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Moed Katan Daf 27

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Gemora cites a braisa: At what point do the mourners overturn their beds? Rabbi Eliezer says: When the coffin leaves the house. Rabbi Yehoshua said: When they seal the lid on the casket.

The Gemora cites an incident: It happened when Rabban Gamliel the Elder died, as soon as he was taken out of the door of his house, Rabbi Eliezer said to them: Overturn your beds (as the period of mourning has started). And after the lid of the casket had been sealed (to close the tomb), Rabbi Yehoshua said to them: Overturn your beds. They said to him: We have already overturned them by word of the Elder (R' Eliezer). (27a)

The Gemora cites a braisa: When do the mourners right the beds on Friday afternoon? The Gemora answers: From Mincha time (*either a half hour after midday or two and a half hours afterwards*).

Rabbah bar Rav Huna interrupts and rules that the mourners are nevertheless prohibited from sitting on those beds until nightfall (*since they are still required to be in a state of mourning until then*).

The braisa continues: They must overturn the beds on Motzei Shabbos even if there is only one more day of mourning left. (27a)

The Gemora cites a braisa: The mourners must overturn all the beds that are in his house and even if there are ten beds in ten different places of the house (*other Rishonim – in other houses, as long as he uses them sometimes*). Even if there are five brothers and one of them dies, they all are required to overturn their beds in their houses. If the bed is designated for containing utensils, it does not need to be overturned. (27a)

The Gemora cites a braisa: The mourner is not required to overturn a *dargash* (*will be explained shortly*) bed, rather, one should stand it up on its side (*and lean it against the wall*). Rabban Shimon ben Gamliel says: One should untie its straps and the bed will fall by itself.

Ulla says: A *dargash* bed is a bed of good fortune (*designated for the guardian angel of the house*).

Rabbah asks: If so, then let us consider that which was taught in a Mishna regarding a king: When the king was given the mourner's meal (*since it was forbidden for a mourner to eat the first meal from his own food*), all the people sat on the ground, while he reclined on the *dargesh*. Now, (*according to you, Ulla*) normally, he would not sit upon it, yet on that day he does!?

Rav Ashi answered: Why is that problematic? The rest of the year, it is optional for him to partake in meat and wine, but on this day, we bring these for him.

The *Gemora* asks on Ulla from a *braisa*: The mourner is not required to overturn a *dargash* bed; rather, one should stand it up on its side (*and lean it against the wall*). And we learned in another *braisa*: The mourners must overturn all the beds that are in his house. (*If a dargash is a bed, it should also be required to be turned over?*)

The *Gemora* answers: A *dargash* (although it's a bed) may be similar to a bed used for holding utensils. And we learned in a *braisa*: A mourner is not required to overturn a bed used for utensils.

The *Gemora* asks on Ulla from a *braisa*: Rabban Shimon ben Gamliel says: A mourner should untie the straps of the *dargash* and the bed will fall by itself. If it is a regular type of bed, why does Rabban Shimon ben Gamliel rule that one should untie its straps; a regular bed does not have straps, it has ropes attached to the frame?

The *Gemora* offers another explanation for *dargash*. When Ravin came from *Eretz Yisroel* to Bavel, he said: I asked Rav Tachlifa the Westerner, who would frequent the market for leathersmiths as to the meaning of *dargash*. He told me that *dargash* is a leather bed.

It was stated as well: Rabbi Yirmiyah said: The straps of a *dargash* are attached on the inside through slits in the frame (*even though it was used as a regular bed for traveling noblemen, the Sages were lenient regarding it because overturning the leather sheet and placing it on the ground would cause damage to it*). The straps of an ordinary bed are wrapped around its frame.

Rabbi Yaakov bar Acha said in the name of Rabbi Yehoshua ben Levi: The halachah follows Rabban Shimon ben Gamliel.

Rabbi Yaakov bar Acha said in the name of Rabbi Assi: A bed whose two posts protrude, it is enough if he merely stands it upright.

The *Gemora* cites a *braisa*: If he slept (during the seven days of mourning) on a chair, or on a large mortar, or even on the ground (which is greater discomfort), he has not discharged his obligation. Rabbi Yochanan explained: He has not discharged his obligation, because he has not fulfilled the practice of overturning the bed. (27a)

The *Gemora* cites a *braisa*: We may sweep and sprinkle water on the ground within the mourner's house, and we may wash dishes, cups, jars and bottles, but we may not bring the incense and the nice-smelling spices into the house of the mourner.

The *Gemora* asks: Is this so? But Bar Kappara has taught a *braisa*: One does not recite a blessing over the incense and the nice-smelling spices in the house of the mourner. Evidently, it is the blessing which is not recited, but it may be brought in!?

The *Gemora* answers: It is permitted to bring the incense and the nice-smelling spices into the room where the consolers are comforting the mourner. (27a)

The *Mishna* states: They may not bring the food to the house of the mourner on a tray, or in a large bowl, or with a large basket, but rather, the food should be brought in regular baskets.

They may not recite the mourners' blessing during Chol Hamoed, but they do form the row and console the mourner and they immediately dismiss the public.

They may not set down the bier in the street during Chol Hamoed in order not to promote eulogies (*which are forbidden on Chol Hamoed*). They never set down the biers of women in the street out of respect (*blood might flow from them and it would be embarrassing*). (27a)

The Gemora cites a braisa: Initially, when they brought food to the house of the mourner, a rich person would deliver it in containers of silver and gold, and poor people would deliver it in weaved willow baskets, and the poor people were ashamed. They enacted that everyone should deliver it in these simple weaved willow baskets, because of the honor of the poor people.

Initially, they served drinks in the house of the mourner, a rich person would serve it in white glass vessels and poor people would serve it in colored glass, and the poor people were ashamed. They enacted that all should serve the drinks in colored glass, because of the honor of the poor people.

Initially, they would expose the face of the rich person who died (*thus inspiring people to cry*) and cover the face of the poor people because their faces were blackened due to years of famine, and the poor people were ashamed. They enacted that they cover the faces of all, because of the honor of the poor people.

Initially, they would take the rich person who died out on a *dargash* and the poor people on a bier, and the poor people were ashamed. They enacted that all be

taken out on a bier, because of the honor of the poor people.

Initially, they would place incense under those who dies with stomach illnesses, but those living with stomach illnesses became ashamed. They enacted that incense would be placed under all corpses, because of the honor of those living with stomach illnesses.

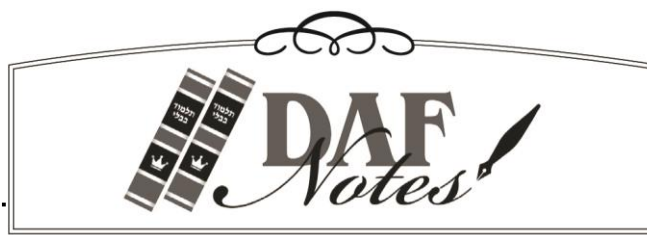
Initially, they would immerse utensils used by menstruating women before they died, but the living menstruating women became ashamed. They enacted that they would immerse utensils from all women who died, because of the honor of the living menstruating women.

Initially, they would immerse utensils used by zavim (*men who became tamei because of a specific type of seminal emission*) before they died, but the living zavim became ashamed. They enacted that they would immerse utensils from all men who died, because of the honor of the living zavim.

Initially, the taking out of the corpse was harder on his relatives more than his death (*due to the costs involved*), until the situation was such that his relatives would place him down and run away! Until Rabban Gamliel came and acted lightly with himself, by going out with linen clothing, and all the people followed his example to be buried in linen clothing.

Rav Pappa said: Nowadays, the custom is to use coarse canvas, which is worth only a zuz. (27a – 27b)

Rav Pappa said: One is permitted to eulogize a Torah scholar during Chol Hamoed. It is certainly permitted on Chanukah and Purim. The Gemora qualifies this ruling: It is only permitted in the presence of the bier.



The Gemora asks: Is this so? But Rav kahana eulogized Rav Zevid of Nehardea in the town of Pum Nahara (on Chol HaMoed).?

Rav Pappi answered: It was on the day that they were informed of his passing, and that is similar to being in the presence of the bier. (27b)

Ulla said: The technical meaning of a hesped is striking upon the chest, as it is written: Upon the breasts they will strike. The technical meaning of tipuach is clapping with one's hands (in grief), and that of kilus is stamping with one's foot (in mourning).

The Gemora cites a braisa: One who stamps with his foot should not do so when wearing a sandal, because of the danger (that he might break his foot); rather, he should be wearing a shoe. (27b)

Rabbi Yochanan said: A mourner, who has nodded his head (*thus indicating that he has been consoled*), the comforters are prohibited from sitting near him.

Rabbi Yochanan said: All are obligated to stand before the Nasi except for a mourner and a sick person.

Rabbi Yochanan said: [After rising for the Nasi] They are told, "Be seated" (and then they are permitted to sit), except for a mourner and a sick person (who may sit without being told, for they were not required to stand in the first place). (27b)

Rav Yehudah said in the name of Rav: A mourner on the first day of his mourning is forbidden to eat of his own bread (rather, he should eat the bread of others).

The Gemora relates that Rabbah and Rav Yosef would exchange their meals with each other (when one of them was in mourning). (27b)

Rav Yehudah said in the name of Rav: If there is a dead person in a city, the citizens of the city are prohibited from working until after the burial.

The Gemora relates: Rav Hamnuna once came to Darumasa. He heard the sound of a shofar signaling that someone had died. He saw some people carrying on their work, so he said: Let the people be excommunicated! Is there not a dead person in town? They told him that there are associations in the town (where each association buries its own dead). "If so," he said to them, "the ban is released for you." (27b)

Rav Yehudah said in the name of Rav: One who grieves excessively over his dead will cry over another death.

The Gemora relates: There was a certain woman that lived in the neighborhood of Rav Huna. She had seven sons and when one of them died, she wept for him rather excessively. Rav Huna sent the following message to her: Do not act like this. She did not pay attention to him. He then sent to her: If you need my word it is well; but if not, are you interested in making provisions (shrouds) for yet another? Another son died and eventually they all died. In the end he said to her: You are preparing provisions for yourself, and she died.

It is written [Yirmiyah 22:10]: Do not cry for the dead, neither shall you shake your head for him. Do not cry for the dead means that one should not cry excessively, and do not shake your head means beyond measure. The Gemora explains how this is applied: Three days for weeping and seven for lamenting and thirty to refrain from pressing clothes and cutting hair. From that point



and on, the Holy One, Blessed be He, says: You are not more compassionate towards him than I. (27b)

It is written [Yirmiyah 22:10]: *Cry intensely for one who leaves, because he will not return again and see the land of his birthplace.* Rav Yehudah said: This is referring to one who departs this world without children.

The Gemora relates: Rabbi Yehoshua ben Levi would not go to visit a house of mourning except to that of one who departed without any surviving children, for it is written: *Cry intensely for one who leaves, because he will not return again and see the land of his birthplace.*

Rav Huna said: The verse is referring to a person who committed a sin and repeated it. The Gemora states: Rav Huna is following his reasoning stated elsewhere that one who commits a sin and repeats it, it has become permitted to him.

The Gemora asks: Do you actually think that it is permitted? The Gemora answers: Rav Huna means that it becomes to him as if it was permitted. (27b)

Rabbi Levi said: A mourner during the first three days should look upon himself as if a sword is resting between his thighs; from the third to the seventh, he should look upon himself as if it stands in the corner in front of him; from then on, it should be as if it is moving in front of him in the street. (27b)

## INSIGHTS TO THE DAF

### ***Superstition***

Ulla says: A *dargash* bed is a bed of good fortune.

The Rishonim ask: Shouldn't such a bed be forbidden on account of the prohibition of *nichush*; *One should not act upon the basis of omens or lucky times* (Vayikra 19:26)?

The Radvaz answers that it is being used as a sign to strengthen one's luck, but not to be superstitious about it. R' Eliezer MiMitz disagrees with him and maintains that even that would be forbidden.

The Shitah Mikubetzes explains that this is a bed designated for the guardian angel of the house. It was done for the purpose of honoring the Holy One, blessed is He. This is similar in the manner that we prepare a chair for Eliyahu Hanavi by a *bris milah*.

The Ra"n in Sanhedrin explains that it is a bed which is constantly made and kept empty in order to demonstrate that the household has more than they need. Through this, one is recognizing that Hashem has blessed him with wealth and thanking Him for it.

The Rambam writes that *dargash* is a small bed that is placed before a larger bed; it is used as a stepping-stool in order to climb onto the higher bed.

The Rosh explains that the angel in charge of poverty resides in a dirty house and the angel in charge of riches and success resides in a clean house. The *dargash* is a



bed which always remained clean in order to beckon the angel of wealth to reside in the house.

## REPENTANCE IN THE SAME SITUATION

It is written [Yirmiyah 22:10]: *Cry intensely for one who leaves, because he will not return again and see the land of his birthplace.* Rav Yehudah said: This is referring to one who departs this world without children.

Rav Huna said: The verse is referring to a person who committed a sin and repeated it. The Gemora states: Rav Huna is following his reasoning stated elsewhere that one who commits a sin and repeats it; it has become permitted to him.

The Gemora asks: Do you actually think that it is permitted? The Gemora answers: Rav Huna means that it becomes to him as if it was permitted.

The Gemora (Yoma 86b) explains that a true penitent is one who committed a sin in the past and then the opportunity for the same sins comes again a first time and a second time and he is saved from the sin on both occasions.

The Sefer Chasidim writes that a person should not put himself into a situation where he is tempted to sin, because he may not be able to withstand temptation.

The Tzlach questions the words of the Sefer Chasidim from the commentary of the Kli Yakar in Parshas Chukas, who writes regarding the phenomena of the Parah Adumah that the Parah Adumah was capable of rendering pure those that were impure and conversely, rendering impure those that were pure.

The Kli Yakar likens this idea to certain medicines that are beneficial for one who is ill but can prove fatal for one who is healthy. There is a parallel between remedying the body and remedying the soul. One who wishes to repent must be with the same woman that he sinned with the first time, at the same time of the year in which he had sinned, and at the same place where he sinned with her. Thus, the temptation to sin is particularly strong, as his Evil Inclination will entice him to respond exactly as he did before. By resisting the temptation, he demonstrates that he is a true penitent.

The Kli Yakar adds that this is what the Gemora (Brochos 34b) means when it states that in the place where penitents stand, the completely righteous do not stand, i.e. the completely righteous cannot stand in a place of temptation. Yet, according to the Sefer Chasidim, a righteous person is not permitted to endanger himself by entering into such a situation.

## DAILY MASHAL

### TRANSGRESSION COMMITTED ONLY ONCE

The Gemora states that if one commits a transgression and repeats it, it becomes like it is permitted to him. Rav Shach was once giving rebuke and he questioned if there is any among us that have committed a sin and not repeated it. Woe is to us.

The Mabit in Beis Elokim (shaar hateshuva ch 11) writes that our sages have said if one commits a transgression three times, it becomes like it is permitted to him. Did he have a different version in the Gemora than us? Our Gemora states this to be correct if a person commits a sin even twice.