

11.3.10

26a (ערי יהודה מנא לן) → 27b (שריא לבו)

1. ויבאו אנשים משכם משלו ומשמרון שמינים איש מגלחי זקן וקרעי בגדים ומתגודים ומנחה ולבונה בידם להביא בית ה': ירמיהו מא, ה
2. ערי קדשד היו מדבר ציון מדבר היתה ירושלים שטמה בית קדשנו ותפארתנו אשר הללוד אבותינו הנה לשרפת אש וכל מתמדינו הנה לחרבה: ישעיהו סד טז
3. וקרעו לבגכם ואל בגדיכם ושובו אל ה' אלהיכם כי חנון ורחום הוא ארך אפים ורב חסד ונחם על הרעה: יואל ב, יג
4. על שדים ספדים על שדי חמד על גפן פריה: ישעיהו לב, יב
5. האנק דם מתים אבל לא תעשה פארך חבוש עליך ויגליך תשים ברגליך ולא תעטה על שפם ולחם אנשים לא תאכל: יחזקאל כד, יז

- I. Continuation of ברייתא – catastrophes for which we rend and never mend
- a. Last items on list: מקדש, ירושלים, ערי יהודה
 - i. Source: v1
 - ii. Appropriate readings: ערי יהודה – v2a1; ירושלים – v2a2; מקדש – v2b
 - b. All items on list: may not do proper, professional restitching (Alexandrian restitch)
 - i. But: may do less “complete” jobs
 - c. Parallel: קריעה done from a fully restitched tear is valid, from anything less is invalid
 - i. May not: be restitched even if sold to another (seller must notify buyer of limitation)
- II. שיעורי קריעה
- a. טפח – 1st tear – ד"מ
 - b. 1st tear – 3 fingers; additional – minimal ד' יהודה
 - c. טפח – 1st tear – יוסי (הלכה)
 - d. Starters/additions: part done for parents aren't mended; others are
 - e. Case of multiple deaths: 1 tear
 - i. ד' יהודה בן בתירה separate tear for parents (we don't do additions for parents) (הלכה)
 - f. Tear: until heart (allusion in v3)
 - g. Additional tears: leave a distance of 3 fingers' width and tear again
 - i. If: the front or upper side is completely ripped; he turns it back or under
 1. However: if he tears from below or the sides – קריעה – לא יצא ידי קריעה
 2. Exception: כה"ג tears from below
 - h. Dispute: between רב מתנה/מר עוקבא (both citing שמואל's father) about hearing about a 2nd טירה
 - i. One: if he heard during שבעה, tears anew; if afterwards, adds to older קריעה
 - ii. Other: if he heard during שלשים, tears anew; if afterwards, adds to older קריעה
 - iii. Challenge (ר' זירא): to first opinion – if he must tear anew during 'ז, it's because he is not allowed to baste it then; but a woman is allowed to do so during שבעה
 1. Answer: that is for כבוד האשה; really it should not be sewn up
 - iv. Challenge (ר' זירא): to 2nd opinion; if he must tear anew during 'ל, it's because it may not be sewn up during that time (therefore must be a new tear); but for parents, may never sew up
 1. Answer: that is for כבוד אר"א, but not קריעה דין מעיקר דין
- III. Assorted rules of קריעה (ברייתות)
- a. ברייתא: if someone wears a rent garment before a מת, he's “stealing” from both the מת and his living kin
 - i. דשב"ג: if someone borrows a cloak to visit sick father and finds him to have died, he tears קריעה
 1. And then: he sews it up, returns the cloak and pays for the loss incurred
 2. But if: he never told that he was going to visit his sick father (e.g.), may not touch it
 - b. ברייתא: we do not notify a sick person about a death in the family – nor do we tear in his presence
 - i. And: we silence the women (mourners) in his presence
 - ii. A קטן has his clothes rent, in order to increase the sense of sadness
 - iii. Inlaws: we tear for father- and mother-in-law to honor his wife
 1. ד"פ: in אבל רבתי, we learned that a mourner may not hold a baby as it brings him joy
- IV. Analysis of next clause in משנה – we do not cosole unless sitting on upright beds
- a. ברייתא: if someone goes to console and he is very friendly with אבל, he may join him on overturned bed
 - i. Else: he should be sitting on an upright bed (to distinguish himself from the mourner)
 1. Story: רבא was visited by a colleague; רבא set his bed upright; colleague overturned his
 - b. ברייתא: if an אבל is traveling, he should try to minimize his commerce; if he can't should work w/חבורה

V. Rules of המטה כפיית

- a. **ברייתא** **ר' יהושע** (ר"א) is done when (מת) leaves house, per **ר"א**; from sealing of grave per **יהושע**
 - i. *story*: of burial of **הזקן**, where both opinions were expressed
- b. **ברייתא** beds are set upright for **שבת** from **מנחה** and on;
 - i. **דבה בר הונא** but he may not sit up until dark
 - ii. **מוצי"ש** must revert beds to overturned status, even if only for one day
- c. **ברייתא** all beds in house and all beds he owns must be turned over; even if 1 brother dies, all beds done
 - i. *If*: the bed was not used for sitting/reclining (e.g. for storage) – no need
 - ii. *דרגש* (*definition below*): needs no **כפייה**; rather it is set upright
 1. **רשב"ג**: loosen its hooks and it falls on its own
 2. *Meaning of דרגש* – **עולא** – “fortune bed” (used for מזל)
 - a. *Challenge* (**דבה**): why would king (per **משה סנהדרין**) sit on **דרגש**?
 - b. *Block* (**ר' אשי**): just like feeding him – which we only do now (as he is **אבל**)
 - c. *Rather*: question is, if it is “fortune bed” – why no need to turn it over?
 - i. *Block*: could be like a **מטה מיוחדת לכלים**, which isn't turned over
 - d. *Rather*: – **גדא דערסא** has no hooks (why did **רשב"ג** direct them be undone?)
 3. *Rather*: **דרגש** is a leather bed (support from **ברייתא**)
 - a. **רשב"ג**: we rule in accord with **דיב"ל**
- d. **ברייתא** if he sleeps on a chair – even on ground, was not **יוצא** his obligation (of sleeping on **כפויה**)
- e. **ברייתא** we sweep and clean plates and glasses in **בית האבל**, but no incense/spices
 - i. *Challenge*: **בר קפרא** taught that we cannot make **ברכה** there
 1. *Implication*: but we may bring them there
 2. *Answer*: in **בית האבל**, no spices; in house of consolers – may bring, but no **ברכה**

VI. משנה ז: we don't bring food to **בית האבל** on fancy plates, just simple baskets

- a. *Nor*: do we say **ברכת אבלים** on **מועד**
- b. *But*: we do stand in **שורה** and console and then exempt the public

VII. Related ברייתות

- a. **ברייתא**: originally they would bring food in containers per wealth of donor; poor were ashamed
 - i. *Therefore*: they ruled that we only bring in simple wicker baskets, for the dignity of the poor
- b. **ברייתא**: originally they would give drinks based on wealth (fancy glass etc.); poor were ashamed
 - i. *Therefore*: they ruled that they used (cheap) colored glass, for the dignity of the poor
- c. **ברייתא**: originally, they would leave face open and poor would look blackened due to hunger
 - i. *The poor*: would be ashamed
 - ii. *Therefore*: they ordained that all faces be covered, to spare dignity of the poor
 - iii. *And*: they ordained that all be taken out on simple stretcher (same history/reason)
 - iv. *And*: they ordained placing incense under all **מתים** (not just those who died of stomach illness)
 1. *In order*: to spare dignity of **חולי מעיים** who were alive
 - v. *And*: they ordained that all women's clothes be dipped in **מקוה** (not just those who died as **נדות**)
 1. *In order*: to spare dignity of living **נדות**
 - vi. *And*: they ordained that all men's clothes be dipped in **מקוה** (not just those who died as **זבים**)
 1. *In order*: to spare dignity of living **זבים**
 - vii. *Originally*: the expense of a funeral was so great that the poor would leave their bodies and flee
 1. *Until*: **ר"ג** had himself buried in simple white linen, which became the custom
 - a. **ד"פ**: our custom now is even a simple, cheap shroud

VIII. משנה ח: we don't leave the bier in the city square, so as not to have them eulogize during **מועד**

- a. *Nor*: do we ever put bier of a woman there, due to concern for her dignity
- b. **ד"פ**: there is no limitation of “**מועד**” in presence of **ת"ח** (i.e. if **ת"ח** died, we leave bier in **העריר**)
 - i. *Certainly*: not **פורים** and **חנוכה**
 - ii. *Caveat*: that is only if the body is present
 1. *Challenge*: **ר' כהנא** eulogized **ר' זביד** (in his absence)
 2. *Answer*: that was **השמועה** – as if the body is there

IX. Miscellaneous rules of mourning and **ניחום** (v4)

- a. **דב**: **אבל** may not eat his own food on first day (inferred from v5)
- b. **דב**: if there is a **מת** in the city, no one in city may work
 - i. *Unless*: there is a **חבורה** attending to the mourning (story with **המנונא**)