

NOTES

One who removes a fish from the sea – השולח דג מן הים: The early commentaries disagree with regard to the relevant prohibition here. Some explain that according to the opinion of Shmuel, if someone removes a fish from the sea on Shabbat and keeps it out of the water long enough for a portion of the fish's body the size of a sela to dry out, he is liable for violating the prohibition against taking the life of a living creature on Shabbat (Rashi; *Tosafot*). Others maintain that he is liable for trapping an animal on Shabbat, whereas he is not liable for violating the prohibition against killing an animal on Shabbat, apparently because he did not kill the fish directly (Rabbi Elyakim). Yet others maintain that he is liable for violating both prohibitions (Rabbeinu Gershom).

HALAKHA

One who removes a fish from the sea – השולח דג מן הים: If someone removes a fish from water on Shabbat and leaves it out of the water until it dies, he is liable for slaughtering an animal. Even if the fish has not yet actually died, but an area of the fish's body between its fins the size of a sela has become dry, he is liable, as the fish will certainly perish (Rambam *Sefer Zemanim, Hilkhos Shabbat* 11:1).

BACKGROUND

Between its fins – בין סנפיריו: When a fish is removed from the water its gills and skin cannot provide the oxygen it requires to live. If it is soon returned to the water, the fish will recover by temporarily increasing its breathing, but if it stays out of its natural habitat for a prolonged period it will die of suffocation.

יומא חד שמעיה דקא גרים: אמר שמואל: השולח דג מן הים בשבת, בין שיבש בו כסלע, חייב. אמר ליה: ולימא מר: ובין סנפיריו. אמר ליה: ולא סבר לה מר דההיא רבי יוסי בן רבי אבין אמרה? אמר ליה: אנא ניהו.

One day Rabbi Yosei bar Avin heard Rav Ashi studying and reciting the following statement. Shmuel said: With regard to one who removes a fish from the sea^{NH} on Shabbat, when an area on the skin of the fish the size of a sela coin has dried up, he is liable for violating the prohibition against slaughtering an animal on Shabbat. A fish in that condition cannot survive, and therefore one who removed it from the water is liable for killing it. Rabbi Yosei bar Avin said to Rav Ashi: And let the Master say that this is the case provided that the skin that dried is between its fins.^B Rav Ashi said to him: And doesn't the Master maintain that Rabbi Yosei ben Rabbi Avin said this ruling? Why didn't you state it in his name? Rabbi Yosei bar Avin said to him: I am he.

אמר ליה: ולא קמיה דרבי יוסי דמן יוקרת יהוה שכית מר? אמר ליה: הין. אמר ליה: ומאי טעמא שבקיה מר ואתא הכא? אמר ליה: גברא דעל בריו ועל בריתיה לא חס, עלי דידי היכי חייס?

Rav Ashi said to him: And didn't the Master sit before and frequent the study hall of Rabbi Yosei from Yokrat? Rabbi Yosei bar Avin said to him: Yes. Rav Ashi said to him: And what is the reason that the Master left him and came here? Rabbi Yosei bar Avin said to him: I was concerned and departed because he is so severe and unforgiving. He is a man who has no mercy on his own son, and no mercy on his daughter. How, then, could he have mercy on me?

בריה מאי היא? יומא חד הוה אגרי ליה אגרי בדברא. נגה להו, ולא אייתי להו ריפתא. אמרו ליה לבריה: כפינן! הוה יתבי תותי תאינתא. אמר: תאנה, תאנה! הוציא פיורתין, ויאכלו פועלי אבא. אפיקו, ואכלו.

The Gemara asks: What is the incident involving his son? One day Rabbi Yosei from Yokrat hired day laborers to work his field. It grew late and he did not bring them food. The workers said to the son of Rabbi Yosei from Yokrat: We are starving. They were sitting under a fig tree, so the son said: Fig tree, fig tree. Yield your fruits, so that my father's workers may eat. The fig tree yielded fruit, and they ate.

אדהכי והכי אתא אבוח, אמר להו: לא תינקטו בדעתכון, דהאי דנגהנא אמצוה טרחנא, ועד השתא הוא דסגאי. אמרו ליה: רחמנא לישבעך, בי היכי דאשבען ברך! אמר להו: מהיכא? אמרו: הכי והכי הוה מעשה. אמר לו: בני, אתה הטרחת את קונך להוציא תאנה פיורתיה שלא בזמנה, יאסף שלא בזמנו.

In the meantime, his father came and said to the workers: Do not be angry with me for being late, as I was engaged in a mitzva, and until just now I was traveling for that purpose and could not get here any sooner. They said to him: May the Merciful One satisfy you just as your son satisfied us and gave us food. He said to them: From where did he find food to give you? They said: Such-and-such an incident occurred. Rabbi Yosei from Yokrat said to his son: My son, you troubled your Creator to cause the fig to yield its fruit not in its proper time, so too, you will die young. And indeed, his son died before his time.

ברתיה מאי היא? היא? הויה ליה בריתא בעלת יופי. יומא חד חזיא לההוא גברא פריא בהוצא וקא חזי לה. אמר לו: מאי האי? אמר ליה: רבי, אם ללוקחה לא זכית, לראותה לא אזכה? אמר לה: בת, קא מצערת להו לבריינתא. שובי לעפרך, ואל יכשלו ביך בני אדם.

The Gemara asks: What is the incident involving his daughter? He had a very beautiful daughter. One day Rabbi Yosei from Yokrat saw a certain man piercing a hole in the hedge surrounding his property and looking at his daughter. Rabbi Yosei said to him: What is this? The man said to him: My teacher, if I have not merited taking her in marriage, shall I not at least merit to look at her? Rabbi Yosei said to her: My daughter, you are causing people distress. Return to your dust, and let people no longer stumble into sin due to you.

הויה ליה ההוא חמרא, בדהו אגרי לה כל יומא, לאורתא הוה משדרי לה אגרה אגבה, ואתיא לבי מרה. ואי טפו לה או בצרי לה, לא אתיא. יומא חד אינשו וזגא דסנדלי עליה, ולא אזלה עד דשקלונהו מינה, והדר אזלה.

S The Gemara relates another story involving Rabbi Yosei from Yokrat. He had a certain donkey that people hired each day for work. In the evening they would send it back with the money for its hire on its back, and the animal would go to its owner's house. But if they added or subtracted from the appropriate sum, the donkey would not go. One day someone forgot a pair of sandals on the donkey, and it did not move until they removed the sandals from its back, after which it went off.

כל – Any money Elazar had with him he would give them – **מאי דהוה גביה קיב ליה**: The later commentaries ask: The Gemara states elsewhere that an ordinance was enacted in Usha that even one who wishes to be liberal in his contributions to charity should not give away more than one-fifth of his assets, lest he himself become financially dependent upon others (*Ketubot* 67b). How, then, could Elazar of Birta give away all he possessed to charity? Some note that there is no difficulty according to the opinion of the Rambam, who writes in his Commentary on the Mishna (*Pe'a* 1:1) that although one is not supposed to donate to the poor more than one-fifth of his assets, he is permitted to do so as an act of piety. It should be noted that elsewhere the Rambam writes that giving away more than one-fifth of one's assets is an act of folly rather than an act of piety (*Sefer Hafla'a, Hilkhot Arakhin VaHaramim* 8:13). Some commentaries suggest that the ordinance of Usha was the subject of a tannaitic dispute, and Elazar of Birta follows the opinion of the *tanna* who maintains that one may give away more than one-fifth of his assets to charity, provided that he keeps a minimal amount for himself (*Gevurat Ari*).

As one of the poor Jews – **כאחד מעניי ישראל**: Rashi and others explain that Elazar of Birta did not want his daughter to purchase her dowry with the grain because he did not want to profit from a miracle. However, this entails a difficulty, for in that case, how did he allow himself to derive any sort of benefit from the grain? Some commentaries suggest that Elazar of Birta did not want his daughter to purchase her dowry with the grain because he did not wish to receive a reward for his righteous behavior in this world, as it would diminish his reward in the World-to-Come. Once he dedicated the grain to charity, his daughter, being poor herself, had a right to a portion of it just like any other pauper (*Iyyun Ya'akov*).

PERSONALITIES

Oshaya, the youngest of the group – **אושעיא זעירא דמן** – **חבריא**: This Sage, who is mentioned on a few occasions, is possibly Rav Oshaya from Babylonia. Even the meaning of his title is unclear, as he might be called Oshaya the Young, perhaps to differentiate from another Oshaya, who came from a place called Havraya. Alternatively, as translated here, he is possibly known as Oshaya, the youngest of the group of Sages.

LANGUAGE

Bleary [*terutot*] – **טרוטות**: Possibly from the Greek *δηρός*, *dēros*, meaning long or overly long. Alternatively, it is from the Latin *teres* or *teritis*, meaning oval, i.e., something elongated with rounded ends. If so, it means very narrow eyes.

אלעזר איש בירתא כד הוה חזו ליה גבאי צדקה, הו טשו מיניה, דכל מאי דהוה גביה קיב ליה. יומא חד הוה סליק לשוקא למיזבן נדונא לברתיה. חזוהו גבאי צדקה טשו מיניה.

The Gemara cites more stories about miracles that occurred to righteous individuals. **Whenever the charity collectors would see Elazar of the village of Birta, they would hide from him, as any money Elazar had with him he would give them,**^N and they did not want to take all his property. **One day, Elazar went to the market to purchase what he needed for his daughter's dowry. The charity collectors saw him and hid from him.**

אול ורהט בתרייהו. אמר להו: אשבעתכו, במאי עסקיתו? אמרו ליה: ביתום ויתומה. אמר להו: העבודתה! שהן קודמין לבתי. שקל כל דהוה בהדיה ויהב להו. פש ליה חד זוזא, זבן ליה חיטי, ואסיק שדייה באכלבא.

He went and ran after them, saying to them: I adjure you, tell me, in what mitzva are you engaged? They said to him: We are collecting money for the wedding of an orphan boy and an orphan girl. He said to them: I swear by the Temple service that they take precedence over my daughter. He took everything he had with him and gave it to them. He was left with one single dinar, with which he bought himself wheat, and he then ascended to his house and threw it into the granary.

אתאי דביתהו. אמרה לה לברתיה: מאי אייתי אבונך? אמרה לה: כל מה דאייתי, באכלבא שדיתיה. אתאי למיפתח בבא דאכלבא, חות אכלבא דמליא חיטי, וקא נפקא בצניורא דדשא. ולא מיפתח בבא מחיטי. אולא ברתיה לבי מדרשא. אמרה ליה: בא וראה מה עשה לך אוהבך! אמר לה: העבודתה! הרי הן הקדש עליך, ואין לך בהן אלא כאחד מעניי ישראל.

Elazar's wife came and said to her daughter: What has your father brought? She said to her mother: Whatever he brought he threw into the granary. She went to open the door of the granary, and saw that the granary was full of wheat, so much so that it was coming out through the door-knob, and the door would not open due to the wheat. The granary had miraculously been completely filled. Elazar's daughter went to the study hall and said to her father: Come and see what your He Who loves You, the Almighty, has performed for you. He said to her: I swear by the Temple service, as far as you are concerned this wheat is consecrated property, and you have a share in it only as one of the poor Jews.^N He said this because he did not want to benefit from a miracle.

רבי יהודה נשיאה גזר תעניתא. בעי רחמי ולא אתא מיטרא. אמר: כמה איפא משמואל הרמתי ליהודה בן גמליאל! אוי לו לדור שבן נתקע! אוי לו למי שעלתה בימיו כן! חלש דעתיה, ואתא מיטרא.

The Gemara returns to the topic of fasting for rain. **Rabbi Yehuda Nesia decreed a fast and prayed for mercy, but rain did not come. He said, lamenting: How great is the difference between the prophet Samuel of Rama, for whom rain fell even when he prayed for it in summer, and myself, Yehuda ben Gamliel. Woe to the generation that is stuck with this leadership; woe to him in whose days this has occurred. He grew upset, and rain came.**

דבי נשיאה גזר תעניתא, ולא אודעניהו לרבי יוחנן ולריש לקיש. לצפרא אודעניהו. אמר ליה ריש לקיש לרבי יוחנן: הא לא קבילנא עלן מאורתא! אמר ליה: אנן בתרייהו גרינן.

The Gemara relates another story involving a *Nasi's* decree of a fast for rain. **In the house of the *Nasi* a fast was declared, but they didn't inform Rabbi Yoḥanan and Reish Lakish of the fast the day before. In the they informed them. Reish Lakish said to Rabbi Yoḥanan: What are we to do? We did not accept this fast upon ourselves the evening before, and a fast must be accepted in the afternoon service of the day preceding the fast. Rabbi Yoḥanan said to him: We are drawn after the community, and therefore, when the *Nasi* declares a public fast there is no need for an individual to accept it upon himself the day before.**

דבי נשיאה גזר תעניתא, ולא אתא מיטרא. תנא להו אושעיא זעירא דמן חבריא: 'והיה, אם מעיני העדה נעשתה לשגגה'.

The Gemara further states that on another occasion, **a fast was declared in the house of the *Nasi*, but rain did not come. Oshaya, the youngest member of the group^P of Sages, taught them a *baraita*. It is written: "Then it shall be, if it shall be committed in error by the congregation, it being hidden from their eyes" (Numbers 15:24). This verse indicates that the leaders are considered the eyes of the congregation.**

משל לכלה שהיא בבית אביה. כל זמן שענינה יפות, אין כל גופה צריכה בדיקה. עיניה טרוטות, כל גופה צריכה בדיקה.

Oshaya continued: **There is a parable that illustrates this, involving a bride who is in her father's home and has not yet been seen by her bridegroom. As long as her eyes are beautiful, her body need not be examined, as certainly she is beautiful. However, if her eyes are bleary [*terutot*],¹ her entire body requires examination. So too, if the leaders of the generation are flawed, it is a sign that the entire generation is unworthy.**

He also causes us pain – **הָאָא נְמִי מְצַעַר לָן**: Some commentaries explain the argument as follows: When Oshaya said that if a bride's eyes are bleary her entire body requires a careful examination, he insulted not only the *Nasi* but also the rest of the community, i.e., the bride's body. Just as the rest of the community was ready to indulge Oshaya, as they knew he meant everything for the sake of Heaven, the *Nasi's* men should also allow him to continue preaching (Rabbi Elyakim).

אָתוּ עֲבָדֶיהָ וְרָמוּ לִיהָ סוּדְרָא בְּצוּאָרְיָהּ, וְקָא מְצַעְרוּ לִיהָ. אָמְרוּ לָהּ בְּנִי מֵאֲתִיָּהּ: שְׂבָקְיָהּ, דְּהָא נְמִי מְצַעַר לָן. בֵּינָן דְּחֻזְיָן דְּכָל מִילֵיהָ לְשׁוּם שְׂמִימָן, לָא אָמְרִי לִיהָ מִיָּדִי וְשְׂבָקִינָן לִיהָ. אָתָּן נְמִי שְׂבָקוּהָ.

By means of this parable, Oshaya was hinting that rain was withheld from the entire nation due to the evil committed by the household of the *Nasi*. The servants of the *Nasi* came and placed a scarf around his neck and tormented him as punishment for insulting the house of the *Nasi*. His townsmen said to them: Let him be, as he also causes us pain^N with his harsh reproof, but since we see that all his actions are for the sake of Heaven we do not say anything to him and let him be. You too should let him be.

רַבִּי גִזְרֵי תַעֲמִינָתָא, וְלָא אָתָּא מִיטְרָא. נְחִית קַמֵּיהָ אֵילְפָא, (וְאָמְרִי לָהּ רַבִּי אֵילְפִי). אָמַר: מְשִׁיב הַרוּחַ, וְנִשְׁבַּב זִיקָא. מוֹרִיד הַגֶּשֶׁם, וְאָתָּא מִיטְרָא. אָמַר לִיהָ: מַאי עוֹבְדָךְ? אָמַר לִיהָ: דֵּייוֹנָא בְּקוֹסְטָא דְּחִיקָא דְּלִית בֵּיהּ חֲמֵרָא לְקִידוּשָׁא וְאֲבָדְלָתָא. טְרַחְנָא וְאֲתִינָא חֲמֵרָא לְקִידוּשָׁא וְאֲבָדְלָתָא, וּמְפִיקָנָא לָהּ יָדֵי חוֹבְתֵיהּוּ.

S The Gemara relates: Rabbi Yehuda HaNasi declared a fast but rain did not come. Ilfa descended to lead the service before him, and some say it was Rabbi Ilfi. He recited: He Who makes the wind blow, and the wind indeed blew. He continued to recite: And Who makes the rain come, and subsequently, the rain came. Rabbi Yehuda HaNasi said to him: What are your good deeds, in the merit of which your prayers are answered so speedily? He said to him: I live in an impoverished city, in which there is no wine for *kiddush* or *havdala*. I go to the effort of bringing the residents wine for *kiddush* and *havdala*, and I thereby enable them to fulfill their duty. In reward for this mitzva, my prayers for rain were answered.

רַב אֵיקְלַע לְהָהוּא אֲתָרָא. גִּזְרֵי תַעֲמִינָתָא, וְלָא אָתָּא מִיטְרָא. נְחִית קַמֵּיהָ שְׁלִיחָא דְּצַבּוּרָא. אָמַר: מְשִׁיב הַרוּחַ, וְנִשְׁבַּב זִיקָא. אָמַר: מוֹרִיד הַגֶּשֶׁם, וְאָתָּא מִיטְרָא. אָמַר לִיהָ: מַאי עוֹבְדָךְ? אָמַר לִיהָ: מִיקְרֵי דְרַדְקֵי אָנָּא, וּמִקְרֵינָא לְבִנֵי עֵינֵי כַבְּנֵי עֲתִירִי. וְכָל דְּלֵא אֲפִשְׁרִי לִיהָ, לָא שְׂקִילָנָא מִיָּדִי מִיָּדִי. וְאִית לִי פִירָא דְּכוּרִי, וְכָל מָאן דְּפִשְׁעַ, מְשַׁחְדִּינָא לִיהָ מִיָּדִי, וּמְסַדְרִינָן לִיהָ, וּמְפִיִּסִינָן לִיהָ, עַד דְּאָתֵי וְקָרִי.

The Gemara relates a similar incident. Rav happened to come to a certain place where he decreed a fast but rain did not come. The prayer leader descended to lead the service before him and recited: He Who makes the wind blow, and the wind blew. He continued and said: And Who makes the rain fall, and the rain came. Rav said to him: What are your good deeds? He said to him: I am a teacher of children, and I teach the Bible to the children of the poor as to the children of the rich, and if there is anyone who cannot pay, I do not take anything from him. And I have a fishpond, and any child who neglects his studies, I bribe him with the fish and calm him, and soothe him until he comes and reads.

רַב נַחֲמָן גִּזְרֵי תַעֲמִינָתָא. בְּעָא רַחֲמֵי, וְלָא אָתָּא מִיטְרָא. אָמַר: שְׂקִלוּהָ לְנַחֲמָן, חֲבוּטוּ מִן גּוּדָא לְאַרְעָא. חָלַשׁ דְּעֵתִיָּהּ, וְאָתָּא מִיטְרָא.

The Gemara further relates: Rav Nahman decreed a fast, prayed for mercy, but rain did not come. In his misery, he said: Take Nahman and throw him from the wall to the ground, as the fast he decreed has evidently had no effect. He grew upset, and rain came.

רַבָּה גִּזְרֵי תַעֲמִינָתָא. בְּעֵי רַחֲמֵי, וְלָא אָתָּא מִיטְרָא. אָמְרוּ לִיהָ: וְהָא רַב יְהוּדָה כִּי הוּהוּ גִּזְרֵי תַעֲמִינָתָא, אָתָּא מִיטְרָא! אָמַר לָהּ: מַאי אַעֲבִיד? אֵי מְשׁוּם תְּנוּיָא, אֲנִי עַדִּיפִינָן מִיָּדִי, דְּבִשְׁנֵי דְרַב יְהוּדָה כָּל תְּנוּיָא

The Gemara relates: Rabba decreed a fast. He prayed for mercy, but rain did not come. They said to him: But when this Rav Yehuda decreed a fast, rain would come. He said to them: What can I do? If the difference between us is due to Torah study, we are superior to the previous generation, as in the years of Rav Yehuda all of their learning

Perek III Daf 24 Amud b

NOTES

A woman who pickles – **הָאִשָּׁה שְׂבֹבֶשֶׁת**: The issue discussed in both *mishnayot* is the status of what is called the handles of food. Ordinarily, only the edible portions of food can contract ritual impurity but not the inedible portions, e.g., seed coverings or stems. In some cases, however, the inedible part of the food is used for holding onto the edible part. In these cases, the inedible part is called a handle of food, and it too can contract ritual impurity. Sometimes these handles may even increase the food's volume to the minimum size susceptible to ritual impurity. The leaves of olives and vegetables are generally considered handles that are subject to ritual impurity. If, however, the olives or the vegetables are pickled, their leaves are no longer firm enough to serve as handles, and consequently they are no longer liable to ritual impurity. The complex subject of handles of foods is discussed primarily in tractate *Uktzin*.

בְּנוּקִין הוּהוּ, וְאֲנִי קָא מְתַנִּין בְּשִׂיתָא סְדְרִין. וְכִי הוּהוּ מְטִי רַב יְהוּדָה בְּעוֹקְצִין: הָאִשָּׁה שְׂבֹבֶשֶׁת יָרֵק בְּקִדְרֵיהָ, וְאָמְרִי לָהּ: יֵיתִים שְׂבָבְשָׁן בְּטְרַפִּינָן טְהוּרִין, אָמַר: הַיּוֹיִת דְּרַב וְשְׂמוּאֵל קָא חֲזִינָא הָכָא!

was connected to the order of *Nezikin*, while they were largely unfamiliar with the rest of the Mishna, and we learn all six orders of the Mishna. And when Rav Yehuda reached tractate *Uktzin*, which discusses the extent to which various fruits and vegetables are considered an integral part of the produce in terms of becoming ritually impure, which is the basis for the *halakha* that a woman who pickles^N a vegetable in a pot, etc. (*Teharot* 2:1), and some say that when he reached the *halakha* that olives that are pickled with their leaves are ritually pure, etc., as they are no longer considered part of the fruit (*Uktzin* 2:1), he would say: Those are the disputes between Rav and Shmuel that we see here. He felt it was an extremely challenging passage, as difficult as the most complex arguments between Rav and Shmuel.

Thirteen *yeshivot* – תְּלִישֵׁר מִתְּבִיטָא: Elsewhere Rashi explains that in Rabba's day, thirteen versions of *Uktzin* were being studied, the version of the Mishna as well as the different versions in the collections of *baraitot* transmitted by Rabbi Hiyya, Rabbi Oshaya, bar Kappara, and others (*Berakhot* 20a).

Persuade him to leave – נִיעֲשִׂייה דְּלִיפּוּק: Although the Sages could simply have told Rav Yehuda about the famine, they wanted him to see for himself what was happening in the marketplace. They assumed that when Rav Yehuda observed the effects of the famine firsthand, he would certainly petition God that it should come to an end (Maharsha).

I will destroy the world – מְחַרְבֵנָא לְעֵלְמָא: Elsewhere this phrase expresses God's readiness to destroy the world so that a certain righteous man will not have to suffer from its continued existence. Here the meaning of the expression is less clear. Some commentaries suggest that God threatened to destroy the world due to Rav Yehuda's repeated requests, first for a famine and later to bring plenty to the world. If Rav Yehuda was not satisfied with the rain that had already begun to fall as soon as he took off his first shoe, God would destroy the world (Maharsha; see Rabbi Elyakim).

I saw angels, etc. – חֲזִי לְמַלְאָכֵי וְכוּ': Although the people refused to benefit from the miracle, it had a beneficial effect, as when it became clear that there was plenty of food, prices went down (*Shita Mekubbetzet*).

LANGUAGE

Container [*kuspa*] – בּוּסְפָא: Some suggest that this is from the *κάψα*, *kapsa*, or its Latin cognate *capsa*, meaning a vessel or a box. In Hebrew the letters are inverted. The Aramaic term *kuspa* can also be explained, based on other passages in the Talmud, to mean the material that remains after the juice and moisture have been removed from fruit or seeds. In the context cited in the Gemara, it might refer to the residue of dates after liquor has been made from them.

Ifra Hormiz – אִיפְרָא הוֹרְמִיז: Probably from the name Farr Ohrmazd, meaning the splendor of the god Hormiz.

וְאַנְן קָא מְתַנִּינן בְּעוּקְצִין תְּלִישֵׁר מִתְּבִיטָא. וְאִילוּ רַב יְהוּדָה כִּי הוּהוּ שְׁלֹף חַד מְסָאנָא, אָתֵי מִיטְרָא וְאַנְן קָא צְוֹחִינן כּוּלֵי יוּמָא, וְלִיכָא דְאַשְׁגַּח בּוֹ! אִי מְשׁוּם עוּבְדָא, אִי אִיכָא דְחֻזָא מִיַּדֵי, לִימָא! אֲבָל מַה יַעֲשׂוּ גְדוּלֵי הַדּוֹר, שְׂאִין דּוֹרֵן דּוּמָה יַפְהָ?

רַב יְהוּדָה חֻזָא הִנְהוּ בֵּי תַרֵי דְהוּוּ קָא פְרָצִי בְרִיפְתָא, אָמַר: שְׁמַע מִינָהּ אִיכָא שְׁבַעָא בְּעֵלְמָא. יְהִיב עֵינָיָהּ, הוּהוּ כְפִנָא. אָמְרוּ לֵיהּ רַבְנֵי לְרַב כְּהָנָא בְרִיהּ דְרַב נְחוּנְיָא שְׁמַעִיהּ: מָר, דְשָׂכִיחַ קַמִּיהּ, נִיעֲשִׂייה דְלִיפּוּק בְּפִתְחָא דְסַמוּךְ לְשׁוּקָא. עֲשִׂייה וּנְפַק לְשׁוּקָא. חֻזָא כְּנוּפִיא.

אָמַר לְהוּ: מַאי הָאִי? אָמְרוּ לֵיהּ: אֲבוּסְפָא דְתַמְרָא קִיָּיְמִי דְקָא מוֹדְבֵן. אָמַר: שְׁמַע מִינָהּ כְּפִנָא בְּעֵלְמָא. אָמַר לֵיהּ לְשַׁמְעִיהּ: שְׁלוּף לִי מְסָאנִי, שְׁלֹף לִי חַד מְסָאנָא, וְאָתָא מִיטְרָא. כִּי מִטָא לְמִשְׁלֹף אַחֲרֵינָא, אָתָא אֲלֵיהּ וְאָמַר לֵיהּ: אָמַר הַקְדוּשׁ בְּרוּךְ הוּא: אִי שְׁלַפְתָּ אַחֲרֵינָא, מְחַרְבֵנָא לְעֵלְמָא.

אָמַר רַב מַרִי בְרֵיהּ דְבַת שְׁמוּאֵל: אֲנָא הוּהוּ קַיִמְנָא אַגּוּדָא דְנְהַר פְּפָא. חֻזִי לְמַלְאָכֵי דְאִידְמוּ לְמַלְחֵי דְקָא מִיַּתֵי חֵלָא וּמְלוּנְהוּ לְאַרְבֵי, וְהוּהוּ קַמְחָא דְסַמְיָדָא. אָתוּ כּוּלֵי עֵלְמָא לְמִיבֵן. אָמִינָא לְהוּ: מַהָא לֹא תִיבְנֵן, דְמַעֲשֵׂה נְסִים הוּא. לְמַחַר אַתִּין אַרְבֵי דְחִישֵׁי דְפְרָזִינָא.

רַבָּא אִיקְלַע לְהַגְרוּנְיָא. גּוֹר תַעֲנִתָא, וְלֹא אָתָא מִיטְרָא. אָמַר לְהוּ: בֵּיתוּ כּוּלֵי עֵלְמָא בְּתַעֲנִיתִיכוּ. לְמַחַר אָמַר לְהוּ: מִי אִיכָא דְחֻזָא חִילְמָא, לִימָא. אָמַר לְהוּ רַבִּי אֲלַעֲזָר מִהַגְרוּנְיָא: לְדִידִי אַקְרִיוּן בְּחֵלְמִי: "שְׁלָם טַב לְרַב טַב מְרִיבּוֹן טַב דְמִטְוִבִיהּ מְטִיב לְעַמִּיהּ". אָמַר: שְׁמַע מִינָהּ עַת רְצוֹן הִיא מְבַעֵי רַחֲמֵי. בְּעֵי רַחֲמֵי, וְאָתֵי מִיטְרָא.

הָהוּא גְבֵרָא דְאִיחִיבֵי נְגָדָא בְּבִי דִינָא דְרַבָּא מְשׁוּם דְבַעַל נְכָרִית. נְגָדִיהּ רַבָּא וּמִית. אֲשַׁתְּמַע מִלְתָא בֵּי שְׁבוּר מְלַכָּא, בַּעַל לְצַעוּרֵי לְרַבָּא. אָמְרָה לֵיהּ אִיפְרָא הוֹרְמִיז, אִימִיהּ דְשְׁבוּר מְלַכָּא, לְבָרָה: לֹא לִיְהוּי לָךְ עֶסֶק דְבָרִים בְּהַדֵי יְהוּדָאִי, דְכָל מֵאן דְבַעֲיִין מִמֶּרְיָהּ, יְהִיב לְהוּ.

And we, in contrast, learn tractate *Uktzin* in thirteen *yeshivot*,^N while, with regard to miracles, after declaring a fast to pray for a drought to end, when Rav Yehuda would remove one of his shoes as a sign of distress, the rain would immediately come, before he could remove his second shoe. And yet we cry out all day and no one notices us. Rabba continued: If the difference between the generations is due to inappropriate deeds, if there is anyone who has seen me do anything improper, let him say so. I am not at fault, but what can the great leaders of the generation do when their generation is not worthy, and rain is withheld on account of the people's transgressions?

The Gemara explains the reference to Rav Yehuda's shoe. Rav Yehuda saw two people wasting bread, throwing it back and forth. He said: I can learn from the fact that people are acting like this that there is plenty in the world. He cast his eyes angrily upon the world, and there was a famine. The Sages said to Rav Kahana, son of Rav Nehunya, the attendant of Rav Yehuda: The Master, who is frequently present before Rav Yehuda, should persuade him to leave^N by way of the door nearest the market, so that he will see the terrible effects of the famine. Rav Kahana persuaded Rav Yehuda, and he went out to the market, where he saw a crowd.

He said to them: What is this gathering? They said to him: We are standing by a container [*kuspa*]^L of dates that is for sale. He said: If so many people are crowding around to purchase a single container of dates, I can learn from this that there is a famine in the world. He said to his attendant: I want to fast over this; remove my shoes as a sign of distress. He removed one of his shoes and rain came. When he began to take off the other shoe, Elijah came and said to him: The Holy One, Blessed be He, said: If you remove your other shoe, I will destroy the entire world^N so that you will not be further distressed.

Rav Mari, son of Shmuel's daughter, said: At that moment, I was standing on the bank of the Pappa River. I saw angels^N who appeared as sailors bringing sand and filling ships with it, and it became fine flour. Everyone came to buy this flour, but I said to them: Do not purchase this flour, as it is the product of miracles. Tomorrow, boats filled with wheat will come from Parzina, and you may purchase that produce.

S The Gemara relates another story. Rava happened to come to the city of Hagrunya. He decreed a fast, but rain did not come. He said to the local residents: Everyone, continue your fast and do not eat tonight. The next morning he said to them: Whoever had a dream last night, let him say it. Rabbi Elazar of Hagronya said to them: The following was recited to me in my dream. Good greetings to a good master from a good Lord, Who in His goodness does good for His people. Rava said: I can learn from this that it is a favorable time to pray for mercy. He prayed for mercy and rain came.

The Gemara relates another story that deals with prayer for rain. There was a certain man who was sentenced to be flogged by Rava's court because he had relations with a gentile woman. Rava flogged the man and he died as a result. When this matter was heard in the house of the Persian King Shapur, he wanted to punish Rava for imposing the death penalty, as he thought, without the king's permission. Ifra Hormiz,^{Lp} mother of King Shapur, said to her son: Do not interfere and quarrel with the Jews, as whatever they request from God, their Master, He gives them.

PERSONALITIES

Ifra Hormiz – אִיפְרָא הוֹרְמִיז: Queen Ifra Hormiz was the mother of Shapur II, king of Persia (309–379 CE). Since Shapur became king as a

child, his mother maintained considerable influence over him for many years. Ifra Hormiz is mentioned on several occasions in the Gemara as an admirer of Judaism and its Sages. She even gave money to several Sages to distribute as charity and for the performance of mitzvot.

Change your place – שני דוכתיך: The activities of destructive forces unleashed by God are restricted to a particular place. Consequently, a person against whom a divine decree has been issued might be safe from harm if he moves to a different place (see Maharsha).

If the Master swallows another bowl – אי שרף מר: Rav Pappa was justified in breaking his fast, as one who takes ill while fasting is permitted to eat. Nevertheless, Rav Nahman reproached Rav Pappa for breaking his fast before praying for rain (Rashi). Others suggest that Rav Nahman mocked Rav Pappa for swallowing a whole bowl of cereal. Rav Pappa should have taken the food in small quantities, so as to violate the fast as little as possible (Maharsha).

And Hanina is comfortable – וחנוינה בנחת: Rashi explains that Rabbi Hanina was not troubled with the absence of rain, as he himself did not own any fields. However, other commentaries point out that even those who do not own their own fields should be distressed by a shortage of rain, as they too will feel the results of the drought when food shortages cause prices to rise (*Shita Mekubbetzet*). Rather, the reason Rabbi Hanina was not troubled was because he was accustomed to maintaining himself on a *kav* of carobs per week, as stated later in the Gemara, and therefore a drought would have little effect on him.

LANGUAGE

Swallowed [*seraf*] – שרף: To suck or to sip. It is related to the Arabic verb *شرب*, *šariba*, meaning to drink.

Bowl [*pinka*] – פינקא: Possibly from the Greek *πίναξ*, *pinax*, which means, among other things, a large dish.

PERSONALITIES

Rabbi Hanina ben Dosa – רבי חנינא בן דוסא: A *tanna* from the end of the Second Temple period, Rabbi Hanina ben Dosa was a disciple of Rabbi Yohanan ben Zakkai. Even as a student he was renowned for his righteousness and as a miracle worker, i.e., someone who often had miracles performed for him. Only a very small number of his statements of Torah, mainly of *aggada*, have been preserved. He is primarily known for the many stories concerning his piety and closeness to God, his righteousness, and his ability to make do with little. Throughout the generations he served as the symbol of a wholly righteous man.

Ravin bar Adda and Rava bar Adda – רבין בר אדא – רבא בר אדא: These Sages were brothers, Babylonian *amora'im* of the third generation. They were disciples of Rav Yehuda, in whose name and that of his teacher, Rav, they cite statements. While Ravin bar Adda and Rava bar Adda are often quoted together, they are also mentioned separately in various places in the Babylonian Talmud.

Rav Aha, son of Rava – רב אחא בריה דרבא: A Babylonian *amora* of the sixth generation, Rav Aha, son of Rava, was not related to the famous *amora* Rava. He was a colleague of Rav Ashi and Ravina, and like them was a disciple of Rav Kahana. Rav Aha, son of Rava, is cited frequently in the Talmud as engaged in discussions with Rav Ashi and Ravina. Wherever the Gemara states that Rav Aha disagrees with Ravina, the commentaries assume that it is referring to Rav Aha, son of Rava.

אמר לה: מאי היא? בענין רחמי ואתי מיטרא. אמר לה: ההוא משום דזימנא דמיטרא הוא. אלא לבענין רחמי האידנא, בתקופת תמוז, וליתי מיטרא. שלחה ליה לרבא: פוין דעתך, ובענין רחמי דליתי מיטרא. בענין רחמי, ולא אתי מיטרא.

אמר לפניו: רבונו של עולם! "אלהים, באזנינו שמענו, באבותינו ספרו לנו, פעל פעלת בימיהם, בימי קדם", ואנו בעינינו לא ראינו. אתא מיטרא עד דשפוך מרובי דמחוזא לדוגלת. אתא אבוה איתחזי ליה בחלמיה, ואמר ליה: מי איכא דמיטרח קמי שמיא כולי האי? אמר ליה: שני דוכתיך. שני דוכתיך. למחר אשכחיה דמרשם פורייה בסכיני.

רב פפא גזר תעניתא, ולא אתא מיטרא. חלש ליביה, שרף פינקא דדיסקא, ובענין רחמי, ולא אתא מיטרא. אמר ליה רב נחמן בר אושפיזי: אי שרף מר פינקא אחריתי דדיסקא, אתי מיטרא. איכסוף וחלש דעתיה, ואתא מיטרא.

רבי חנינא בן דוסא הוה קא אויל באורחא אתא מיטרא. אמר לפניו: רבונו של עולם! כל העולם כולו בנחת, וחנינא בצער? פסק מיטרא. כי מטא לביתי, אמר לפניו: רבונו של עולם! כל העולם כולו בצער, וחנינא בנחת? אתא מיטרא.

אמר רב יוסף: מאי אהניא ליה צלותא דכהן גדול לגבי רבי חנינא בן דוסא? דתנן: היה מתפלל תפלה קצרה בבית החיצון. מאי מצלי? רבין בר אדא ורבא בר אדא דאמרי תרוניהו משמיה דרב יהודה: יהי רצון מלפניך, ה' אלהינו, שתהא השנה הזו גשומה ושחונה. שחונה מעלייתא היא? אדרבה, גריעותא היא!

אלא: אם שחונה, תהא גשומה וטלולה. ואל יבנס לפניך תפילת עוברי דרכים. רב אחא בריה דרבא מסיים משמיה דרב יהודה: לא יעדי עביד שולטן מדיבת יהודה, ואל יהו עמך ישראל צריכין להתפרנס זה מזה, ולא לעם אחר.

He said to her: What is this that He grants them? She replied: They pray for mercy and rain comes. He said to her: This does not prove that God hears their prayers, as that occurs merely because it is the time for rain, and it just so happens that rain falls after they pray. Rather, if you want to prove that God answers the prayers of the Jews, let them pray for mercy now, in the summer season of Tammuz, and let rain come. Ifra Hormiz sent a message to Rava: Direct your attention and pray for mercy that rain may come. He prayed for mercy, but rain did not come.

He said before God: Master of the Universe, it is written: "O God, we have heard with our ears, our fathers have told us, what work You did in their days, in days of old" (Psalms 44:2), but we have not seen it with our own eyes. As soon as he said this, rain came until the gutters of Mehoza overflowed and poured into the Tigris River. Rava's father came and appeared to him in a dream and said to him: Is there anyone who troubles Heaven so much to ask for rain out of its season? In his dream, his father further said to him: Change your placeⁿ of rest at night. He changed his place, and the next day he found that his bed had been slashed by knives.

The Gemara relates: Rav Pappa decreed a fast, but rain did not come. His heart became weak from hunger, so he swallowed [*seraf*]^l a bowl [*pinka*]^l of porridge, and prayed for mercy, but rain still did not come. Rav Nahman bar Ushpazti said to him: If the Master swallows another bowlⁿ of porridge, rain will come. He was mocking Rav Pappa for eating while everyone else was fasting. Rav Pappa was embarrassed and grew upset, and rain came.

The Gemara tells another story about prayer for rain. Rabbi Hanina ben Dosa^p was traveling along a road when it began to rain. He said before God: Master of the Universe, the entire world is comfortable, because they needed rain, but Hanina is suffering, as he is getting wet. The rain ceased. When he arrived at his home, he said before God: Master of the Universe, the entire world is suffering that the rain stopped, and Hanina is comfortable?^m The rain began to come again.

Rav Yosef said, in reaction to this story: What effect does the prayer of the High Priest have against that of Rabbi Hanina ben Dosa? As we learned in a mishna: After leaving the Holy of Holies on Yom Kippur, the High Priest would recite a brief prayer in the outer chamber. The Gemara asks: What would he pray? Ravin bar Adda and Rava bar Adda^p both say in the name of Rav Yehuda that this was his prayer: May it be Your will, Lord our God, that this year shall be rainy and hot. The Gemara expresses surprise at this request: Is heat a good matter? On the contrary, it is unfavorable. Why should he request that the year be hot?

Rather, say that he recited the following: If the upcoming year is hot, may it also be rainy and moist with dew, lest the heat harm the crops. The High Priest would also pray: And let not the prayer of travelers enter Your presence. Rav Aha, son of Rava,^p in the name of Rav Yehuda, concluded the wording of this prayer: May the rule of power not depart from the house of Judea. And may Your nation Israel not depend upon each other for sustenance, nor upon another nation.^h Instead, they should be sustained from the produce of their own land. Evidently, the High Priest's prayer that God should not listen to the prayer of individual travelers was disregarded in the case of Rabbi Hanina ben Dosa.

HALAKHA

The High Priest's brief prayer – תפילה קצרה של כהן גדול: While in the Sanctuary on Yom Kippur, the High Priest recited this short prayer: May it be Your will, Lord our God, that if this year is hot, may it be rainy. And may the rule of power not depart from the

house of Judea, and may Your nation Israel not depend upon each other for sustenance, and let not the prayer of travelers enter Your presence (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

Each and every day a Divine Voice – **בְּכָל יוֹם וְיוֹם בַּת** – קול: Elsewhere Rashi explains that this heavenly voice announcing that the entire world was maintained by the merits of Rabbi Hanina ben Dosa issued forth every day during the lifetime of that Sage (*Hullin* 86a; see Maharsha). Others suggest that a Divine Voice to this effect is pronounced all the time, as in each and every generation there is a certain person whose merits sustain the entire world (Rav Ya'akov Emden).

אמר רב יהודה אמר רב: בכל יום ויום בת קול יוצאת ואומרת: כל העולם כולו ניזון בשביל חנינא בני, וחנינא בני דיו בקב חרובים מערב שבת לערב שבת. הוה רגילא דביתהו למיחמא תנורא כל מעלי דשבתא ושדייא אקטרותא.

The Gemara continues to discuss the righteous Rabbi Hanina ben Dosa and the wonders he performed. **Rav Yehuda said that Rav said: Each and every day a Divine Voice^N emerges from Mount Horeb and says: The entire world is sustained by the merit of My son Hanina ben Dosa, and yet for Hanina, My son, a kav of carobs, a very small amount of inferior food, is sufficient to sustain him for an entire week, from one Shabbat eve to the next Shabbat eve.** The Gemara relates: Rabbi Hanina ben Dosa's wife would heat the oven every Shabbat eve and create a great amount of smoke,

Perek III

Daf 25 Amud a

משום כיוסופא. הוה לה הך שיבבתא בישתא, אמרה: מכדי ידענא דלית לה ולא מידי. מאי בולי האי? אולא וטרפא אבבא. איכספא ועיילא לאינדרונא.

due to embarrassment, to make it appear that she was baking, despite the fact that there was no bread in her house. **She had a certain evil neighbor who said to herself: Now, I know that they have nothing. What, then, is all this smoke? She went and knocked on the door to find out what was in the oven.** Rabbi Hanina ben Dosa's wife was embarrassed, and she ascended to an inner room [*inderona*].^L

איתעביד לה נפא דחזיא לתנורא מלא לחמא ואגנא מלא לישא. אמרה לה: פלגיתא, פלגיתא! אייתי מסא, דקא חריך לחמיך. אמרה לה: אף אנא להכי עיילי. תנא: אף היא להביא מרדה נכנסה, מפני שגלומדת בנסים.

A miracle was performed for Rabbi Hanina ben Dosa's wife, as her neighbor saw the oven filled with bread and the kneading basin filled with dough. **She said to Rabbi Hanina's wife, calling her by name: So-and-so, so-and-so, bring a shovel, as your bread is burning. She said to her neighbor: I too went inside for that very purpose. A tanna taught: She too had entered the inner room to bring a shovel, because she was accustomed to miracles and anticipated that one would occur to spare her embarrassment.**

אמרה ליה דביתהו: עד אימת ניזיל ונצטער בולי האי? אמר לה: מאי נעביד? בעי רחמי דניתבו לך מידי. בעא רחמי, וצתה כמין פיסת יד ווהבו ליה חד פרעא דפתורא דדהבא. חזיא בחלמא עתידי צדיקי דאכלי אפתורא דדהבא דאית ליה תלת כרעי ואיהו אפתורא דתרי כרעי.

The Gemara further relates: **Rabbi Hanina's wife said to him: Until when will we continue to suffer this poverty? He said to her: What can we do? She responded: Pray for mercy that something will be given to you from Heaven. He prayed for mercy and something like the palm of a hand emerged and gave him one leg of a golden table. That night, his wife saw in a dream that in the future, i.e., in the World-to-Come, the righteous will eat at a golden table that has three legs,^N but she will be eating on a table that has two legs.**

אמר לה: ניחא לך דמיכל אכלי בולי עלמא אפתורא דמשלם, ואנן אפתורא דמיחסר? אמרה ליה: ומאי נעביד? בעי רחמי דנשקלינהו מינך. בעי רחמי ושקלוהו. תנא: גדול היה גם אחרון יותר מן הראשון. דגמירי דמיחב ויהבי, מי שקל לא שקלי.

When she told her husband this story, **he said to her: Are you content that everyone will eat at a complete table and we will eat at a defective table? She said to him: But what can we do? Pray for mercy, that the leg of the golden table should be taken from you. He prayed for mercy, and it was taken from him. A tanna taught in a baraita: The last miracle was greater than the first, as it is learned as a tradition that Heaven gives but does not take back.^N**

חד בי שמי חזייה לברתיה דהוות עציבא. אמר לה: בת, אמאי עציבת? אמרה ליה: כלי של חומץ נתחלף לי בכלי של שמן, והדלקתי ממנו אור לשבת. אמר לה: בת, מאי אכפת לך? מי שאמר לשמן וידלוק הוא יאמר לחומץ וידלוק. תנא: היה דולק והולך כל היום כולו, עד שהביאו ממנו אור להבדלה.

The Gemara relates that **one Shabbat evening, Rabbi Hanina ben Dosa saw that his daughter was sad. He said to her: My daughter, why are you sad? She said to him: I confused a vessel of vinegar for a vessel of oil and I lit the Shabbat lamp with vinegar. Soon the lamp will be extinguished and we will be left in the dark. He said to her: My daughter, what are you concerned about? He Who said to the oil that it should burn can say to the vinegar that it should burn. A tanna taught: That lamp burned continuously the entire day, until they brought from it light for havdala.**

LANGUAGE

Inner room [*inderona*] – אינדרונא: Apparently derived from the Middle Persian andarōn, meaning inside or within.

NOTES

At a golden table that has three legs – **אפתורא דדהבא** – דאית ליה תלת כרעי: The commentaries have suggested various explanations of this dream. Some say that the three legs of the table allude to the reward that the righteous will receive in the World-to-Come for upholding the three foundations upon which this world rests: Torah, service of God, and acts of charity. When Rabbi Hanina ben Dosa asked for an improvement in his financial situation, he was given one of the table legs as a reward for his service of God, i.e., his prayers. When his wife related her dream to him, Rabbi Hanina understood that if he accepted the golden leg in this world, his reward in the World-to-Come would be diminished, so he asked for the table leg to be taken back (Maharsha).

Does not take back – **מי שקל לא שקלי** – Some commentaries cite the Jerusalem Talmud, where this passage is explained as follows: The hand of the receiver is at the bottom, while the hand of the giver is on top. In other words, man, who is in this lowly world, can receive a gift from Heaven, but under ordinary circumstances he cannot give it back (*Mikhtam*).