover their head like that on Shabbos!? **A: Shmuel** says elsewhere that all ripping must be done very close to the time of death, and that the head wrapping must be done like the Arabs. Since this type of head wrapping is only done by aveilem, it must be removed for Shabbos.
 - **R' Yaakov in the name of R' Yochanan** said, the head covering must only be removed if he is not wearing shoes. If he is wearing shoes, that alone shows that he is not acting like an avel, and he would therefore not have to remove his head covering.
 - **Q: We find that Shmuel** ripped clothing from the pain of hearing of the death of **Rav**, much after the time of his passing. How can he have said that all ripping must be close to the time of death? **A: Since Rav's** teaching would constantly come up in his learning, he would be freshly reminded of the pain associated with his passing, which is why he ripped multiple sets of clothing even beyond the time of his passing.
 - **Q: A Braisa** says that if an avel changes his clothing during shiva, he must rip the new clothing as well. We see that ripping must be done later on as well!? **A: The Braisa** says to do so to show honor upon the passing of one's parents. This is not done for the ripping obligation.
 - **Q: These ripped garments** that were ripped later on in shiva, may they be sewn back together (since they are not part of the actual ripping obligation)? **A: The father of R' Oshaya** and **Bar Kappara** argue: one says that it may not be sewed up, and one says that it may.
 - **Q: We find that R' Oshaya** himself says that it may not be sewed up. It must be that he heard that from his father, and his father must therefore be the one who said that it may not be sewed up!? **A: His rebbi** was **Bar Kappara**, so it may be that he heard that from his rebbi.
 - **Rava** said, an avel may wear his ripped clothing on Shabbos in the privacy of his home.

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- **Abaye** saw **R' Yosef** wearing the aveil's head covering in his house on Shabbos. He asked him, do you not hold that there is no aveilus on Shabbos? He answered, that **R' Yochanan** said that one does keep aveilus in private.

R' ELIEZER OMER MISHECHARAV BEIS HAMIKDASH ATZERES K'SHABBOS...

- **R' Gidal bar Menashyeh in the name of Shmuel** said, the Halacha follows **R' Gamliel** (that Rosh Hashanah and Yom Kippur are considered a Yom Tov for purposes of aveilus).
 - **Others** say that **R' Gidal's** statement of Halacha was made in regard to a different Braisa, which discusses the death of small children. It was regarding a machlokes in that Braisa that he paskened like **R' Yehuda in the name of R' Yishmael** who says that a hesped is made for a child of poor people if the child was at least 5 years old when he died, and for the child of wealthy people, if the child was at least 6 years old when he died.
- **R' Anani bar Sasson** said, if one sat shiva for even one day before Shavuos, besides the fact that Shavuos cancels the shiva (and it is already as if 7 days of the shloshim have passed), Shavuos acts to remove an additional 7 days from the shloshim count (for a total of 14 days having been removed from shloshim).
 - **R' Ami** heard this and became upset, because this statement was something that was said by **R' Elazar in the name of R' Oshaya** (and should have been said in their names).
 - **R' Yitzchak Nafcha** made this same statement, and **R' Sheishes** also got upset at him for not making the statement in the name of **R' Elazar in the name of R' Oshaya** (who says that one has a 7 day makeup period to bring the korbanos of Shavuos if he was not able to bring it on that day, which is where we learn that Shavuos is treated as a 7 day Yom Tov).
- **R' Pappa** was walking with **R' Avya Saba**, and said that if one sat shiva for even one day before Rosh Hashanah, besides the fact that Rosh Hashanah cancels the shiva (and it is already as if 7 days of the shloshim have passed), Rosh Hashanah acts to remove an additional 7 days from the shloshim count (for a total of 14 days having been removed from shloshim).
 - **Ravina** said, based on this, if one sits shiva for one day before Succos, then by the time Succos and Shmini Atzeres pass, he will have passed 21 days of his shloshim (Shmini Atzeres counts as its own 7 days).
 - **R' Chaviva of Sura D'Pras** asked **Ravina** whether he had said that if one sat shiva for even one day before Rosh Hashanah, besides the fact that Rosh Hashanah cancels the shiva (and it is already as if 7 days of the shloshim have passed), Rosh Hashanah acts to remove an additional 7 days from the shloshim count (for a total of 14 days having been removed from shloshim). **Ravina** said, all I said was that **R' Gamliel's** view seems correct, that Rosh Hashanah is no different than any other Yom Tov.

-----Daf 75-----25-----

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). This consoler 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.

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- 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 meisem 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

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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.

-----Daf כו-----26-----

- A Braisa says, the following is a list of rips that may never be professionally repaired: a rip made for one's father or mother; for a rebbi who taught him Torah; for a Nasi; for an Av Beis Din; for hearing bad news; for hearing one curse Hashem; for seeing a Sefer Torah as it is burned; for seeing the ruins of the cities of Yehuda; for seeing the ruins of the Beis Hamikdash; and for seeing the ruins of Yerushalayim. One may make a rip for seeing the ruins of the Beis Hamikdash, and then just extend that same rip when he sees the ruins of Yerushalayim.
 - We learn that one must rip his clothing upon the death of a mother, father, and rebbi from Elisha, who ripped his clothing when his rebbi Eliyahu was taken away in the fiery chariot. He referred to Eliyahu as "avi, avi", which teaches that one must rip for a father and mother, and then referred to him as "rechev Yisrael u'parashav" – which teaches that one must rip for a rebbi as well.
 - The pasuk says that he "took hold of his clothing and ripped them into 2 pieces". If he ripped them, it seems obvious that it became 2 pieces!? This teaches that he left it as 2 pieces forever, meaning that ripping for these purposes may never be fully repaired.
 - **Q: Reish Lakish** asked **R' Yochanan**, Eliyahu didn't die, so why did Elisha rip his clothing!? **A:** Since Elisha would never see him again, it was as if Eliyahu had died.
 - We learn that one must rip his clothing upon the death of the Nasi, Av Beis Din, and for hearing bad news, from the pasuk which says that Dovid and all the people with him ripped their clothing upon the death of Shaul (who was the Nasi), and upon the death of Yehonason (who was the Av Beis Din), and for

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the Jewish nation (for hearing the bad news that they had suffered a horrible defeat and many lives were lost).

- **Q: Rav bar Shaba** asked **R' Kahana**, maybe one must only rip when all these 3 things happen together (like they did by Dovid)!? **A:** The pasuk separates each of these 3 things with the word “ah!”, which teaches that each on its own was enough of a reason to tear the clothing.
- **Q: Shmuel** did not rip his clothing when he was told that Shevor Malka killed 12,000 Yidden. We see that one need not rip clothing for hearing bad news!? **A:** The obligation is only when the majority of the tzibbur is killed (or at least the majority of the people who went out to battle, as had happened by Dovid).
 - **Q:** Shevor Malka would tell **Shmuel** that he was very proud of the fact that he never killed any Yidden. How could it be that he killed 12,000 Yidden? **A:** Those Yidden rebelled against him. He meant that he never killed any Yid for no reason.
- We learn that one must rip his clothing upon hearing one curse Hashem from the pasuk that says that a number of individuals went to Chizkiyahu to tell him that they heard someone curse Hashem, and the pasuk says that they came with torn clothing.
 - A Braisa says, a person who hears the curse directly, or who hears it from someone who heard it, must rip his clothing. If witnesses come to Beis Din to testify as to what they heard, they need not rip their clothing again, since they ripped the clothing when they heard the first time.
 - We see this last concept in the pasuk stated earlier, because the pasuk says that only Chizkiyahu ripped his clothing when he heard what the people said.
 - We learn that these rips may never be properly repaired, based on a gezeirah shava from the pasuk regarding Elisha.
- We learn that one must rip his clothing upon seeing a Sefer Torah as it is burned from the story with King Yehoyakim. The pasuk says that when the megilla of Eicha was read to him, telling him that he would be deposed, Yerushalayim would be destroyed, and the Yiidden would suffer, he cut out the Names of Hashem from the megilla and threw them into the fire. The pasuk says that the people there were bad people, because they did not rip their clothing when this took place. We see one is supposed to rip his clothing.
 - **Q: R' Pappa** asked **Abaye**, maybe they were supposed to rip for all the bad news that they heard in the megilla? **A:** He answered, the bad news hadn't yet happened at that point, it was only a prophecy. So no ripping would be needed for that.
 - **R' Chelbo in the name of R' Huna** said, when one sees a Sefer Torah getting burned, he must rip his clothing twice – once for the burning parchment, and once for the ruined letters.
 - **R' Abba** and **R' Huna bar Chiya** were sitting, and **R' Abba** got up to go to the bathroom. He removed his tefillin and put them on a cushion. An ostrich came along and wanted to swallow the tefillin. **R' Abba** said, if that would have happened, I would have had to rip my clothing twice. **R' Huna bar Chiya** said, that is incorrect, because **R' Yehuda** told me that **Shmuel** said one must only do so when something is forcibly destroyed, as was done by Yehoyakim.
- We learn that one must rip his clothing upon seeing the ruins of the cities of Yehuda from a pasuk that says that people came and ripped their clothing upon discovering that the cities of Yehuda were destroyed.
 - **R' Chelbo in the name of Ulla Bira'ah in the name of R' Elazar** said, when one sees the ruins of the cities of Yehuda, or of Yerushalayim, or of the Beis Hamikdash, he should make a statement telling of how these great places are now lying desolate and in ruins, and should then rip his clothing.
- **Q:** The Braisa said, one may make a rip for seeing the ruins of the Beis Hamikdash, and then just extend that same rip when he sees the ruins of Yerushalayim. However, another Braisa says that one must make a separate rip for the Beis Hamikdash and for Yerushalayim!? **A:** If he sees Yerushalayim first, he

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must make 2 separate rips. If he first saw the Beis Hamikdash, and only afterwards saw Yerushalkayim, he only needs to extend the rip that he already made upon seeing the ruins of the Beis Hamikdash.

- A Braisa says, even all the rips that may never be professionally repaired may be stitched (with wide stitches), folded, gathered, and stitched like a ladder, but never professionally repaired.
 - **R' Chisda** said, “professionally repaired” means the type of repair they would do in Alexandria (where the rip was no longer noticeable on the outside of the clothing).
 - A Braisa says, if one repaired the clothing in the unprofessional way, and he rips the clothing on that spot for a later ripping obligation, he is not yotzeh. However, if he had it professionally repaired and ripped it on that spot, he is yotzeh.
 - **R' Chisda** said, “professionally repaired” means the type of repair they would do in Alexandria (where the rip was no longer noticeable on the outside of the clothing).
 - A Braisa says, if one turns over his clothing (so that the neckline becomes the hemline, and visa-versa), he may fully repair the rip that is now on the hemline. **R' Shimon ben Elazar** says that he may not. Also, just as the one who made the rip may not fully repair it, so too anyone he sells the clothing to may not fully repair it, so he must let the buyer know.
- A Braisa says, **R' Meir** says, the initial ripping must be a tefach, and an extension to the rip (when that suffices) need only be 3 fingerbreadths. **R' Yehuda** says, the initial rip need only be 3 fingerbreadths, and any extension need be only a minute amount.
 - **Ulla** paskened like **R' Meir** regarding the initial rip, and like **R' Yehuda** regarding the extension. **R' Yose** said this in a Braisa as well.
- A Braisa says, if one tore for the death of his father, and then extended that for the death of his son, the lower part (the extension) may be professionally repaired, but the upper part may not. In the reverse case, the result would be reversed as well. If one is told at one time that his father, mother, brother, and sister all died, he may make one rip for them all. **R' Yehuda ben Beseira** says, he makes one rip for the other relatives and a separate one for his parents, because one may not simply extend a rip that was made for his parents.
 - **Q:** According to **R' Yehuda ben Beseirah**, why can't he rip for the other relatives and then extend that rip for his parents? **A:** **R' Nachman bar Yitzchak** said, because extending a rip does not suffice for the rip required for one's parents.
 - **Shmuel** paskened like **R' Yehuda ben Beseirah**.
 - **Q:** **Shmuel** paskens like the lenient view regarding aveilus, so why did he pasken like **R' Yehuda ben Beseirah**? **A:** He does not necessarily follow the lenient view for the ripping obligation, only for the aveilus obligation.
- A Braisa says, a rip may be extended until it reaches his stomach. Others say until the heart. Once it reaches the stomach, if he wants to use that garment for another ripping obligation, he must move over 3 fingerbreadths from the last rip, and begin ripping at the top again. If there is no more room to rip the front of his garment, he should turn it around and begin to rip the back. If the entire top of the garment is full of rips, he may wear it upside down and begin ripping what was the bottom of the garment. Ripping at the bottom or side of a garment does not fulfil one's ripping obligation, except that a Kohen Gadol only rips his clothing on the bottom.
 - **R' Masna** and **Mar Ukva** argue, in the name of **Shmuel's** father and **Levi**, one says that if a second ripping obligation arises during shiva, he must make a totally new rip, and after the shiva he may just extend the first rip. The other says that the time distinction is shloshim, not shiva.
 - **Q:** **R' Zeira** asked, the one who says that shiva is the timeline, the reason for that would be, because before that time one may not even unprofessionally repair the rip. However, we have learned that a woman may do so to a rip immediately. Would that mean that a woman can extend a rip even during shiva? **A:** She can fix the rip immediately for her dignity. This reason would not allow her to extend a rip before a man would be allowed to do so.
 - **Q:** According to the one who says that shloshim is the timeline, the reason for that would be, because before that time one may not professionally repair the rip. Does that mean that if the rip was done for a parent (which may never be professionally repaired) it may never be

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extended for another obligation? **A:** The reason it may never be fully repaired is for the honor of his parents. However, it would be allowed to be extended for another ripping obligation.

- A Braisa says, if one goes to a levaya in a shirt that is already ripped, he is robbing the dead (by not making a new rip for them) and the living (by making them think he is in deep mourning). **R' Shimon ben Gamliel** says, if one borrows a garment and tells the person he is using it to go visit his father who is ill, and his father then dies, he should rip the borrowed garment, fully repair it, and return it with payment for the decrease in value. If he never told the lender what he needed it for, he may not tear the clothing at all.
- A Braisa says, we do not tell a sick person if his immediate relative died, so as not to have the stress put him in further danger. We also do not rip clothing in front of him, and we silence the women so that he does not hear them wail and find out about the death. We rip the clothing of a minor who is an avel, to cause other people to mourn. One rips his clothing upon the death of his father-in-law and mother-in-law, out of respect for his wife.
 - **R' Pappa** said, a Braisa in Eivel Rabasi says, an avel should not hold a baby, because it will lead him to laugh, which is not proper.

V'EIN MAVRIN ELAH AHL MITOS ZEKUFOS

- A Braisa says, if a consoler eats the meal along with the avelim, if he feels very close to them, he should sit on overturned beds. If he does not, he should sit on an upright bed.
 - When **Rava** sat shiva and **Abba bar Marsa** came to visit, he made a bed upright for **Abba** to sit on. **Abba** turned the bed back over. **Rava** made a statement showing that he disagreed with that.

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- 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.

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- 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 avel 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 avel is sitting in. The second Braisa discusses a room that the consolers 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 consolers 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

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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.

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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.

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- **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”.

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- 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.

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-----Daf ׀ׁ-----29-----

- **R' Chanina** said, the leaving of the neshama from the body is as difficult as pulling a knotted rope through a small hole. **R' Yochanan** said, it is like pulling the rope used to tie two boats together, through a hole.
- **R' Levi bar Chayasa** said, when one departs from his friend he should say “Leich **LE**'shalom” (as Yisro said to Moshe, and we see how matzliach he was), not “Lech **BE**'shalom” (as Dovid told Avshalom who was then killed). Also, when departing from a meis, one should say “Lech Be'shalom” because this means there is no further journey needed (i.e. he has already reached Gan Eden).
 - **R' Levi** also said, one who goes from davening to learning, and from learning to davening, is zoche to be mekabel the Shechina.
 - **R' Chiya bar Ashi in the name of Rav** said, Talmidei Chachomim have no rest even in the Next World (there too, they go higher and higher in Gan Eden).

HADRAN ALACH PEREK V'EILU MEGALCHIN!

HADRAN ALACH MESECHTA MOED KATAN!!!

MAZAL TOV!!!