

OVERVIEW of the Daf

1) Death

R' Chanina and R' Yochanan offer parables to explain the pain of death.

2) Taking leave of another

R' Levi bar Chayasa records the correct languages to use when taking leave of someone who is alive and someone who is deceased.

The sources for these two teachings are presented.

R' Levi emphasizes the value of going from the Beis Haknesses to the Beis Midrash and then back to the Beis Haknesses again. R' Chiya bar Ashi cites another teaching about tzadikim not finding rest even in the World-to-Come based on the above cited verse. ■

הדרן עלך ואלו מגלחין

וסליקא לה מסכת מועד קטן



REVIEW and Remember

1. How does R' Yochanan characterize the pain of death?

2. What is the correct way to take leave of a living person?

3. What is the reward for going from the Beis HaKnesses to the Beis HaMidrash and from the Beis HaMidrash to the Beis HaKnesses?

4. When will Torah scholars have the opportunity to rest?

Today's Daf Digest is dedicated
in memory of my father, Mr. Harold Lane, by his son Jerry
Lane, Oak Park, MI

Distinctive INSIGHT

Departing words at the cemetery

הנפטר מן המת לא יאמר לך לשלום אלא לך בשלום

The Rif and Rosh quote this Gemara as the halacha, as they write that "those who accompany the deceased to the grave should say, 'Go in peace (בשלום),' as it says (Bereshis 15:15) 'And you shall come to your ancestors in peace (בשלום).'" Sefer Ateres Avi explains that this does not necessarily mean that it is required for those escorting the deceased to say this phrase. Rather, if they do wish to make an appropriate remark, they should say "Go in peace" and not "Go to peace—לשלום."

Nevertheless, Beis Yosef (Y.D. 376) cites the Kol Bo who writes, "After the burial, those present should say, 'Go in peace.' They should then fall onto the grave, and kiss the grave and the dirt in a respectful manner." This suggests that the crowd should make it a point to declare this statement. Darkei Moshe (#6) writes that we do not practice these particular customs today. The Shulchan Aruch omits mention of these customs, including the reciting of these parting words.

Aruch Hashulchan (Y.D. 403:6), and Chochmas Adam do cite this halacha. נטעי גבריא also mentions this halacha, and he points out that the expression used when departing from a woman should be adjusted to reflect the feminine gender. The words should be: "לכי בשלום, ותנוחי בשלום, ותעמדי לגורלך..." There are different opinions whether the phrase "לקץ הימים" should be said at the end. ■

בלע המות לנצח ומחה ה' אלקים דמעה מעל כל פנים

Today's Daf Digest is dedicated
in honor of our 15th anniversary,
Elchanan and Ruthie Abramowitz

This week's Daf Digest is dedicated by the family of
מרת חנה בת ר' דוד, ע"ה רובין
Mrs. Ann Ruben o.b.m.

HALACHAH Highlight

Proper language in parting expressions

ואמר רבי לוי בר חיותא: הנפטר מן המת לא יאמר לו "לך בשלום" אלא "לך בשלום". הנפטר מן החי לא יאמר לו "לך בשלום" אלא "לך בשלום".

(And) Rebbi Levi bar Chayata said: One who parts from the deceased should not say to him "Go to peace", but rather "Go in peace." One who parts from the living should not say to him "Go in peace" but rather "Go to peace."

Rav Shmuel Eiddles, the Maharsha¹, explains this passage. During the entirety of man's time on earth, he requires peace, meaning success and tranquility in his activities. When one says "Go in peace" the indication is that the act of going, that is the travel, should be in peace; consequently, it is implied that the arrival and future sojourn in the new location would not be in peace. Thus the living should be blessed with "Go to peace." In contrast, the dead have no activity in the grave. Therefore, for the dead it is only the journey to the grave that requires peace². Rav Yehoshua Volk Katz³ utilizes this explanation to clarify the statement of Yaakov Avinu⁴: **ושבתי בשלום אל** (and I will return in peace to the home of my father) and **Yisro**⁵: **וגם כל העם הזה על מקומו יבוא בשלום** (and all of this nation to their place, they will come in peace). Why would they utilize the term of **בשלום** (in peace) for the living? However, being that the statements regard the *return* or *arrival*, which includes the future sojourn, and not the journey, they bear no ill intent.

Some additional points:

- Based upon this reasoning the Maharsha⁶ proposes that this concern applies only to the one traveling. However, the one traveling is able to bless the one remaining that he be **בשלום** (in peace) being that the intent is to the place in which the person is already residing.
- One should maintain this caution even when praying for themselves⁷.
- This apprehension exists for parting statements in other languages as well⁸.
- One who mistakenly said the wrong term should repeat the statement in the correct form⁹.

However, it should be noted that some commentators¹⁰ note that there is no ill effect from these terms for one who is not concerned by them. ■

1. מהרש"א חידושי אגדות (ברכות סד ע"א) ועוד.
2. ע"י מגי"א (סי' קי ס"ק ט) ובמשני"ב (שם ס"ק יז) שהעתיקו דברי הגמרא.
3. פרישה (ארו"ח סי' רל ס"ק ג) [ע"ש בהגהות והערות אות ו].
4. בראשית (כח, כא).
5. שמות (יח, כג).
6. מהרש"א חידושי אגדות (שבת יב ע"א). וראה בזה בס' אהלך באמיתך (פ"ח הערה יג ושוב בסעיף כו).
7. בס' אהלך באמיתך (פ"ח סעיף יד).
8. ע"י ס' אהלך באמיתך (פרק ח ס"י"ב - יג, עמ' עד) ובס' תורת הדרך (הלכות והליכות פ"ה הערה כו, עמ' סח).
9. ס' תורת הדרך (הלכות והליכות פ"ה הערה כו, עמ' סח).
10. ר"ן ונמוק"י (דף יח ע"ב בדפי הר"י"ף) כאן. ודברי הנמוק"י הובאו בדרכי משה (יו"ד סי' תג). ע"ש. וראה באורח מישור על דרכי"מ הארוך (ס"ק ב). ע"ש. וראה גם בהגהות מהרש"ם לברכות (סד ע"א) ובס' אהלך באמיתך (פרק ח סעיף כה, עמ' עז). ובס' אהלך באמיתך שם כתב (הערה כט) שנראה שאם עכו"ם אומר לו "לך בשלום" אין צריך להקפיד כלל. ע"ש. ■

STORIES Off the Daf

The Restlessness of the Tzaddikim

"צדיקים אין להם מנוחה לא בעולם הזה ולא בעולם הבא..."

On today's daf we find that the righteous have rest neither in this world nor in the next. Why are they beset by this restlessness? It is because they are always ascending level after level to **ה' יתברך**.

One of the bochorim in Radin once approached Rav Moshe Landinsky, zt"l, the Rosh Yeshiva, with a personal problem. "Rebbi, I have trouble falling asleep at night. Perhaps you have some advice for me?"

Rav Landinsky asked sympathetically, "How much time elapses between the time you lie down and the time you actu-

ally fall asleep?"

The bochor answered, "Between twenty to thirty minutes."

The Rosh Yeshiva seemed very satisfied to hear this. "How fortunate you are! In the time it takes you to fall asleep, you have the opportunity to review about twenty pages of Gemara!"

Rav Landinsky was a person who really didn't have much rest in this world. One student told of his experience staying with him after the Rosh Yeshiva's wife passed away, **ה' ישמרנו**.

This bochor recalled, "Rav Landinsky was always learning. It didn't matter where he was. Even in bed, I could hear him reviewing Gemara and Mishnayos by heart. It seemed as though he had an open book before him! Sometimes he would get stuck on a word, and he would

spring out of bed to check the source so that he wouldn't lose his momentum. Then he would resume his recital until he fell asleep."

But even while asleep, some tzaddikim have no rest. Rav Shmuel Rozovsky, zt"l, would often get up from his sleep, wash his hands quickly, and sit down to record the chiddushim that had come to him while he was sleeping.

When Rav Rozovsky had to travel to Boston to undergo a dangerous operation, he was unconscious for twenty four hours. Those who accompanied him noticed that he was mumbling something to himself while under anesthesia. When they bent down to listen, they heard divrei Torah! The Rav whispered even while unconscious, "What does the Rashbam say? How can we explain the Beis HaLevi?" ■