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 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 kay 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 relater, 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

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.

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, but she will be eating on a table that has two legs.

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.

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.

NOTES

Each and every day a Divine Voice – 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 Yaakov Emden).

LANGUAGE

Inner room [nderona] – Apparently derived from the Middle Persian andar, meaning inside or within.

NOTES

At a golden table that has three legs – 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 – תְּסַקֵּק אָלְךָ הַקָּלָה: 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).
The thirteen rivers allude to the thirteen attributes of God. Some commentators explain that if it is prohibited to raise domesticated animals in Eretz Yisrael, how could Rabbi Hanina ben Dosa have kept the goats in his possession, even if he was looking after them for the owner of the lost goats? Some commentators suggest that Rabbi Hanina ben Dosa raised the goats in the desert, where raising domesticated animals is permitted (Gemara An.). Others maintain that this prohibition applies only to one who wishes to raise his own herd, but the Sages did not prohibit the tending of sheep or goats belonging to someone else (Rambam Shmuel).

Rabbi Elazar ben Pedat – The Sage Elazar ben Pedat’s vision of the Holy One, Blessed be He, was merely a dream, whose details may not necessarily bear special significance (Gemara). However, other interpreters at length the particulars of Rabbi Elazar ben Pedat’s vision. The righteous suffer in this world because God knows that poverty and distress will bring them spiritual benefit. God informs Rabbi Elazar that the spiritual reward in the World-to-Come is superior to material success in this world. The Sages add that seeing numerous birds, the thirteenth attribute of God (Rashi; see Maharsha). Some explain the alternative reading of twelve rivers as an allusion to the twelve tribes of Israel (Otzar HaKadosh).

They extended with segments – Some commentators explain that small pieces of wood were miraculously added to each of the beams so that they became long enough to reach from one side of the building to the other (Rashi; Rabbeinu Gershom). Others write that the beams became so long that the ends were cut off and used as braces to connect the upper and lower rows of beams supporting the roof (Gemara Arukh).

One may not raise small, domesticated animals in Eretz Yisrael – The Gemara raises the question of whether it is permissible to raise small, domesticated animals in Eretz Yisrael. How could Rabbi Hanina ben Dosa have kept the goats in his possession, even if he was looking after them for the owner of the lost goats? Some say that they extended with segments (Senifin), adding new walls at both ends of the beams. The Sages relate stories of a certain man who passed by the entrance of Rabbi Hanina’s house and left chickens there. And Rabbi Hanina ben Dosa’s wife found them and cared for them.

Segments (Senifin) – The Hebrew root s-n-f is similar in meaning and is possibly related to the root s-n-m. The root s-n-f means to join one thing to another. Here it indicates that short pieces of wood were miraculously attached to the ends of the long beams.

Palaimo – The name Palaimo is apparently derived from the Greek palaios, meaning old. Names of this kind, referring to old age, were used in Jewish communities as a sign of good fortune.

PERSONALITIES

Palaimo – The Sage Palaimo, a disciple of Rabbi Yehuda HaHasid, is sometimes presented as asking his teacher questions of hakala, although he also engages in disputes with Rabbi Yehuda HaHasid’s colleague, Rabbi Eliezer, son of Rabbi Shimon. Some of his haklakhic rulings appear in baraitot, while many stories are related about his great piety.

Rabbi Hanina ben Dosa had some goats. His neighbors said to him: Your goats are damaging our property by eating in our fields. He said to them: If they are causing damage, let them be eaten by bears. But if they are not eating your property, let each of them, this evening, bring a bear impaled between its horns. That evening, each one brought in a bear impaled between its horns.

A tanna taught: The beams were lengthened to such an extent that they not only reached the walls, but they continued until they jutted out a cubit from this side and a cubit from that side. And some say that they extended with segments (Senifin), adding new walls at both ends of the beams. It is taught in a baraita that the Sage Palaimo says: I saw that house, and its beams jutted out a cubit on this side and a cubit on that side. And they said to me: This is the house that Rabbi Hanina ben Dosa roofed by means of his prayer.

The Gemara asks a question about one of the details of this story. And Rabbi Hanina ben Dosa, from where did he have goats? Wasn’t the poor, as stated above? And furthermore, the Sages have said: One may not raise small, domesticated animals in Eretz Yisrael, as they destroy the fields and property of others. How, then, could Rabbi Hanina ben Dosa raise goats? Rav PINEHAS said that this is how it came to pass: An incident occurred in which a certain man passed by the entrance of Rabbi Hanina’s house and left chickens there. And Rabbi Hanina ben Dosa’s wife found them and cared for them.

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Small, domesticated animals in Eretz Yisrael – It is prohibited to raise small, domesticated animals in Eretz Yisrael, as they graze on the property of others and cause considerable damage. One may not raise these animals even inside one’s house. The Gemara relates more stories of despoilers of the property of others. How, then, could Rabbi Hanina ben Dosa raise goats? Rav Pinehas said that this is how it came to pass: An incident occurred in which a certain man passed by the entrance of Rabbi Hanina’s house and left chickens there. And Rabbi Hanina ben Dosa’s wife found them and cared for them.

When he awoke they said to him: What is the reason that you were laughing and crying? He said to them: The reason is that in my dream the Holy One, Blessed be He, was sitting with me, and I said to Him: Until when will I suffer such poverty in this world? And He said to me: Elazar, My son, is it more convenient for you that I return the world to its very beginning? Perhaps you will be born in an hour of sustenance and not be poor.

I said before Him: You suggest doing all this, to return the world to its beginning, and even then is it only a possibility that things will be different, not a certainty? I said to Him: Are the years that I have already lived more numerous, or are they that I will live more numerous? He said to me: Those years that you have lived are greater. I said before Him: If so, I do not want You to recreate the world for the sake of a brief few years.

And Rabbi Hanina said her: Do not eat of their eggs, as they are not ours. And the chickens laid many eggs, and chickens hatched from the eggs. And as the noise and mess of the chickens were distressing them, they sold them and bought goats with their proceeds. Once that same man who lost the chickens passed by and said to his companion: Here is where I left my chickens. Rabbi Hanina heard this and said to him: Do you have a sign by which to identify them? He said to him: Yes. He gave him the sign and took the goats. The Gemara concludes: And these are the very goats that brought bears impaled between their horns.
The Gemara returns to the topic of fasting for rain. Rabbi Hama bar Hanina decreed a fast but rain did not come. They said to him: Didn’t Rabbi Yehoshua ben Levi decree a fast and rain came? He said to them: This is I; this is a son of a Levite, i.e., we are two different people of unequal stature. They said to him: Let us come and focus our minds. Perhaps the hearts of the members of the community will break and rain will come. They prayed for mercy, but rain did not come.

Rabbi Hama bar Hanina said to them: Are you content that rain should come on our account, and through our merit? They said to him: Yes. He said: Skies, skies, cover your face. The sky was not covered with clouds. He said in rebuke: How impudent is the face of the sky, to ignore me. The sky became covered with clouds and rain came.

The Gemara relates a similar story. Levi decreed a fast but rain did not come. He said before God: Master of the Universe, You have ascended and sat up high, and You do not have mercy upon Your children. Rain came, but as a punishment for his harsh statement toward God, Levi became lame. Consequently, Rav Elazar said: A person should never cast harsh statements toward God on High, as a great person cast statements toward God on High, and he became lame. And who was this individual? Levi.

The Gemara asks: And did this comment of Levi’s cause him to become lame? But it is stated that Levi demonstrated kidda, a particular type of bowing on one’s face, performed by the High Priest, before Rabbi Yehuda HaNasi, and he became lame as a result (see Megilla 23b). The Gemara explains: Both this and that caused his lameness. As a punishment for acting improperly, he suffered an injury while he was attempting a difficult physical feat and was vulnerable.

The Gemara relates: Rabbi Hyya bar Lulyani heard these clouds saying to one another, let us go and bring water for Ammon and Moab in Transjordan. He said before God: Master of the Universe, when You gave Your Torah to Your nation Israel, You approached all the nations of the world and see if they would accept the Torah, and they did not accept it. And yet now You are giving them rain. Throw the water here. The clouds threw the rain in their place in Eretz Yisrael.

Since the Gemara has mentioned Rabbi Hyya bar Lulyani, it cites a statement in his name. Rabbi Hyya bar Lulyani taught: What is the meaning of that which is written: “The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon” (Psalm 92:13)? If it is stated “palm tree” why does it state “cedar,” and if it is stated “cedar” why does it state “palm tree”?: What is added by this double comparison? He explains: Were it stated “palm tree” and were it not stated “cedar,” I would say that just as in the case of a palm tree, etc.
Sycamores were left to grow and develop branches, at
which point the so-called virgin or untrimmed sycamore
stump would be cut down. As it will be unable to renew itself, it
shoots do not replenish" themselves when its stump is cut
down, so too, Heaven forbid, with regard to a righteous person,
his shoots will not replenish themselves, i.e., he will be unable
to recover from misfortune. Therefore, it is stated "cedar" in
the verse. Just as the cedar grows new shoots after its stump is cut
down, so too, a righteous individual will thrive again. Conversely,
were it stated "cedar" and were it not stated "palm tree," I would
say that just as in the case of a cedar, it does not produce fruit,
so too, a righteous man, God forbid, does not produce fruit, i.e.,
he will have no reward in the World-to-Come. Therefore, it is
stated "palm tree" and it is also stated "cedar."

The Gemara asks: And do a ceder’s shoots really replenish
themselves? But isn’t it taught in a baraita: With regard to one
who bought a tree from another to chop it down for wood,
without acquiring total ownership of the tree, he must lift his ax
and that one is not forgiving. Rosh HaShana 17a). Just as such a
person does not seek revenge from those who treated
him wrongly, God forgives him for the wrongs he himself
had committed.

A similar story is related in the Jerusalem Talmud (Ta’anit 3:4). Rabbi Eliezer observed a fast but it did not
rain, and subsequently Rabbi Akiva fasted and rain began
to fall. Rabbi Akiva accounted for the difference by means of
a parable. A king had two daughters, one impudent and
the other polite. The king wished to be rid of his impudent
dughter as quickly as possible, and he would therefore immediately accede to any request she submit-
ted. However, as he desired the company of his polite
dughter, he would not answer any of her requests until
they were put forward to him repeatedly.

The Gemara answers: With what are we dealing here? With other
species of cedars. This is in accordance with the opinion of
Rabba bar Huna, as Rabba bar Huna said: There are ten species
of cedars, as it is stated: "I will plant in the wilderness the cedar,
the acacia tree and myrtle and the oil tree; I will set in the desert
cypress, the plane tree and the larch together." (Isaiah 41:19).
The seven species mentioned in this verse are all called cedars, as are
three additional species.

The Sages taught: An incident occurred involving Rabbi Eliezer,
who decreed a complete cycle of thirteen fasts upon the congre-
gation, but rain did not fall. At the end of the last fast, the
congregation began to exit the synagogue. He said to them:
Have you prepared graves for yourselves? If rain does not fall,
we will all die of hunger. All the people burst into tears, and
rain fell.

There was another incident involving Rabbi Eliezer, who
descended to serve as prayer leader before the ark on a fast day.
And he recited twenty-four blessings, but he was not answered.
Rabbi Akiva descended before the ark after him and said: Our
Father, our King, we have no king other than You. Our Father,
our King, for Your sake, have mercy on us. And rain immedi-
ately fell. The Sages were whispering among themselves that
Rabbi Akiva was answered while his teacher, Rabbi Eliezer, was
not. A Divine Voice emerged and said: It is not because this Sage,
Rabbi Akiva, is greater than that one, Rabbi Eliezer, but that this
one is forgiving," and that one is not forgiving. God responded
to Rabbi Akiva’s forgiving nature in kind by sending rain.

One who bought a tree from another to chop it: If one buys an olive tree to cut up its trunk for wood,
he must leave a stump that is a height of two handbreadths. If
he buys a virgin sycamore, he must leave three handbreadths
of the stump. If he buys other trees, he must leave one handbreadth.
If he acquires the branches of reeds or grapevines, he may cut
them off from the first knot and above. Finally, if he purchases
palms or cedars, he may dig down and uproot them completely,
as their stumps do not renew themselves (Shulhan Arukh, Hoshen
Mishpat 216:14).
The Sages taught in a baraita: How much rain must fall for the community to cease their fast in the rain? If the rain penetrates the soil by the full depth of the blade of a plow until the spot where it bends,24 they may cease fasting; this is the statement of Rabbi Meir. And the Rabbis say a different measurement: If the earth is completely dry, the soil must become moist to the depth of a single handbreadth. For average soil, they must wait until the moisture reaches a depth of two handbreadths. If it is worked30 soil, i.e., soil that has been plowed, the moisture must reach a depth of two handbreadths.

It is taught in a baraita that Rabbi Shimon ben Elazar says: There is no handbreadth of rain from above toward which the water of the deep does not rise three handbreadths. The Gemara raises an objection: But isn’t it taught in another baraita that the water of the deep rises two handbreadths? The Gemara explains: This is not difficult. Here, in first baraita, it is referring to worked land, which water penetrates faster, whereas there, in the second baraita, it is referring to unworked land,31 which water does not penetrate as easily, and therefore the water of the deep rises only two handbreadths.

Rabbi Elazar said: When the water libation was poured during the festival of Sukkot, these waters of the deep say to the other waters of the deep: Let your water flow, as I hear the voices of two of our friends,32 the wine libation and the water libation, which are both poured on the altar. As it is stated: “Deep calls to deep at the sound of your channels, all Your waves and Your billows are gone over me” (Psalms 42:8), i.e., the upper waters of the deep call to the lower waters of the deep when they hear the sound of the libations.

Rabba said: I have seen this angel in charge of rain, Ridya, in the form of a calf whose lips were parted,33 standing between the lower waters of the deep and the upper waters of the deep. To the upper waters of the deep, he said: Distill your water and let it rain. To the lower waters of the deep, he said: Let your water flow from below, as it is stated: “The flowers appear on the earth; the time of the singing has come, and the voice of the turtledove [tur] is heard in our land” (Song of Songs 2:12). The appearance of flowers in this verse alludes to the libations, as both the blooming of flowers and pouring of these libations are annual events. The time of the singing is referring to the singing of the Festival. Finally, the term tur in Aramaic can also mean an ox; in this context, it is interpreted as a reference to the angel Ridya.

A plow, where it bends (berekh) – רִידְיָא. Most commentaries concur that the reference is to the depth of the furrow formed by the plow. However, the precise meaning of the term is a matter of dispute. Some explain that berekh refers to the furrow itself (Rabbeinu Hananel; Rabbeinu Gershon). Others add that the furrow is called berekh because water gathers there like in a berekha, a pool (Rav Yehuda ben Binyamin Hakohen). Yet others contend that berekh refers to the bend in the plow that connects the blade with the handle.

Dry, average, worked – כָּאן: Some commentaries explain that dry soil has not been plowed for a long time, average soil has been plowed in previous years but not this year, and plowed soil has been plowed this year (Rabbeinu Yehonatan). Others maintain that the term dry soil describes soil at the time of the first rainfall, when it is still extremely dry, and the rain can hardly penetrate the ground at all; average soil refers to the second rainfall, when it is already moderately porous; and plowed soil is soil that has already been well plowed, so that rainwater can penetrate deeply (Mikhtam).

Here to worked land, there to unworked land – לָא בֶּן בֶּרֶךְ: Some commentators identify the unplowed soil mentioned here with the dry soil mentioned above (Gevurat An). However, this leads to certain difficulties in reconciling the two passages. Others explain that the unplowed soil referred to here is the same as the aforementioned average soil (Rashah). When rain penetrates average soil by one handbreadth, the same amount of rain penetrates plowed soil by one and a half handbreadths. As stated above, rain penetrates plowed soil 50 percent more deeply than the same amount of rain penetrates average soil, three handbreadths as opposed to two.

Since the water of the deep rises twice as much as the rainwater penetrates, the water of the deep rises two handbreadths to meet the handbreadth of rain that falls on average soil, whereas it rises three handbreadths to meet the same amount of rain that falls on plowed soil, which penetrates one and a half handbreadths.

The voices of two friends, etc. – מְלֹא צֵל שִׂפְוָותֵיהּ: These two friends that call to each other “at the sound of your channels” are the water and wine libations performed on the festival of Sukkot. The verse is interpreted as a reference to the mystical meaning of these mitzvot, which correspond to lofty spiritual levels called two friends (see Otsar HaKadosh).

In the form of a calf whose lips were parted – מִמְלֹא צֵל שִׂפְוָותֵיהּ בְּאָדָם: Some commentaries explain that the angel in charge of rain appears as an ox, as the sign of lyar is an ox in the zodiac. Lyar is the last month of the year in which rainfall is considered a blessing (Maharsha). Others suggest that the angel of rain is compared to an ox because rain leaves its mark on the land like an ox plowing the field (Rav Yarakov Emden). Both commentaries interpret the calf’s parted lips as a symbolic smile, as the angel of rain is glad that he can instruct the upper and lower depths to let their waters flow.
The mishna teaches: If they were fasting for rain and rain fell⁴ for them before sunrise, they need not complete their fast until the evening. The Sages taught: If they were fasting for rain and rain fell for them before sunrise, they need not complete their fast, as the obligation to fast does not come into effect until sunrise. However, if rain fell after sunrise, they must complete their fast. This is the statement of Rabbi Meir. Rabbi Yehuda says: If rain fell before midday,⁵ they need not complete their fast; however, if it rains after midday, they must complete their fast.

Rabbi Yosei says: If rain falls before the ninth hour, three hours into the afternoon, they need not complete their fast; if it rains after the ninth hour of the day, they must complete their fast, as we found with regard to Ahab,⁶ king of Israel, who fasted from the ninth hour onward, as it is stated: “And it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.” And the word of the Lord came to Elijah the Tishbite saying: Do you see how Ahab humbles himself before Me? (1 Kings 21:27–29). According to tradition, this occurred in the ninth hour.

Rabbi Yehuda Nesia decreed a fast, and rain fell for them after sunrise. He thought to complete the fast, but Rabbi Ami said to him that we learned: Before noon and after noon, i.e., the halakha is in accordance with the opinion of Rabbi Yehuda. Shmuel HaKatan decreed a fast, and rain fell for them before sunrise. The people thought to say: This is a sign of the praiseworthiness of the community,⁷ as we merited rainfall even before we prayed.

He said to them: I will tell you a parable. To what is this matter comparable? To a situation where there is a slave who requests a reward from his master, either food or livelihood, and the master says to his ministers: Give him what he asks for and let me not hear his voice, as I would rather not have to listen to him. Here, too, evidently God has no desire to hear our prayers.

Midday — ⁷ This is a sign of the praiseworthiness of the community —: The Gemara argues that rain can be considered praise to a community only if, as soon as the prayer leader recites: He Who makes the wind blow, a gust of wind indeed blows, and when he recites: And the rain fall, rain immediately begins to fall. Some explains this in light of the verse: “Before they call, I will answer” (Isaiah 65:24). If God is pleased with His people, He will answer their prayers immediately, after they offer Him praise, in this case by means of the phrase: He Who makes the wind blow and the rain fall, even before they actually cry out to Him with their requests (Keren Otsa).

However, Ahab humbled himself before God, and continued to fast until the end of the day. From this it may be inferred that if a fast is proclaimed on account of drought and it rains after the end of the ninth hour on the day of the fast, the fast must be completed (Rabbi Eliahou).

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Again, on another occasion, Shmuel HaKatan decreed a fast, and rain fell for them after sunset. Based on his previous response, the people thought to say: This is a sign of the praiseworthiness of the community, as God listened to our prayers all day. Shmuel HaKatan said to them: It is not a sign of the praiseworthiness of the community. Rather, I will tell you a parable. To what is this matter comparable? To a situation where there is a slave who requests a reward from his master, and the master says to his ministers: Wait until he pines away and suffers, and afterward give it to him. Here too, the delay is not to the congregation’s credit.

The Gemara asks: But if so, according to the opinion of Shmuel HaKatan, what is considered the praiseworthiness of the community; what are the circumstances in which approval is shown from Heaven? The Gemara explains: When the prayer leader recites: He Who makes the wind blow, and the wind blows; and when he recites: And the rain fall, and rain falls.

The mishna teaches: An incident occurred in which the court decreed a fast in Lod, and when rain fell they ate and drank, and afterward they recited hallel. The Gemara asks: And let us recite hallel at the outset, without delay. Why did they first go home and eat? Abaye and Rava both said: Because one recites hallel

NOTES

Hallel. The term hallel in this context refers to Psalm 136. Elsewhere, the term is understood as including other psalms, or perhaps it even refers to the regular hallel recited on the Festivals, Psalms 113–118 (see Pesahim 11a; Jerusalem Talmud, Taanit 31a). Rashi explains that Psalm 136 was recited after the long-awaited rain because it includes the verse: “Who gives food to all flesh, for His mercy endures forever” (Psalms 136:25). Other commentaries accept the opinion that hallel starts with Psalm 135. They explain that this chapter was recited because it includes this verse: “Who causes the vapors to ascend from the ends of the earth; He makes lightnings for the rain; He brings forth the wind out of his treasuries” (Psalms 135:7; see Rabbienu Hananel).

On a satisfied soul – רוח נפש. Rashi explains that hallel includes the verse “Who gives food to all flesh; for His mercy endures forever” (Psalms 136:25), and therefore it is improper for a hungry person to recite it.

Background

The synagogue of Avi Govar. This synagogue was probably located in a small settlement, perhaps in a suburb of Meboza, between that city and the town of Mavarkhata. The place itself might have been named after the founder of this synagogue. The synagogue of Avi Govar is mentioned in several points in the Gemara as a location visited by a number of great amoraim in different generations. Apparently it served as an important center in that region.

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only on a satisfied soul and a full stomach. Consequently, it is preferable to return home to eat and drink so as to recite hallel in the proper frame of mind. The Gemara asks: Is that so? But Rav Pappa happened to come to the synagogue of Avi Govar in Meboza, and he decreed a fast, and rain fell for them before midday, and yet he recited hallel immediately, and only afterward they ate and drank. The Gemara explains: The inhabitants of the city of Meboza are different, as drunkenness is common among them. Had Rav Pappa told them to go home to eat and drink, they would have become drunk and been unable to pray.

The synagogue of Avi Govar – בית כנסת אביגור. This synagogue was probably located in a small settlement, perhaps in a suburb of Meboza, between that city and the town of Mavarkhata. The place itself might have been named after the founder of this synagogue. The synagogue of Avi Govar is mentioned in several points in the Gemara as a location visited by a number of great amoraim in different generations. Apparently it served as an important center in that region.