



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

Bava Metzia Daf Pey Hey

- **Rebbi** said, “how beloved is suffering!” and then accepted 13 years of suffering upon himself. He had 6 years of suffering with kidney stones, and 7 years with a mouth disease. Some say it was 7 with stones and 6 with a mouth disease. The one who took care of **Rebbi's** horses would feed them, which, because of the number of animals he owned, would cause a tremendous noise that could be heard 3 mil away. He would wait to feed the animals until **Rebbi** would be going to the bathroom, to try and drown out the yelling of **Rebbi**, due the pain he had. Even with that, **Rebbi's** yells still overpowered the commotion, to the point that even the sailors heard it.
 - With all this, the sufferings of **R' Elazar the son of R' Shimon** were greater than those of **Rebbi**, because the suffering of **R' Elazar** came through love and left through love, whereas the suffering of **Rebbi** came because of an event and left because of an event.
 - They came through the following event. It once happened that a calf that was going to be shechted ran and buried its head in **Rebbi's** clothing and started crying. **Rebbi** said to the animal “go, because this is why you were created”. In Heaven they said, “since he did not have mercy on the animal, let suffering come upon him”. The suffering left through the following event. The maid in **Rebbi's** house was once sweeping and began to sweep away a bunch of baby weasels. **Rebbi** told her, “leave them, as the pasuk says ‘v'rachamav ahl kol maasav’”. In Heaven they said, “since he had mercy, we will show him mercy as well.”
 - All the years that **R' Elazar** suffered, no person died before his time. All the years that **Rebbi** suffered, the world did not need rain (rain makes it difficult for people to do their daily schedules). Yet, when the people picked their vegetables, they found the earth full of water.
 - **Rebbi** went to the city of **R' Elazar the son of R' Shimon** (after his death) and asked whether he had any sons. They people told him that he did have one son, who acted very inappropriately and did aveiros. **Rebbi** took him, gave him semicha, and gave him to his uncle, **R' Shimon ben Issi ben Lakunya**, to teach him Torah. Every day this boy would ask to go home. Finally, his uncle told him, “they want to make you into a chochom, to give you golden garments and to call you rebbi, and you want to go home!?” The boy swore that he would never ask to go home again. When he grew up, he went to learn by **Rebbi**, and **Rebbi** heard his voice, which sounded like that of his father **R' Elazar**. He applied to him the pasuk of “pri tzaddik eitz chayim”. When this boy, **R' Yose the son of R' Elazar the son of R' Shimon** died, they wanted to bury him in the cave near his father, but a snake would not allow them in. A Bas Kol said, it is not because he is any less great than his father, but rather because his father endured the suffering of being in the cave, and that is why he was let in, but the son did not, and that is why he was not allowed in.”
 - **Rebbi** went to the city of **R' Tarfon** (after his death) and asked whether he had any sons. They people told him that he did have a grandson, who acted very inappropriately and did aveiros. **Rebbi** went to him and told him, “if you do teshuva, I will give you my daughter to marry”. The boy did teshuva. Some say he married her and then divorced her, and others say that he never married her, so that people shouldn't say that he did teshuva only to marry this woman.
 - **Q:** Why did **Rebbi** go to such lengths to help other people's children? **A:** This is as was taught by **R' Yehuda in the name of Rav** (others say it in the name of others) that one who teaches someone else's son Torah, is zocheh to sit in the Heavenly Yeshiva. Moreover, one who teaches Torah to the son of an ahm

haaretz, even if Hashem had decreed a bad decree, it will become batul because of him.

- **R' Parnach** said, anyone who is a talmid chochom, and whose son is a talmid chochom, and whose grandson is a talmid chochom, will not have Torah be stopped from his offspring forever, based on the pasuk of “lo yamushu mipicha umipi zaracha umipi zerah zaracha...”
- **R' Yosef** fasted 40 fasts so that Torah should remain in his family, and in a dream they read him the words “lo yamushu mipicha”. He fasted another 40 fasts and in a dream they then read to him “lo yamushu mipicha umipi zaracha”. He then fasted another 40 fasts and they read to him in a dream “lo yamushu mipicha umipi zaracha umipi zerah zaracha”. He said, I do not need to do more than that, because at that point Torah will come to its “hosts”.
- **R' Zeira** fasted 100 fasts when he went to EY so that he should forget the learning from Bavel so that it not confuse him when he learns in EY. He fasted another 100 fasts so that **R' Elazar** should not pass away in his lifetime, forcing him to take over communal matters. He fasted another 100 fasts so that the fire of Gehenom not have an effect on him. Every 30 days he would go and sit inside a burning oven to ascertain that fire had no effect on him. One time when he did this someone gave him an ayin harah and he burned his thigh.
- **R' Yehuda in the name of Rav** darshened a pasuk to teach that Hashem says that EY was destroyed because the Yidden forsake the Torah. **R' Yehuda in the name of Rav** said, this refers to the fact that the Yidden did not make a bracha on the Torah before learning it.
- **R' Chama** darshened a pasuk to teach that a talmid chochom who is the son of a talmid chochom, remains quiet about his wisdom, but the talmid chochom who is the son of an ahm haaretz becomes known.
- **R' Yirmiya** darshened a pasuk to **R' Zeira**, that one who humbles himself in Torah in this world becomes great in the next world, and one who makes himself as a slave for Torah in this world, becomes a free man in the next world.
- **Reish Lakish** would mark the graves of the **Rabanan** (so that Kohanim don't go there). When he got to the grave of **R' Chiya**, it was hidden from him. He felt bad. He said, “Hashem, have I not darshened Torah like **R' Chiya**!?” A Bas Kol said “you have darshened Torah like him, but you have not spread Torah like him”.
 - We find that **R' Chiya** said he would make sure that Torah is never forgotten from Klal Yisrael. He said he would do so by planting flax, using it to make nets, with which to catch deer, give the meat to orphans and use the skins to write the 5 seforim of the Torah, go to the city and teach each sefer to a different boy (a total of 5 boys), then teach each of the 6 sidrei Mishna to a different boy, and then have them teach their sefarim to the other boys, and in that way Torah would never be forgotten from Klal Yisrael.
 - **R' Zeira** said, that **R' Yose the son of R' Chanina** appeared to him in a dream. **R' Zeira** asked, who are you next to in Heaven? He said, I am next to **R' Yochanan**, who is next to **R' Yannai**, who is next to **R' Chanina**, who is next to **R' Chiya**.
 - **R' Chaviva** said, that **R' Chaviv bar Surmaki** told me that he saw one of the **Rabanan** who would often be visited by Eliyahu, had his eyes burned. He asked what happened and was told that Eliyahu gave him permission to look at all the **Rabanan** as they went in their thrones to learn in the Heavenly yeshiva, but told him he may not look at the throne of **R' Chiya**, which could be distinguished from the rest, by the fact that the others had Malachim carry them, and **R' Chiya** was able to go up on his own. This one of the **Rabanan** looked anyway and was blinded by two bolts of fire. He then went to daven at the grave of **R' Chiya**, and was healed.
 - Eliyahu would often go to **Rebbi's** Yeshiva. One Rosh Chodesh he was very late in coming. When **Rebbi** asked him why, he explained that by the time he woke up Avrohom and washed his hands and he davened and laid him back to rest, and then did the same for Yitzchak and for Yaakov, it was late. **Rebbi** asked, why not do all 3 together at the same time? Eliyahu said, in Heaven they feel that if all 3 davened together they would bring Moshiach before its proper time. **Rebbi** asked him, is there anyone on this

world whose tefillos are that powerful? Eliyahu said, there is **R' Chiya** and his children. **Rebbi** was goizer a fast and put **R' Chiya** and his sons as the shaliach tzibbur. When he said "mashiv haruach" the wind began to blow, and when he said "morid hageshem" the rain began to fall. When he was about to say "mechayeh hameisim" the world shook. In Heaven they asked "who has revealed secrets in the lower world"? They said, it was Eliyahu. They took Eliyahu and gave him 60 lashes of fire. Eliyahu then went into where they were davening, appearing as a fiery bear, and distracted them from the tefillos.

- **Shmuel Yarchina'ah** was **Rebbi's** doctor. Once **Rebbi** had a pain in his eye. **Shmuel** said, I will put medicine in your eye. **Rebbi** said, I cannot handle that. **Shmuel** said, I will put it on the surface of your eye. **Rebbi** said, I cannot handle that. **Shmuel** put medicine in a tube and put it under **Rebbi's** pillow, and it healed him. **Rebbi** went to lengths to try to give him semicha, but it did not come to be. **Shmuel** told him, do not feel bad. I saw the sefer of Adam Harishon and it said that **Shmuel Yarchina'ah** will have the title of a chochom, but not that of rebbi, and **Rebbi's** cure will come about through him. The sefer also said, **Rebbi and R' Nosson** are the last of the Tanna'im in the Mishna, and **R' Ashi and Ravina** are the last of the Amora'im (they set the order of the Gemara according to the Mishnayos).