



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

Bava Metzia Daf Pey Vuv

- **R' Kahana** said, **R' Chama**, the son of the daughter of **Chasa**, told me how **Rabbah bar Nachmeini** was niftar because of religious persecution. The story goes as follows.
 - People began to tell the king that **Rabbah bar Nachmeini** prevents 12,000 Yidden from paying taxes for 2 months a year (for the two months that they go to hear his shiurim). The king sent someone to catch him, but he went from place to place avoiding capture. Finally, the messenger happened to be in the same inn as **Rabbah bar Nachmeini**. The innkeeper gave the messenger two cups ("zugos") to drink, which put him in danger from sheidim. The innkeeper asked **Rabbah** what to do to remove the danger, and **Rabbah** told him what to do. The messenger realized that only someone as great as **Rabbah** could have saved him, so he looked for him and found him. He told **Rabbah**, even if they kill me I will not disclose where you are, but if they torture me, I will have no choice but to tell them. Eventually, the king's people found **Rabbah** and locked him securely into a room. He davened and the wall broke down, and he escaped into the swamp. He sat on a tree stump and learned. In Heaven there was a machlokes regarding the tumah status of a particular "negah", and they said that **Rabbah** should be called to Heaven to pasken. The Malach Hamaves couldn't get him, because he was learning. A wind came and rustled the branches, making **Rabbah** think it was horsemen coming after him. He davened to die on his own rather than through the men. As he died, he paskened on that machlokes that it was "tahor". A Bas Kol said "lucky is **Rabbah bar Nachmeini**, whose body was tahor, and whose neshama departed with the word "tahor"". A note fell from Heaven into the Yeshiva in Pumbedisa, that **Rabbah** was needed in the Heavenly yeshiva. **Abaye, Rava** and all the **Rabanan** went to find him to bury him, but they couldn't find him. They then saw a place in the swamp where birds were hovering and shading a particular spot. They realized that **Rabbah** must be lying there. They were maspid him for 3 days and nights and a note fell from Heaven that said that no one may leave. They continued to be maspid for 7 days, and another note fell that said "go to your homes in peace".
- **R' Shimon bar Chalafta** was a large man. Once, he was very hot, and so he went onto the mountain top to try and cool down. He told his daughter to fan him and said he would pay her with perfumes. A wind then came, and he said "I should now give a lot of perfume to Hashem" (for sending the wind).

HAKOL KIMINHAG HAMEDINA...

- **Q:** What does the word "everything" come to include? **A:** This comes to include the case where the custom was to eat bread and drink before they begin to work, and the food was not ready, and so the employer told them to begin working and that he would bring the food to them. They have a right to say that they will not begin to work until after they have eaten.

MAASEH B'RABAN YOCHANAN BEN MASYA...

- **Q:** This story seems to contradict the ruling of the Mishna (that we follow the local custom), so why would the Mishna bring this story!? **A:** The Mishna is missing words and should be understood as follows. If an employer specifically agrees to give food, that obligates him to give more than the custom. In fact, there was once a story with the son of **R' Yochanan ben Masya**...
- **Q:** Are we to understand that the meals of Avrohom were more elaborate than those of Shlomo when he was in power? The pesukim tell us of the huge amount of flour and animals that Shlomo would have prepared for his meals, and the pasuk regarding Avrohom says that he used only 3 animals!? **A:** Avrohom used one animal per person he was serving, whereas Shlomo used less per person (he was feeding all of the people).

- **Q:** The pasuk says that they prepared for Shlomo “barburim avusim”. What is that? **A:** **Rav** said, they are hens that were force fed. **Shmuel** said, they are hens that got fat on their own. **R’ Yochanan** said, it is a hen that was never forced to work.
 - **R’ Yochanan** said, the best of the beheimos are the ox, the best of the birds are the hen.
 - **Ameimar** said, “barburim avusim” is a black hen with a big stomach, that is found between the winepresses and eats from the grapes, and is so fat that it cannot step over a reed.
- **Q:** The Gemara quoted the drasha of **R’ Yehuda in the name of Rav**, that when the pasuk says “v’ehl habakar ratz Avrohom vayikach ben bakar rach vatov” is refers to three animals (ben bakar, rach, vatov). Maybe we should say that it refers to one animal and simply says it was a good animal? **A:** The pasuk says “vatov”, which teaches it is referring to an additional animal. Therefore “rach” must be referring to an additional one as well, for a total of 3 animals.
 - **Q:** **Rabbah bar Ulla** asked, the pasuk says that Avrohom gave “it” (“oso”) to the youth to be prepared, which means there was only one animal!? **A:** It means he gave each one of the animals to a different youth to be prepared.
 - **Q:** The pasuk says that he took butter, milk, and “the calf” and put it before them. We see there was only one calf!? **A:** He brought each calf as it became ready.
 - **Q:** Why did he need 3 animals? **A:** **R’ Chanan bar Rava** said, he needed it because he gave each Malach a tongue with mustard.
 - **R’ Tanchum bar Chanilai** said, we see that one should not change from the custom of where he is. Moshe went to Heaven and didn’t eat at all. The Malachim came down here and ate.
 - **Q:** How could Malachim eat (they are not people)!? **A:** It looked like they were eating and drinking, but in fact were not.
 - **R’ Yehuda in the name of Rav** said, whatever Avrohom did by himself for the Malachim, Hashem did Himself for the Yidden, and whatever Avrohom had done through a shaliach, Hashem did for the Yidden only through a shaliach. Just as Avrohom got the animals on his own, Hashem sent a wind and brought the “slav” to the Yidden. Avrohom got the butter and milk himself, so Hashem sent the “mahn” down by Himself. Avrohom stood there as they ate, so Hashem stood there by the rock (as the pasuk says). Avrohom walked with them to escort them, so Hashem led the Yidden with the Anan Hakavod. Avrohom had someone bring the water, so Hashem gave water through Moshe and the rock.
 - This argues with **R’ Chama the son of R’ Chanina**, who said that Hashem’s Anan Hakavod came about in the zechus of Avrohom standing over the Malachim as they ate.
 - The pasuk says that Avrohom told the Malachim to wash their feet. **R’ Yannai the son of R’ Yishmael** said, they said to him “you suspect us of being Arabs, who bow to the dust on their feet, and it is from you that Yishmael comes, who is the one who bows to the dust of his feet”.
 - The pasuk says that Avrohom sat outside his tent “k’chom hayom” (in the heat of the day). **R’ Chama the son of R’ Chanina** said, that day was the 3rd day to his having done the bris milah, and Hashem went to visit Avrohom. Hashem put out an especially strong sun so that Avrohom not be bothered with guests. Avrohom sent out Eliezer to look for guests to invite and he found no one. Avrohom did not trust him, so he went out to look on his own. He found Hashem standing by the door, which is why he said “ahl nah savor mei’ahl avdecha”. When Hashem saw Avrohom tying and untying his bandages, He said, “It is not proper for you to be standing here doing that”. This is what the pasuk says happened with the Malachim as well. At first they came to him and then saw that he was in pain with his bandages, so they stayed away.
 - **Q:** Who are the “3 people” that came? **A:** They were Michael, who came to give the news to Sarah that she would have a son, Gavriel, who came to overturn Sedom, and Refael, who came to heal Avrohom.

- **Q:** The pasuk says that two Malachim went to Sedom, so how can you say it was only Gavriel who overturned Sedom? **A:** Michael went with him to save Lot. In fact, the pasuk says that “he” turned over the cities. We see it was only one who did so.
- **Q:** Why did the Malachim immediately agree to eat as Avrohom told them (“kein taaseh kaasher dibarta”), and by Lot they did not agree until he pushed them a lot? **A: R’ Elazar** said, from here we see that one may refuse a smaller person, but may not refuse a greater person.
- The pasuk says that Avrohom told them he would get bread for them, and then says that he went and got animals for meat. **R’ Elazar** said, from here we see that tzaddikim say little and do a lot, whereas resha’im say a lot and do little. We see that resha’im are this way from Efron, who first said that he didn’t even want to get paid for the Me’aras Hamachpeila, and then demanded payment only in the best of coins.