



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

Moed Katan Daf Chuf Vuv

- 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 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 "ahl", 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 Yidden 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 must make 2 separate rips. If he first saw the Beis Hamikdash, and only afterwards saw Yerushalayim, 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 fulfill 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 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.