



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

Bava Metzia Daf Pey Daled

- **R' Yochanan** said, "I am what is left over from the beautiful people of Yerushalayim".
 - If one wants to see the radiance of **R' Yochanan**, he should take a silver cup that is fresh from the silversmith, fill it with pomegranate seeds, surround its rim with a crown of red roses, and put it between the shade and the sun. The shine that goes onto the surrounding ground is a sample (not an equal) to the radiance of **R' Yochanan**.
 - **Q:** We have learned that the beauty of **R' Kahana** is a sample of the beauty of **R' Avahu**, which itself was only a sample of the beauty of Yaakov Avinu, which itself was only a sample of the beauty of Adam Harishon. **R' Yochanan** is not even mentioned on this list!? **A:** **R' Yochanan** did not have a beard, and that is why he is not on this list.
 - **R' Yochanan** would sit near the entrance to the mikvah as the women left. He explained, when the women exit they should look at me so that they have children as beautiful as me, and as learned in Torah as me. The **Rabanan** asked him, are you not afraid of "ayin harah"? He said, I am from Shevet Yosef, and ayin harah has no power over us.
 - One day **Reish Lakish** (who was a bandit at the time) saw **R' Yochanan** swimming, and jumped into the river after him. Seeing **Reish Lakish's** superior strength, **R' Yochanan** told him "your strength should be used for Torah!" **Reish Lakish** told him, "your beauty belongs to women!" **R' Yochanan** told him, "if you do teshuva, I will give you my sister as a wife, and she is more beautiful than me". He accepted the deal and immediately lost some of his strength (the yoke of Torah weakened him). **R' Yochanan** then taught him Tanach and Mishna, and he became the great **Reish Lakish**. One day, they argued about the tumah susceptibility of certain weapons. **R' Yochanan** said, "the thief knows the tools of his trade", so we must follow **Reish Lakish**. **Reish Lakish** said, how have you benefitted me? Before, I was referred to as a leader (of the thieves) and now, I am a leader (and you have therefore not given me any additional status). **R' Yochanan** said, I have benefitted you by bringing you into the presence of the Shechina. **R' Yochanan** was upset with **Reish Lakish's** response, and as a result, **Reish Lakish** became very sick. **R' Yochanan's** sister (**Reish Lakish's** wife) cried to **R' Yochanan** to daven for **Reish Lakish's** life for the sake of their children. He said, I will support the children. She said, daven for my sake so that I not be a widow. He responded with a pasuk that says that the widows should trust in Hashem. **Reish Lakish** was niftar. **R' Yochanan** was greatly pained by his death. The **Rabanan** sent **R' Elazar ben Pedas** to try and comfort him. He went, and everything that **R' Yochanan** said, he responded with a Braisa to support him. **R' Yochanan** said, "you think you are being like **Reish Lakish** for me? When I said something, **Reish Lakish** would ask 24 questions and I would give 24 answers, and we would obtain a deep clarity in the subject. Do you think I need you to tell me that a Braisa supports me? Without you saying so I know that I am saying well!" **R' Yochanan** continued to mourn until he literally went insane. The **Rabanan** davened that he should be niftar, and he was niftar.
- The Gemara earlier told the story of **R' Elazar the son of R' Shimon** feeling guilty for having caused someone's death. The Gemara now says, that although he had proven that the person deserved death, he could not calm down about it, and accepted suffering upon himself. The suffering was so extensive that at night they would put 60 layers of felt under him, and in the morning they would take 60 bowls of blood and pus. The next day his wife made him 60 types of foods made with figs and he became better. She didn't let him go to the Beis Medrash, so that the **Rabanan** not bother him. At night he would tell his physical ailments to return. In the morning he would tell them to leave so as not to cause bitul Torah. One day his wife heard him bringing the suffering onto himself. She said, you bring this on yourself and wasted all my

father's money! She left and went back to her father's house. Afterwards, 60 sailors came to him and brought him 60 slaves, who were holding 60 bags of money, and prepared the 60 foods for him to eat. One day his wife asked her daughter to find out how he was doing. He told his daughter to tell his wife that their wealth was now greater than that of her father. He then ate and drank and went out to the Beis Medrash. He was presented with 60 questions of blood (whether a woman was tahor or not) and said all 60 were tahor. The **Rabanan** said, do you really think there is not even one question among these? He said, if I am correct, let all of these women have boys. If there is even one girl among them, it will show I was wrong. They all had boys and named them Elazar, after **R' Elazar**.

- A Braisa says, this wicked kingdom stopped many children from being born to these women, because by having **R' Elazar** busy with the thieves, he was unavailable to pasken these questions of taharah.
- When **R' Elazar** was dying, he told his wife, "I know the **Rabanan** won't agree to bury me properly, because they are angry at me. Therefore, when I do, lay me in the attic, and do not be afraid to do so". He was there for between 18 and 22 years, and did not decompose even slightly. At that time, when people had a court case to decide, they would come to his house and state their cases, and a voice came from the attic, judging the case. Finally, one day the **Rabanan** heard that people were talking about the fact that **R' Elazar** was never buried. Some say that his father **R' Shimon ben Yochai** went to them in a dream and told them to bury **R' Elazar** next to him. They went to get him to bury him, but the people of the city did not allow them to take him, because all those years the city enjoyed an extra level of protection. They waited until Erev Yom Kippur, when the people were busy, and sent people to get him. They took him to the burial cave of his father, but a snake would not allow them in. They said to the snake "allow us in so that a son can go to his father". The snake allowed them in.
- **Rebbi** sent a shaliach to **R' Elazar's** wife to ask her to marry him. She said "the keili that served kodesh should now serve the mundane?" **Rebbi** said, "it is true that he was greater than me in Torah, but was he greater than me in good deeds?" She said to him, "I didn't know that he was greater than you in Torah, but I do know that he was greater than you in good deeds, because he accepted suffering upon himself".
 - We see he was greater in Torah from the following. When **R' Shimon ben Gamliel** and **R' Yehoshua ben Korcha** would learn while sitting on benches, **Rebbi** and **R' Elazar** would sit on the floor (as talmidim). When they realized how much they were learning from the talmidim, they made benches for them to sit on as well. **R' Shimon ben Gamliel** asked that **Rebbi** (his son) be put back on the floor to prevent ayin harah. They then did the same for **R' Elazar**, who was hurt that they put him in the same category as **Rebbi**. He then began to show his deep Torah knowledge as follows. Whenever **Rebbi** said he had something to ask, **R' Elazar** would say "this is what you are about to ask, and this is why it is not a question". **Rebbi** felt bad. His father told him, don't feel bad. He is superior because he is "a lion the son of a lion", whereas you are "a lion the son of a fox".
 - This is what **Rebbi** referred to when he said that his father was one of the 3 truly humble people. The other two were the sons of Beseira, who willingly gave the position of Nasi to **Hillel**, and Yonason, who willingly gave the throne over to Dovid.