



# Daf In Review – Weekly Chazarah

## Maseches Bava Metzia, Daf ד – Daf ה

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-----Daf ד--80-----

### MISHNA

- One who rents a cow (and the plow equipment and people to work the plow) to plow on a mountain, and he plowed in a valley instead, and the plow blade broke, he is patur (the valley ground is softer, and therefore it surely would have broken on the mountain). If he rented it to plow in the valley and he instead plowed on the mountain and the blade broke, he is chayuv.
- If one rented a cow to thresh beans and he instead threshed grain, he would be patur if the cow slipped and hurt itself. If he rented it to thresh grain and he instead threshed beans, and the cow slipped and hurt itself, he is chayuv, because beans are more slippery.

### GEMARA

- **Q:** If the renter did not deviate from the rental agreement, and the workers working the plow were hired from the outside, rather than from the owner (there is one in front who guides and one in the back who pushes the blade into the ground), and the plow blade broke, who would be chayuv to pay? **A: R' Pappa** said, it is the one in front who pays, and **R' Shisha the son of R' Idi** said, the one in the back pays.
  - The Gemara paskens that the one in the back pays, but if the area is known to be full of hard rocks, both of them would have to pay.
- **R' Yochanan** said, if someone sells a cow and tells the buyer “this cow is a gorer, a biter, a kicker, and tends to lie on top of things and break them”, and in truth it only had one of these bad characteristics, but the seller listed all of them, the sale is batel as a “mekach ta'us”. If the seller detailed one of the characteristics and then said “there is another bad characteristic as well” (but didn't specify what it was), the sale is valid.
  - A Braisa is a proof to **R' Yochanan**, because it gives the same case as the seller in **R' Yochanan's** statement, with the only difference being that the subject of the sale is a maidservant.
  - **Q: R' Acha the son of Rava** asked **R' Ashi**, what if the maidservant actually had all the bad characteristics that the seller listed, would the sale be valid? **A: R' Mordechai** said, we said in the name of **Rava**, that in that case the sale would be valid.

### MISHNA

- If someone rented a donkey to transport wheat on it, and he instead transported barley (and added more barley until it equals in weight to the weight of the volume of wheat that he was to transport), and the donkey was injured, he is chayuv. If one rented it to transport grain and he instead transported straw (and added straw to equal the weight), he is chayuv. The reason is, that the bulk size of the barley or straw is as much as the donkey can handle, even if it weighs less than the wheat or grain (and adding more causes injury).
  - If one rented an animal to transport a lesech (a measure) of wheat, and he instead transported a lesech of barley, he is patur. If he added to its load, he would be chayuv. How much must he add to the load to be chayuv? **Sumchos in the name of R' Meir** says, a se'ah for a camel, and 3 kav for a donkey.

### GEMARA

- **Abaye** said the Mishna says that the renter is chayuv because the bulk of the barley is hard on the donkey *like* a load, and **Rava** said, the Mishna says that the renter is chayuv because the bulk of the barley is hard to carry. To explain, **Abaye** means to say that since the bulk of the barley (although lighter) is the same size as the bulk of the wheat, it is just as difficult to carry, and therefore if the renter added 3 kav to the donkey, he would be chayuv. **Rava** means to say that he is chayuv, because the larger bulk of the barley is hard to carry, even though

## Daf In Review – Weekly Chazarah

it is of equal weight to a normal load of wheat, and this extra amount of bulk is already the amount of additional that is not allowed.

- **Q:** Our Mishna said, if one rented an animal to transport a lesech (a measure) of wheat, and he instead transported a lesech of barley, he is patur. If he added to its load, he would be chayuv. Now, presumably this refers to where he added 3 kav to the barley, which is why he is chayuv, and would follow **Abaye!**?  
**A:** The Mishna may be discussing where he added a se'ah, which brings the weight of the barley to that of a lesech of wheat, and for that he is chayuv.
  - **Q:** But, the Mishna continues and says, how much must he add to the load to be chayuv?  
**Sumchos in the name of R' Meir** says a se'ah for a camel, and 3 kav for a donkey. We see that even adding 3 kav makes him chayuv!? **A:** That part of the Mishna means to say, if the renter transported the item that he said he would transport, but added to it, how much must he add to the load to be chayuv? **Sumchos in the name of R' Meir** says a se'ah for a camel, and 3 kav for a donkey.
- **Q:** A Braisa says, if one rented a donkey to bring a lesech of wheat and he instead brought 16 se'ah of barley (which is one extra se'ah, but is equal in weight to the wheat), he is chayuv. This suggests that if he would only add 3 kav (which is half a se'ah), he would be patur, which refutes **Abaye!**? **A:** **Abaye** would say that the Braisa is discussing where the 16 se'ah were measured in a small way, in truth measuring 15 and ½ se'ah. Therefore it is only 3 kav that was added, and we see that he is still chayuv.
- A Braisa says, adding a kav above the normal load of a porter is considered to be too much, and the one who added it will be chayuv for any injury. An "adriv" (equal to a lesech) is considered too much to add to a full load on a small boat, a kor is the amount for a regular boat, and 3 kors is the amount for a large boat.
  - **Q:** The porter is a man with intelligence, and if he cannot handle this extra amount, he should say so!?  
**A:** **Abaye** said, the case is that as soon as it was put on him he collapsed, and he never had a chance to say that he could not handle it. **Rava** said, it may be discussing a case where he did not collapse, and the Braisa means to teach that an addition of this amount makes him deserving of additional wages. **R' Ashi** said, it may be that the porter did not complain about the additional load, because he thought he was weak from being sick, not realizing it was the excess weight.
  - **R' Pappa** said (based on the ratios of all the excess weights discussed, that putting on an addition thirtieth more than the normal weight is when he becomes chayuv) we see from here that a regular sized boat must be able to carry 30 kor.
    - The point of this statement is for matters of buying and selling a boat without having specified its dimensions and strength.

### MISHNA

- All craftsmen (project workers) are considered to be a shomer sachar. However, once a craftsman tells the employer "take your property and pay me", he becomes a shomer chinam.
- If someone tells someone else "watch my item for me and I will watch yours for you", he is a shomer sachar.
- If a person says "watch my item for me" and the other person responds by saying "put it down in front of me", he is a shomer chinam.
- If a person lends money and takes collateral, he becomes a shomer sachar on the security. **R' Yehuda** says, if he had lent him money, he is a shomer chinam, but if he lent him produce, he is a shomer sachar.
- **Abba Shaul** says, a person who lent money to a poor person and took collateral may rent out the collateral to other people, so that it generate money and decrease the outstanding loan balance, because doing so is like returning a lost item to its owner.

### GEMARA

- **Q:** The Mishna seems not to follow **R' Meir**, because a Braisa says that **R' Meir** says a renter (which would seem to have the same status as a craftsman) is considered to be a shomer chinam and **R' Yehuda** says he is a shomer sachar!? **A:** The Mishna may even follow **R' Meir**. The reason a craftsman is considered to be a shomer sachar is that in exchange for the benefit that he gets by getting the job, he becomes a shomer sachar.

## Daf In Review – Weekly Chazarah

- **Q:** If so, we should say that the same applies to a renter – with the benefit that he gets by having been chosen as the renter (instead of him renting to somebody else) he becomes a shomer sachar? **A:** Rather, the reason **R' Meir** would hold that a craftsman becomes a shomer sachar is that with the benefit he gets from being paid a drop more than the value of his work, he becomes a shomer sachar.
  - **Q:** If so, we should say that the case of the rental is talking about a similar case, where the renter was given a small discount, and with that benefit he should become a shomer sachar? **A:** Rather, the reason **R' Meir** would hold that a craftsman becomes a shomer sachar is that with the benefit he gets from having the item as collateral, which obviates the need for him to chase after the payment, he becomes a shomer sachar. **A2:** We can follow **Rabba bar Avuha's** version of the Braisa, which said that **R' Meir** holds that a renter is a shomer sachar and **R' Yehuda** said he is a shomer chinam. According to this version, our Mishna is consistent with **R' Meir**.

-----Daf נד--81-----

V'KULAN SHE'AMRU TOL ES SHELICHA...

- A Mishna says, if a borrower of an animal tells the lender, “send it to me”, he is chayuv as soon as it is sent (even before it enters his possession). The same is on the return (when the lender says “send it to me”, the borrower is no longer responsible as soon as it is sent, however, if he didn't ask for it to be sent, the borrower would remain chayuv until it enters the possession of the lender).
  - **Rafram bar Pappa in the name of R' Chisda** said, the borrower is chayuv until it enters the possession of the lender only when it is returned during the term of the loan. However, if it is returned after the term has ended, he is patur even if it is still in the borrower's reshuv.
    - **Q: R' Nachman bar Pappa** asked, our Mishna said, once a craftsman tells the employer “take your property and pay me”, he becomes a shomer chinam. This suggests that once he says he is no longer willing to watch the item he is no longer a shomer sachar. However, if he simply said “I have completed the job” he would remain a shomer sachar. This is similar to the point in time of when the term of a loan is over, and yet the Mishna says that he remains chayuv!? **A:** That is not the proper inference from the Mishna. The proper inference is that once a craftsman tells the employer “take your property and pay me”, he becomes a shomer chinam (because he has told him to take the item even before he is paid, which shows that he is not looking to hold it as collateral). However, if he would have said “pay me and take your item” (which shows that he wants to hold onto the item until he is paid), he remains a shomer sachar.
- **Q:** What would be the halacha if he just says “I finished the item”? According to what was said, he would become a shomer chinam. If so, instead of giving the case of where he said “take your property and pay me”, the Mishna should have given the case of where he simply said that he was finished, which would teach that when he specifically tells him to take the item he is certainly a shomer chinam!? **A:** The Mishna wanted to give the case where he said “take your property and pay me”, because we would think that in that case he is not even a shomer chinam anymore. The Mishna therefore teaches that he is.
- **Others** say that **R' Nachman bar Pappa** said we can bring a proof from the Mishna that when he says “I have finished it” he would become a shomer chinam, which would be the same case as a loan after its term, and teaches that there too he is a shomer chinam. The Gemara says, this is no proof. It may be that only in the case of where he says “take your property and pay me” does he become a shomer chinam, because he is saying that he no longer wants to be responsible. However, if he only said “I have finished it” it may be that he remains chayuv.
- **Huna Mar the son of Mareimar** was in front of **Ravina** and asked a contradiction between Mishnayos and answered it. The contradiction was that our Mishna said, when a craftsman tells the owner to take his property and bring money, he becomes a shomer chinam. Presumably, the same halacha would apply when the craftsman simply said that he finished the job as well. However, another Mishna says that

## Daf In Review – Weekly Chazarah

when a lender asks that the borrowed item be sent back to him, the borrower is relieved from responsibility as soon as it is sent. This suggests that if he doesn't ask, he remains responsible until it is actually given back to the lender (even if the loan term has ended). This contradicts our Mishna, which seems to say that as soon as the owner knows the job is done, the craftsman is no longer responsible!? He answered that **Rafram bar Pappa in the name of R' Chisda** said, the second Mishna which says he remains responsible, is only talking about where it was returned during the loan term. However, if it was returned after the term, he would be patur.

- **Q:** When we say that the borrower is no longer responsible, does that mean he is no longer treated as a borrower, but would still be responsible like a shomer sachar, or does it mean that he would not even be chayuv like a shomer sachar? **A: Ameimar** said, it would make sense to say that he is still chayuv like a shomer sachar, because he has benefitted from owner of the item.
  - There is a Braisa that supports **Ameimar**. The Braisa says, if someone takes a keili from a seller to send to his father in law and says, “if they accept it from me as a gift, I will pay you for it. If not, I will pay you for the benefit I derived for having offered it to them”, and the keili then broke through an oneis, the halacha is that if it broke on the way to his father in law, he is chayuv for the full price. If it broke on the way back, he would be patur, because he is treated like a shomer sachar.
- There was a person who sold wine to another. The buyer said, I am taking the wine to a certain place to sell it. If I sell it there, I will pay you. If not, I will return it to you. The wine never got sold, and on the way back, the wine got destroyed through an oneis. **R' Nachman** said he was chayuv to pay. **Rabbah** asked, the previous Braisa says he should be patur in this case!? **R' Nachman** said, this case is different. If he would find a customer on the way back, he certainly would have sold it. Therefore, his return trip is like the outbound trip.

### SHMOR LI V'ESHMOR LECHA SHOMER SACHAR

- **Q:** This is a case of watching an item with the owner employed by the person (because the owner is now watching the first person's item), in which case he should be patur!? **A: R' Pappa** said, the case is where he told him “you watch for me today and I will watch for you tomorrow”, in which case the two watchings are not happening simultaneously.
  - A Braisa says, if one person tells another “watch my item and I will watch yours”, or “lend me your item and I will lend you mine”, or “watch my item and I will lend you an item”, or visa-versa, in all these cases the people are considered to be a shomer sachar.
    - **Q:** This is a case of watching an item with the owner employed by the person, and they should therefore be patur!? **A: R' Pappa** said, the case is where he told him “you watch for me today and I will watch for you tomorrow”, in which case the two watchings are not happening simultaneously.
  - There were aloe merchants who had an arrangement that each day a different one of them baked bread for the group. One day they said to one of the members of the group, you go bake for us. He replied, “watch my coat for me”. By the time he returned, the coat was stolen due to their negligence. **R' Pappa** said they must pay. The **Rabanan** said to **R' Pappa**, this is a case of the owner of the item working for the shomer, and he should therefore be patur!? **R' Pappa** was embarrassed. It later became known that the owner of the coat had not yet started to bake the bread when the coat was stolen, and therefore was not working for the shomer at the time, and they therefore were chayuv.
    - **Q:** According to the view that when a shomer is negligent he is patur if the owner is working for him at the time, that is why **R' Pappa** was initially embarrassed. However, according to the view that the shomer would be chayuv, why was he embarrassed? **A:** The case was that it was not really his day to do the baking. He did them a favor by baking and in return asked that they watch his coat for him. Therefore, they became a shomer sachar, who is chayuv even when it was stolen not due to negligence. The coat

## Daf In Review – Weekly Chazarah

was stolen and **R' Pappa** said they have to pay. The **Rabanan** asked him, this is a case of being a shomer while the owner works for him, and they should therefore be patur. **R' Pappa** was embarrassed. It later became known that the owner of the coat had not yet started to bake the bread when the coat was stolen, and therefore was not working for the shomer at the time, and they therefore were chayuv.

- There was a case where two people were travelling, one on foot and one riding on a donkey. When they reached a river, the walking man took off his wool garment and put it on the donkey and covered himself with a linen garment of the man riding the donkey. A wave came and swept away the linen garment. **Rava** said he was chayuv to pay. The **Rabanan** asked, this is a case of borrowing where the owner is working for the borrower (he was transporting the woolen garment for him), and he should therefore be patur!? **Rava** was embarrassed. It later became known that the walking man had placed his woolen garment on the donkey without the rider's knowledge, and took the linen garment without his knowledge. Therefore, he was chayuv to pay.
- There was a case where an owner said to the person he was renting his donkey to, that he should not take the donkey on a particular road, because the water levels there were dangerous. The renter took the donkey there anyway, and the donkey died, but he claimed that it did not die because of the water. **Rava** wanted to say that we should believe him with a miguy that he could have said that he took the donkey on another route. **Abaye** said, we don't say a miguy in the face of incontrovertible facts, and water on that road is such a fact. Therefore, we don't believe him based on a miguy.

### SHMOR LI V'AMAR LO HANACH LIFANAI SHOMER CHINAM

- **R' Huna** said, if the person says “put it down in front of you”, he does not become a shomer chinam or a shomer sachar.
  - **Q:** What if he just says “put it down”? **A:** The Mishna said, if he says “put it down in front of me” he becomes a shomer chinam. This suggests that if he doesn't specify at all he would not become a shomer at all.
    - **Q:** From **R' Huna's** statement, the inference would be that if he doesn't specify he does become a shomer chinam!? **A:** Rather we cannot follow either inference.
    - **Q:** Maybe we can say that it is actually a matter of machlokes between Tanna'im. A Mishna says, if the owner of a chatzer gave permission for someone to bring an item into the chatzer, and the item was damaged there, the **Rabanan** say that the owner of the chatzer is chayuv and **Rebbi** says he is only chayuv if he specifically accepted upon himself to be a shomer. We can say that the **Rabanan** would also hold that saying “put it down” means he will watch it, and **Rebbi** says that it does not? **A:** This does not have to be the machlokes. It may be that the **Rabanan** hold like that in that case only because it deals with a chatzer, which is a protected area. Therefore, by saying “come in” it suggests that he means that he will watch the item for him. However, when dealing with a public area, which is not a protected area, they may agree that saying “put it down” does not suggest that he agrees to watch it. Also, it may be that **Rebbi** holds that way by a chatzer, where the owner of the item needs permission to bring his item in. The granting of that permission is no more than allowing him to come in, and is essentially allowing him to come in and watch it on his own. However, in the case of putting it down in the street, the owner of the item doesn't need permission to put it down, so it may be that **Rebbi** holds that when the person says “put it down” he is definitely accepting to watch the item for the owner.

## Daf In Review – Weekly Chazarah

- **Q:** Shall we say that the Mishna doesn't follow **R' Eliezer**? A Braisa says, if someone lent money and took collateral and lost the item of collateral, **R' Elizer** says, he swears that he was not negligent and still gets paid for the loan. **R' Akiva** says, the borrower can insist that the loan be netted against the collateral. If the loan was recorded in a document and collateral was given for it, all would agree that the loan would be netted against the collateral if it is lost. Our Mishna seems not to follow **R' Eliezer**!? **A:** The Mishna may even follow **R' Eliezer**. **R' Eliezer** was referring to a case where the collateral was taken at the time of the giving of the loan, and the Mishna is discussing where the collateral was taken at a later point in time.
  - **Q:** The Mishna and the Braisa both use the verbiage of "one who lends against collateral", which implies that in both cases the collateral was taken at the time of the loan!? **A:** The Braisa is discussing where he lent money, and the Mishna is discussing where he lent produce.
    - **Q:** From the fact that the Mishna then quotes **R' Yehuda**, who says that if he lent him money, he becomes a shomer chinam on the collateral, and if he lent him produce he becomes a shomer sachar on the collateral, it would seem to mean that the **T"K** does not agree with that distinction!? **A:** The entire Mishna is the view of **R' Yehuda**, and the Mishna later explains, that this is the view of **R' Yehuda**, as expressed elsewhere.
      - **Q:** This would mean that the Mishna does not follow **R' Akiva**!? **A:** We must revert to we said initially, that the Mishna does not follow **R' Eliezer**.
  - **Q:** Maybe we can say that the machlokes between **R' Eliezer** and **R' Akiva** is in a case where the collateral does not equal in value to the money that was lent, and they argue regarding the halacha of **Shmuel**, who says that even when the collateral is small compared to the overall loan, if the collateral is lost, the entire loan is written off as well. We can say that **R' Akiva** agrees with **Shmuel**, and **R' Eliezer** does not? **A:** It may be that in a case where the collateral is worth less than the loan, all would disagree with **Shmuel**. The machlokes may be in a case where the collateral is equal to the loan, and they argue in the halacha of **R' Yitzchak**, who says that the lender becomes the legal owner of the collateral. **R' Akiva** agrees with this, and therefore says that when the collateral is lost, it is the lender who must bear the loss, and **R' Eliezer** disagrees with **R' Yitzchak**, and therefore says that it is the borrower who must bear the loss.
    - **Q:** This can't be the machlokes, because **R' Yitzchak** only refers to a loan taken at a time other than at the time of the loan, whereas **R' Akiva** and **R' Eliezer** refer to collateral taken at the time of the loan!? **A:** Rather, we can say that when the collateral is taken at a time other than when the loan is given, all would agree with **R' Yitzchak**. The machlokes here is where the collateral was given at the time of the loan, and since the lender has come into possession of the collateral through a mitzvah (lending money is a mitzvah) and is therefore like a shomer aveida, the machlokes is what status a shomer aveida is given – **Rabbah** says he has the status of a shomer chinam, and **R' Yosef** says he is like a shomer sachar. **R' Eliezer** would hold like **Rabbah**, and **R' Akiva** would hold like **R' Yosef**.
    - **Q:** Based on this, should we say that **R' Yosef's** view is subject to a machlokes among Tanna'im? **A:** It may be that all would agree with **R' Yosef** regarding a shomer aveida. However, the Braisa is talking about a lender who needs to use the collateral (and reduce the debt). **R' Akiva** holds he is still doing a mitzvah by lending money, and is therefore a shomer sachar like a shomer aveida. **R' Eliezer** holds he lent money for his own personal benefit (to use the collateral), and therefore he is considered to be a shomer chinam.

ABBA SHAUL OMER MUTAR L'ADAM L'HASKIR MASHKONO...

- **R' Chanan bar Ami in the name of Shmuel** said, the halacha follows **Abba Shaul**. But, even **Abba Shaul** only said this regarding something like a shovel or the like, which have high rental fees and little depreciation.

MISHNA

- If a person is moving a barrel from one place to another and broke it accidentally, whether he is a shomer chinam or a shomer sachar, he must swear that he was not negligent and is then patur from paying. **R' Elazar**

## Daf In Review – Weekly Chazarah

says, I also heard from my rabbe'im that both would have to swear and be patur, but I wonder how they become patur with an oath.

### GEMARA

- A Braisa says, **R' Meir** says, if a person is moving a barrel from one place to another for another person and broke it accidentally, whether he is a shomer chinam or a shomer sachar, he must swear that he was not negligent and is then patur from paying. **R' Yehuda** says, a shomer chinam swears and is patur, but a shomer sachar would have to pay. **R' Elazar** says, I also heard from my rabbe'im that both would have to swear and be patur, but I wonder how they become patur with an oath.
  - **Q:** Do you mean to say that **R' Meir** holds that one who trips is not called negligent? A Braisa says that **R' Meir** holds, if a person trips and breaks a keili and then someone damages himself on that keili, the person is chayuv. This shows that he holds that tripping is considered to be negligence!? **A: R' Elazar** said, we must say that the one who taught the first Braisa is not the same Tanna as the one who taught the second Braisa.
  - **R' Yehuda** comes along in the Braisa to teach that a shomer chinam is treated according to his laws and a shomer sachar according to his laws. **R' Elazar** then comes to teach that it is true that we have a tradition that teaches like **R' Meir**, but it seems not to make sense! A shomer chinam can swear that he was not negligent and be patur, but a shomer sachar is chayuv even if he was not negligent!? Moreover, even a shomer chinam can be considered not negligent only if he tripped on an incline. However, if he tripped on even ground, he should be considered to have been negligent!? Moreover, even if there was an incline, he would only swear if there were no witnesses. However, if people saw it happen, he would not have to swear, as **Issi ben Yehuda** says in a Braisa!?

### -----Daf לד---83-----

- The Gemara had asked that **R' Meir's** view in the Mishna contradicts his view in a Braisa. **R' Chiya bar Abba in the name of R' Yochanan** answers that although **R' Meir** holds that tripping is negligence, a shomer who trips when moving barrels can swear and be patur based on a Rabbinic enactment, which was put in place so that people don't avoid being hired to move barrels of wine.
  - **Q:** What is the oath that is made? **A: Rava** said, he swears that he did not intentionally break the barrel.
  - **R' Yehuda** comes along in the Braisa to teach that a shomer chinam is treated according to his laws and a shomer sachar according to his laws. **R' Elazar** then comes to teach that it is true that we have a tradition that teaches like **R' Meir**, but it seems not to make sense! A shomer chinam can swear that he was not negligent and be patur, but a shomer sachar is chayuv even if he was not negligent!? Moreover, even a shomer chinam can be considered not negligent only if he tripped on an incline. However, if he tripped on even ground, he should be considered negligent!? Moreover, even if there was an incline, he would only swear if there were no witnesses. However, if people saw it happen, he would not have to swear, as **Issi ben Yehuda** says in a Braisa!?
  - There was a person moving a barrel of wine in the square of Mechuza, and the barrel broke on a beam protruding from a wall. **Rava** said, there are always people there, so bring witnesses as to what happened and you will be patur. **R' Yosef** asked his father **Rava**, was that said according to **Issi**? **Rava** said, it was, because we hold like him.
  - There was a person who asked someone to buy 400 barrels of wine for him. He went and bought it, and then told the person they all spoiled into vinegar. **Rava** said, for that volume to have spoiled, it must be known by people. Therefore, bring proof that it was not spoiled when you bought it, and you will be patur. **R' Yosef** asked his father **Rava**, was that said according to **Issi**? **Rava** said, it was, because we hold like him.
  - In Sichra, **R' Chiya bar Yosef** instituted that if a porter carries something by himself, that is too large to be carried by one person, but too small for two people, and it breaks, he must pay for half, because it is

## Daf In Review – Weekly Chazarah

somewhat an oneis and somewhat negligent. If he carries something by himself that should have been carried by two people, he must pay for the whole thing.

- **Rabbah bar bar Channa** hired workers to carry barrels of wine, and they broke them. He seized their cloaks. **Rav** told him to return the cloaks, so as to go beyond the letter of the law. He then heard that these porters were poor, and instructed **Rabbah bar bar Channa** to even pay them their wages. Again, he said this is not the letter of the law, but should be done to go beyond the letter of the law.

### HADRAN ALACH PEREK HASOCHER ES HA'UMNIN

### PEREK HASOCHER ES HAPO'ALIM - PEREK SHEVI'I

#### MISHNA

- If a person hired day laborers and then told them to come early and not leave until dark, if it is in a place where it is not the custom to come early and not leave until dark, then he cannot make them do so. If it is in a place where it is the custom for the employer to feed the workers, he must do so. If it is the custom to give a spread for the bread as well, he must do so. Everything follows the local custom.
- It once happened by **R' Yochanan ben Masya**, whose son hired workers with the commitment that he would feed them. **R' Yochanan ben Masya** told him, such an open ended commitment may make you chayuv to provide them with a royal banquet! Rather, before they begin working, tell them that you will provide them with bread and beans. **R' Shimon ben Gamliel** said he did not have to tell them that, because all commitments follow the local custom.

#### GEMARA

- **Q:** It seems obvious that if an employer did not make up hours that we would follow the local custom!? **A:** The case is that the employer paid a higher rate of wages. We would think he can say that I paid that higher rate so that I can have you come early and stay late. The Mishna therefore teaches that they can say to him, we accepted the higher wages with the understanding that we would be required to do a high quality job, not to stay late and come early.
- **Reish Lakish** darshened a pasuk to teach, with regard to a day laborer, the travel time back home must be on his own time (after dark), but the travel to the job is done on the time of the employer (after sunrise).
  - **Q:** Why do we not see what the local custom is and follow that? **A:** The ruling is needed for a new city that doesn't yet have a custom.
  - **Q:** Why don't we look to see where most of the residents are from, and follow their previous custom? **A:** The people are from various places. **A2:** The ruling is needed where someone hired a worker on "the basis of the Torah".
  - The Gemara darshens a pasuk to teach that in this world the resha'im act as they wish and will eventually be gathered in Gehenom for doing so. Whereas the tzaddikim, for whom the Next World is light, will receive their reward for having served Hashem until the end of their lives.
  - **R' Elazar the son of R' Shimon** met an officer who was instructed by the king to capture thieves. **R' Elazar** asked, how do you know that you are not taking innocent people as thieves? The officer said, I have no choice but to arrest people, because I am instructed to do so by the king. **R' Elazar** told him, if you want to make sure you are only arresting thieves, go to the eatery at breakfast time. If you see someone drinking wine and falling asleep, ask about him. If he is a talmid chochom, he is tired because he awoke early to learn. If he is a day laborer, he is tired because he awoke early to go work. If he is a night worker, even if his house was quiet the night before, he may have been doing a quiet form of work. If he is none of these, you can be sure he is a thief. The king heard about this plan and said that **R' Elazar** should act on the plan and catch the thieves, and he did so. **R' Yehoshua ben Karcha** sent a message to **R' Elazar**, "until when will you hand over Yidden to be killed!?" He sent back "I am taking the thorns out of the vineyard". **R' Yehoshua** said, "Let the Owner of the 'vineyard' (Hashem) come and get rid of His thorns Himself". It once happened that a certain laundryman spoke to **R' Elazar** with chutzpah.



## Daf In Review – Weekly Chazarah

He had him arrested, saying that it must be that he is a rasha. When he calmed down, he went to try and free him, but found that he was already put to death by hanging. He went and cried at the gallows. His talmidim told him, "Rebbi, don't cry. This person and his son were mezaneh with a naarah me'orasah on Yom Kippur!" Upon hearing this, **R' Elazar** said, "if my doubtful judgments are correct, how much more are the ones I am certain about! I am confident that my insides will not be subject to worms". Still, he could not calm down about what happened. They gave him an anesthetic, took out baskets of fat from him and left it out in the summer sun, and it did not begin to rot. This calmed him down somewhat.

- **R' Yishmael the son of R' Yose** was once also appointed to arrest people. Eliyahu came to him and asked "until when will you hand over Yidden to be killed!?" He said, this is the order of the king, what should I do? Eliyahu told him, your father ran away from the king, you must do so as well.
  - When **R' Yishmael the son of R' Yose** met **R' Elazar the son of R' Shimon**, a pair of oxen were able to pass under them without touching them (they had very large stomachs). A certain noblewoman told them, you could never have had children, so your "children" must be from another man! They said to her, our wives are even larger than we are. She said, then for sure they are not your children! They said, a person's organs are proportionate, therefore, we could have children notwithstanding our large size. Some say that they said, our love for our wives pushes away the fat, and therefore we were able to have children.
    - The only reason they even bothered answering her is so that there not be rumors about the legitimacy of their children.

### -----Daf 75 ---84-----

- **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

## Daf In Review – Weekly Chazarah

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

## Daf In Review – Weekly Chazarah

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.

-----Daf 75-----85-----

- **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.

## Daf In Review – Weekly Chazarah

- **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

## Daf In Review – Weekly Chazarah

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’ Nossan** 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).

### -----Daf 86-----

- **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**...

## Daf In Review – Weekly Chazarah

- **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 3<sup>rd</sup> 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.

## Daf In Review – Weekly Chazarah

- **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.