

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).

אָמַר רַב יְהוּדָה אָמַר רַב: בְּכָל יוֹם וְיוֹם בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת: כָּל הָעוֹלָם כּוֹלָו נִיּוֹן בְּשִׁבְלֵי חֲנִינָא בְּנֵי, וְחֲנִינָא בְּנֵי דִּי בְּקַב חֲרוֹבִים מְעַרְבֵי שַׁבַּת לְעַרְבֵי שַׁבַּת. הוּא רְגִילָא דְּבִיתָהּוּ לְמִיחְמָא תְּנוּרָא כָּל מַעְלֵי דְּשַׁבְּתָא, וְשִׁדְיָא אֶקְטָרְתָא.

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<sup>N</sup> 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

מְשׁוּם כִּיסוּפָא. הוּא לָהּ הֵךְ שִׁיבְבָתָא בִּישְׁתָּא, אָמְרָה: מִכְּדֵי יִדְעָנָא דְּלִית לָהּ וְלָא מִיּוֹדֵי, מָאִי כּוֹלֵי הָאִי? אֹלָא וְטָרְפָא אֲבָבָא. אִיכְסָפָא וְעִילָא לְאִינְדוּרָנָא.

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*].<sup>L</sup>

אִיתְעָבִיד לָהּ נֶפֶס דְּחִזְיָא לְתַנּוּרָא מְלֵא לְחִמָּא וְאִגְנָא מְלֵא לִישָׂא. אָמְרָה לָהּ: פְּלִגְמִיתָא, פְּלִגְמִיתָא! אֵייתִי מִסָּא, דְּקָא חֲרִיךְ לְחִמִּיךְ. אָמְרָה לָהּ: אִף אֲנָא לְהִכִּי עִילִי. תְּנָא: אִף הִיא לְהִבִּיא מְרִדָּה נְכֻסָּה, מִפְּנֵי שְׁמִלּוּמְדוּת בְּנָפְסִים.

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.

אָמְרָה לִיָּה דְּבִיתָהּוּ: עַד אֵימַת נִיּוֹל וְנִצְטַעַר כּוֹלֵי הָאִי? אָמַר לָהּ: מָאִי נַעֲבִיד? בְּעֵי רַחֲמֵי דִּנְיָתְבוּ לָךְ מִיּוֹדֵי. בְּעָא רַחֲמֵי, יָצָתָה כְּמִין פִּישַׁת יָד וְוָהְבוּ לִיָּה חַד כְּרַעָא דְּפְתוּרָא דְּדִהְבָּא. חִזְיָא בְּחִלְמָא עֲתִידִי צְדִיקֵי דְּאָכְלוּ אֶפְתוּרָא דְּדִהְבָּא דְּאֵית לִיָּה תְּלַת כְּרַעֵי, וְאִיהוּ אֶפְתוּרָא דְּתֵרֵי כְּרַעֵי.

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,<sup>N</sup> but she will be eating on a table that has two legs.

אָמַר לָהּ: נִיחָא לָךְ דְּמִיכָל אָכְלִי כּוֹלֵי עוֹלָמָא אֶפְתוּרָא דְּמִשְׁלָם, וְאֲנִן אֶפְתוּרָא דְּמִיחְסָר? אָמְרָה לִיָּה: וּמָאִי נַעֲבִיד? בְּעֵי רַחֲמֵי דְּנִשְׁקָלִינְהוּ מִינְךָ. בְּעֵי רַחֲמֵי וְשִׁקְלוּהוּ. תְּנָא: גְּדוֹל הָיָה נֶס אַחֲרוֹן יוֹתֵר מִן הָרֵאשׁוֹן. דְּגַמְרִי דְּמִיָּהב וְיָהִב, מִיִּשְׁקָל לָא שְׁקָלִי.

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.<sup>N</sup>

חַד בֵּי שְׁמֵשֵׁי חִזְיָא לְבִרְתֵּיהּ דְּהוּוּת עֲצִיבָא. אָמַר לָהּ: בְּתֵי, אֲמָאִי עֲצִיבָתָּ? אָמְרָה לִיָּה: כְּלִי שֶׁל חוֹמֶץ נִתְחַלַּף לִי בְּכָלִי שֶׁל שָׁמֶן, וְהִדְלַקְתִּי מִמֶּנּוּ אוֹר לְשַׁבַּת. אָמַר לָהּ: בְּתֵי, מָאִי אֲכַפֶּת לָךְ? מִי שָׂאֲמַר לְשָׁמֶן וְיִדְלֹק הוּא יֹאמַר לְחוֹמֶץ וְיִדְלֹק. תְּנָא: הִיָּה דוֹלֵק וְהוֹלֵךְ כָּל הַיּוֹם כּוֹלֵי, עַד שֶׁהִבִּיאוּ מִמֶּנּוּ אוֹר לְהַבְדִּילָהּ.

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*] – אִינְדוּרָנָא: Apparently derived from the Middle Persian *andarōn*, meaning inside or within.

## NOTES

At a golden table that has three legs – אֶפְתוּרָא דְּדִהְבָּא – דְּאֵית לִיָּה תְּלַת כְּרַעֵי: 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 – מִיִּשְׁקָל לָא שְׁקָלִי: 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*).

NOTES

They extended with segments – סניפין עשאוּם: Some commentaries 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 (ge'onim; Arukh).

One may not raise small, domesticated animals in Eretz Yisrael – אין מגדלים בהמה דקה בארץ – ישראל: 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 chickens?

Some commentaries suggest that Rabbi Hanina ben Dosa raised the goats in the desert, where raising domesticated animals is permitted (Gevurat Ari). 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 (Ramat Shmuel).

Rabbi Elazar ben Pedat – רבי אלעזר בן פדת: Some commentaries write that Rabbi Elazar ben Pedat's vision of the Holy One, Blessed be He, was merely a dream, whose details may not necessarily bear special significance (ge'onim). However, others interpret 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 thirteen rivers allude to the thirteen attributes of God (Rashba; see Maharsha). Some explain the alternative reading of twelve rivers as an allusion to the twelve tribes of Israel (Otzar HaKavod).

LANGUAGE

Segments [senifin] – סניפין: The Hebrew root s-n-f is similar in meaning and is possibly related to the root a-n-f. 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 – פלימו: The name Palaimo is apparently derived from the Greek παλαιός, palaios, meaning old. Names of this kind, referring to old age, were used in Jewish communities as a sign of good fortune.

PERSONALITIES

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

HALAKHA

Small, domesticated animals in Eretz Yisrael – בהמה דקה בארץ ישראל: 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 (Tur). However, they may be raised in Syria and in the deserts of Eretz Yisrael (Shulhan Arukh, Hoshen Mishpat 409:1).

רבי חנינא בן דוסא הוּוּ ליה הַנֶּךְ עֵינָי. אָמְרוּ לֵיהּ: קָא מַפְסְדֵן. אָמַר: אֵי קָא מַפְסְדֵן, מִכְּלֵינְהוּ דוֹבֵי. וְאֵי לָא, כֹּל חֲדָא וְחֲדָא תִּיתֵי לְאוּרְתָא דוֹבָא בְּקִרְוֵיהּ. לְאוּרְתָא אִיתֵי בְּלֵ חֲדָא וְחֲדָא דוֹבָא בְּקִרְוֵיהּ.

הוּוּ לֵיהּ הֵיא שִׁיבְבַתָּא דְקָא בְּנֵיא בֵּיתָא, וְלֹא מְטוּ בְּשׁוּרֵי. אֲתֵיא לְקַמֵּיהּ, אָמְרָה לֵיהּ: בְּנֵיתִי בֵּיתִי וְלֹא קָמְטוּ בְּשׁוּרָאֵי! אָמַר לָהּ: מַה שְּׂמִדָּךְ? אָמְרָה לֵיהּ: אֵיבּוּ. אָמַר: אֵיבּוּ, נִימְטוּ בְּשׁוּרֵיךְ.

תָּנָא: הֲגִיעוּ, עַד שִׁיעָצוּ אֲמָה לְכָאן וְאֲמָה לְכָאן. וְיֵשׁ אֲמָרִין: סְנִיפִין עֲשָׂאוּם. תָּנִיא: פְּלִימוּ אָמְרָה: אֲנִי רְאִיתִי אוֹתוּ הַבַּיִת, וְהוּוּ קוֹרֻתֵי וְיֹצְאוֹת אֲמָה לְכָאן וְאֲמָה לְכָאן. וְאָמְרוּ לֵי: בֵּית זֶה שְׁקִיָּה רַבִּי חֲנִינָא בְּן דוֹסָא בְּתַפְלָתוּ.

וְרַבִּי חֲנִינָא בְּן דוֹסָא מֵהֵיכָן הוּוּ לֵיהּ עוֹסָם? וְהָא עֵנִי הוּוּ! וְעוֹד, אָמְרוּ חֲכָמִים: אֵין מִגְדֵּלִין בְּהֵמָה דְקָה בְּאַרְץ יִשְׂרָאֵל. אָמַר רַב פְּנַחֵס: מַעֲשֶׂה וְעֵבֵר אָדָם אֶחָד עַל פֶּתַח בֵּיתוֹ וְהֵמִיחַ שָׁם תְּרַנְגוּלִין, וּמִצָּאתָן אֲשֶׁתוֹ שֶׁל רַבִּי חֲנִינָא בְּן דוֹסָא.

וְאָמַר לָהּ: אֵל תֹּאכְלִי מִבֵּיצֵיהֶן. וְהִרְבּוּ בֵּיצִים וְתִרְנַגְלוּ, וְהִיוּ מִצְעֵרִין אוֹתָם. וּמִכְּבֹן וְקִנְהָ בְּדַמְיָהֶן עוֹסִים. פַּעַם אֶחָת עֵבֵר אוֹתוֹ אָדָם שְׂאָבְדוּ מִמֶּנּוּ תְּרַנְגוּלִין, וְאָמַר לְחֲבִירוֹ: בְּכָאן הִנְחֵיתִי תְּרַנְגוּלִין שְׁלִי. שָׁמַע רַבִּי חֲנִינָא, אָמַר לוֹ: יֵשׁ לָךְ בְּהֵן סִימָן? אָמַר לוֹ: הֵן. נָתַן לוֹ סִימָן וְנָטַל אֶת הָעֵינָי. וְהֵן הֵן עֵינֵי דְאִיתֵי דוֹבֵי בְּקִרְוֵיהּ.

רַבִּי אֶלְעָזָר בְּן פְּדָת דְחִיקָא לֵיהּ מִלְתָּא טוֹבָא. עֵבֵד מְלָתָא, וְלֹא הוּוּ לֵיהּ מִיַּדִּי לְמַטְעַם. שְׁקַל בְּרָא דְתוֹמָא וְשִׁדְיָה בְּפִנְיָהּ. חֵלֶשׁ לְבַיָּה וְנִים. אוּלָּא רִבְנָן לְשׁוּלֵי בֵּיהּ, חִוּוּהוּ דְקָא בְּבֵי וְחִיָּד, וְנִפְק עוֹצִיָּתָא דְנִרְאָא מֵאַפּוֹתֵיהּ.

כִּי אֲתַעַר, אָמְרוּ לֵיהּ: מַאי טַעְמָא קְבִיבִית וְחִיָּבִיבִית? אָמַר לָהּ: דְּהָהוּ יְתִיב עָמִי הַקְּדוֹשׁ בְּרוּךְ הוּא, וְאָמְרִי לֵיהּ: עַד מָתִי אֶצְטַעַר בְּהָאֵי עֲלֵמָא? וְאָמַר לֵי: אֶלְעָזָר, בְּנִי, נִחָא לָךְ דְּאַפְכֵיָה עֲלֵמָא מְרִישָׁא? אֶפְשָׁר דְּמַתְּיָלְדָת בְּשַׁעְתָּא דְּמוֹנִי.

אָמְרִי לְקַמֵּיהּ: כּוֹלֵי הָאִי, וְאֶפְשָׁר? אָמְרִי לֵיהּ: דְּחֵי טַפֵּי, אוּ דְחִינָא? אָמַר לֵי: דְּחִיָּית. אָמְרִי לְקַמֵּיהּ: אִם כֹּן, לֹא בְּעִינָא.

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.

Rabbi Hanina ben Dosa had a certain neighbor who was building a house, but the ceiling beams were not long enough to reach from one wall to the other. She came before Rabbi Hanina ben Dosa and said to him: I built my house, but my ceiling beams do not reach the walls. He said to her: What is your name? She said to him: My name is Ikku. He said: If so [ikku], may your beams reach your walls.

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],<sup>NL</sup> adding new walls at both ends of the beams. It is taught in a baraita that the Sage Palaimo<sup>LP</sup> 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 he poor, as stated above? And furthermore, the Sages have said: One may not raise small, domesticated animals in Eretz Yisrael,<sup>NH</sup> 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.

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.

**S** The Gemara relates more stories of desperately poor righteous individuals. Rabbi Elazar ben Pedat<sup>N</sup> was hard-pressed for money. Once an act of bloodletting was performed on him, but he did not have anything to taste afterward. He took a clove of garlic and put it in his mouth. His heart became weak and he fell asleep. The Sages came to inquire about his welfare. They saw him weeping and laughing, and a ray of light was shining from his forehead.

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 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.

Finger [askutla] – אִסְקוּטְלָא: From the Greek σκυτάλις, *skutalis*, whose meanings include a bone of a finger, and a finger.

## NOTES

My arrows [girai] upon you – גִּירֵי בְּךָ: Some commentators read this as a question, an expression of God's dissatisfaction with Rabbi Elazar ben Pedat's repeated requests for additional rewards: Is it your desire that I should shoot My arrows at you? (Rabbi Elyakim). Others interpret it as a blessing, taking the word *girai* to mean converts [geirim]. God promised Rabbi Elazar ben Pedat that he would receive his reward in the future when converts would come to learn from him (*ge'onim*; *Arukh*). Alternatively, this response is an expression of joy and amusement, like an adult's reaction when a child answers a question with sharp wit.

This is I; this is a son of a Levite – הָאֵל אֲנִי הָאֵל בְּרַ לְיִוָּאִי: Rashi and others explain that Rabbi Hama bar Hanina was saying that he recognized Rabbi Yehoshua ben Levi as his superior. Others insist that Rabbi Hama bar Hanina considered himself Rabbi Yehoshua ben Levi's equal. However, the people who fasted with him were not of the same stature as those who fasted with Rabbi Yehoshua ben Levi. It was subsequently suggested that the entire community should observe a fast, as the merits of the whole congregation might elicit God's compassion. When that too was unsuccessful, Rabbi Hama asked the members of the community whether the rain should come for our sake. He wanted them to admit that they were not deserving of rain, and that it should fall on account of their righteous leaders (Maharsha). A similar story is related in the Jerusalem Talmud (*Ta'anit* 3:4), in which Rabbi Hama bar Hanina's failure to cause rain to fall is attributed to the deficiencies of the community he represented, while Rabbi Yehoshua ben Levi's success was partly due to the merits of his community.

אָמַר לִי: בְּהָאֵי אַגְרָא דְאַמְרַת לָא בְּעִינָא, וְהִיבְנָא לְךָ לְעֵלְמָא דְאַתִּי תְּלִיסְרֵי נְהֲרוּתָא דְמִשְׁחָא אַפְרוּסְמוֹן דְכִינְן בְּפִרְתֵּי וּדְיִגְלַת, דְּמַעְנַגְתָּ בְּהוּ. אָמְרִי לְקַמִּי: הָאֵי וְתוּ לָא? אָמַר לִי: וְלַחְבְּרָךְ מֵאֵי וְהִיבְנָא? אָמְרִי לֵיה: וְאַנָּא מְגַבְרָא דְלִית לֵיה בְּעִינָא? מַחֲזִין בְּאִסְקוּטְלָא אַפְתָּאִי, וְאָמַר לִי: אֲלַעְזֹר, בְּרִי גִירֵי בְּךָ, גִּירֵי!

He said to me: As a reward for saying: I do not want, I will give you in the World-to-Come thirteen rivers of pure balsam oil as large as the Euphrates and the Tigris for you to enjoy. I said before Him: This and no more? He said to me: But if I give you more, what will I give to your colleagues? I said to Him: And do I request this from a person, who does not have enough? You are omnipotent. He playfully snapped His finger [askutla]<sup>1</sup> on my forehead and said to me: Elazar, my son, My arrows I cast upon you,<sup>N</sup> My arrows. This touch caused the ray of light to shine from his forehead.

רַבִּי חָמָא בַר חַנִּינְא גִזְרַתְּעִינְתָּא, וְלָא אָתָּא מִיטְרָא. אָמְרוּ לֵיה: וְהָא רַבִּי יְהוֹשֻׁעַ בֶּן לִוִּי גִזְרַתְּעִינְתָּא, וְאָתֵי מִיטְרָא! אָמַר לְהוּ: הָא אֲנָא, הָא בְּרַ לְיִוָּאִי! אָמְרוּ לֵיה: דְּנִימֵי וּמְבוּיִן דְּעֵתִין, אֲפָשֵׁר דְּתַבְרִי צִיבּוּרָא לְבִיּוּהוּ, דְּאַתִּי מִיטְרָא. בְּעוֹן רַחֲמֵי, וְלָא אָתֵי מִיטְרָא.

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 come? He said to them: This is I; this is a son of a Levite,<sup>N</sup> 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.

אָמַר לְהוּ: נִיחָא לְכוּ שְׂבִיבָא מִטְרָא בְּשְׂבִילֵינוּ? אָמְרוּ לֵיה: הֵן. אָמַר: רְקִיעַ, רְקִיעַ, כְּפִי פְּמִנְךָ! לָא אִיכְפִי אָמַר: כְּמָה עֵוִין פְּמִי רְקִיעַ! אִיכְפִי, וְאַתָּא מִיטְרָא.

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 with clouds. 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.

לִוִּי גִזְרַתְּעִינְתָּא, וְלָא אָתָּא מִיטְרָא, אָמַר לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם! עֲלִית וְיִשְׁבַּת בְּמִרוֹם, וְאִין אַתָּה מְרַחֵם עַל בְּנֵיךָ! אַתָּא מִיטְרָא, וְאִיטְלַע. אָמַר רַבִּי אֲלַעְזֹר: לְעוֹלָם אֵל יִטִּיחַ אֲדָם דְּבָרִים כְּלָפֵי מַעְלָה, שְׁהָרִי אֲדָם גְּדוֹל הִטִּיחַ דְּבָרִים כְּלָפֵי מַעְלָה, וְאִיטְלַע! וּמָנָּה? לִוִּי.

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.

הָא גְרַמָּא לֵיה? וְהָא לִוִּי אַחֲוֵי קִידָה קַמִּיהּ, דְּרַבִּי וְאִיטְלַע! הָא וְהָא גְרַמָּא לֵיה.

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* 22b). 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.

רַבִּי חֵיָא בַר לִוְיָנִי שְׂמַעִינְהוּ לְהֵךְ עֲנִי דְקָאָמְרִי: נִיתוּ וּמִתְבִּי מֵאֵי בְּעִמּוֹן וּמוֹאָב. אָמַר לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם! כְּשִׁנְתַּת תּוֹרָה לְעַמְּךָ יִשְׂרָאֵל, חֲזַרְתָּ עַל כָּל אוֹמוֹת הָעוֹלָם, וְלָא קִיבְלוּהָ. וְעַכְשָׁיו אַתָּה נוֹתֵן לָהֶם מִטְרָא? שְׂדוּ הֶבֶא! שְׂדִיּוּהָ אֲדוּכְתִּיּוּהָ.

The Gemara relates: Rabbi Hiyya bar Lulyani<sup>P</sup> 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 to 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.

דְּרַשׁ רַבִּי חֵיָא בַר לִוְיָנִי: מֵאֵי דְכְּתִיב: "צִדִּיק כְּתֹמֵר יִפְרָח; כְּאֶרֶץ בְּלִבְנוֹן יִשְׁגֶּה?" אִם נְאֻמֵי תְּמָר, לְמָה נְאֻמֵי אֶרֶץ, וְאִם נְאֻמֵי אֶרֶץ, לְמָה נְאֻמֵי תְּמָר? אִילוּ נְאֻמֵי תְּמָר, וְלָא נְאֻמֵי אֶרֶץ, הִיָּיתִי אֹמֵר: מַה תְּמָר

Since the Gemara has mentioned Rabbi Hiyya bar Lulyani, it cites a statement in his name. Rabbi Hiyya 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" (Psalms 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,

## PERSONALITIES

Rabbi Hiyya bar Lulyani – רַבִּי חֵיָא בַר לִוְיָנִי: A fifth-generation *amora* from Eretz Yisrael, Rabbi Hiyya bar Lulyani is mentioned mainly in the Jerusalem Talmud, where he cites statements in

the name of various Sages. He also had students who attributed statements to him. The name Lulyani is an Aramaic form of the Roman name Julianus.

NOTES

**Its shoots do not replenish** – אין גועו מחליף – Rashi explains that one who does not renew himself and grow new shoots, so to speak, will not arise in the time of the resurrection, and someone who does not yield fruit, i.e., renew himself, will not receive any reward in the World-to-Come.

Others explain that one who does not grow new shoots refers to one who does not have a son like himself, or else he is unable to stand up again after he stumbles. One who does not yield fruit does not have a share in the World-to-Come, or he does not enjoy the fruit of his actions (Rashbam on *Bava Batra* 80b).

Yet others state that one who does not yield fruit refers to one who fails to leave a Torah legacy that is accepted and studied by later generations (Rabbi Elyakim).

**That this one is forgiving** – שׂוּהָ מַעֲבִיר עַל מִדּוֹתָיו – The Gemara elsewhere states that if someone is forgiving and forgoes the opportunity to retaliate against others, God repays him measure for measure, and all of his sins are pardoned (*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 has committed.

A similar story is related in the Jerusalem Talmud (*Taanit* 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 daughter as quickly as possible, and he would therefore immediately accede to any request she submitted. However, as he desired the company of his polite daughter, he would not answer any of her requests until they were put forward to him repeatedly.

BACKGROUND

**A large sycamore...an untrimmed sycamore** – סֵדֵן: The sycamore tree, *Ficus sycamorus*, is closely related to the fig tree. In ancient times, sycamores were widespread in Eretz Yisrael. Although the fruit of the sycamore, fig mulberries, can be eaten if necessary, the tree mainly served as a source for long, sturdy beams of wood. The wood of the sycamore is light and porous but is relatively unsusceptible to rot. Sycamores were left to grow and develop branches, at which point the so-called virgin or untrimmed sycamore was chopped down for the first time. Its stump would subsequently grow more branches. When these were fully grown, the tree, now a large sycamore, would be chopped once again.

**The knot** – הַפֶּקֶק: The branches of a grapevine are pruned every year, after which the tree grows new ones. However, care must be taken not to cut the grapevine beneath the knot, as the branches renew themselves from the knot.

**In palms...uproot** – בִּדְקָלִים...מְשָׂרִישׁ: Unlike most trees, the palm does not have splits or knots in its old leaves or branches. Consequently, if one damages its trunk in the area where new leaves would sprout, and all the more so if one chops down the tree itself, this will cause the palm tree to die, as it will be unable to renew itself.

אין גועו מחליף, אף צדיק, חס ושלום, אין גועו מחליף. לכה נאמר ארו. אילו נאמר ארו, ולא נאמר תמר, הייתי אומר: מה ארו אין עושה פירות, אף צדיק, חס וחלילה, אין עושה פירות. לכה נאמר תמר ונאמר ארו.

וארו גועו מחליף? והתנאי: הלוקח אילן מחבירו לקוץ, מגביהו מן הקרקע טפח וקוצץ. בסדן השקמה, שני טפחים. בבתולת השקמה, שלשה טפחים. בקנים ובגפנים, מן הפקק ולמעלה. בדקלים ובארוזים, חופר למטה ומשריש, לפי שאין גועו מחליף.

הכא במאי עסקינן? בשאר מיני ארוזים, בדבבה בר הונא, דאמר רבה בר הונא: עשרה מיני ארוזים הן, שנאמר: "אתן במדבר ארו, שטה, והדם" וגו'.

תנו רבנן: מעשה ברבי אליעזר שגור שלש עשרה תעניות על הצבור, ולא ירדו גשמים. באחרונה, התחילו הצבור לצאת. אמר להם: תקנותם קברים לעצמכם? געו כל העם בבכייה, וירדו גשמים.

שוב מעשה ברבי אליעזר שירד לפני התיבה ואמר עשרים וארבע ברכות, ולא נענה. ירד רבי עקיבא אחריו, ואמר: אבינו מלכנו, אין לנו מלך אלא אתה. אבינו מלכנו, למענך רחם עלינו, וירדו גשמים. הוו מרגני רבנן. יצתה בת קול ואמרה: לא מפני שזו גדול מזה, אלא שזו מעביר על מדותיו, וזה אינו מעביר על מדותיו.

its shoots do not replenish<sup>N</sup> 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.”

**S** The Gemara asks: **And do a cedar’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<sup>H</sup> it down for wood, without acquiring total ownership of the tree, he must lift his ax a handbreadth and chop there, so as to allow the tree to grow back? However, in a case where he purchased a large sycamore, he must leave two handbreadths. In the case of an untrimmed sycamore,<sup>B</sup> he must leave three handbreadths. In a situation where one bought reeds or grapevines, he may chop only from the first knot<sup>B</sup> and above. In the case of palms or cedars, one may dig down and uproot<sup>B</sup> it, as its shoots will not replenish themselves. This *baraita* indicates that cedars will not grow new shoots after they have been cut down.

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 congregation, 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 immediately 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,<sup>N</sup> and that one is not forgiving.** God responded to Rabbi Akiva’s forgiving nature in kind by sending rain.

HALAKHA

**הלוקח אילן מן האחר – הלוקח אילן מן האחר לקוץ:** 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 purchases the trunk of a sycamore that has previously been trimmed, he must leave two 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).

How much rain must fall for the community to cease their fast – עד מתי יהו הגשמים יורדין והצבור פוסקין מתעניתם? If the community is fasting on account of drought, they may stop fasting if the rain has penetrated dry soil to a depth of a handbreadth, average soil to a depth of two handbreadths, or plowed soil to a depth of three handbreadths. The halakha is in accordance with the opinion of the Rabbis (*Shulhan Arukh, Oraḥ Ḥayyim* 575:11).

BACKGROUND

A plow, where it bends [*berekh*] – בִּרְךְּ הַמַּחְרִישָׁה: This apparently refers to the spot where the plow bends. Sometimes, when the blade of the plow plunges deep into the earth, the plow sinks in up to one's knee [*berekh*].

LANGUAGE

Ridya – רִידְיָא: This word has been interpreted in various ways, including derivations from Aramaic and Persian. The most likely explanation is that it is related to the Aramaic *redi*, or *rada*, which can both mean to flow.

תנו רבנן: עד מתי יהו הגשמים יורדין, והצבור פוסקין מתעניתם? כמלא בִּרְךְּ הַמַּחְרִישָׁה. דברי רבי מאיר. וחכמים אומרים: בִּחֲרֵבָה, טַפַּח. בְּבִינוּת, טַפְחִים. בְּעִבּוּדָה, שְׁלֹשָׁה טַפְחִים.

**S** The Sages taught in a *baraita*: How much rain must fall for the community to cease their fast<sup>H</sup> for rain? If the rain penetrates the soil by the full depth of the blade of a plow until the spot where it bends,<sup>BN</sup> 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 worked<sup>N</sup> soil, i.e., soil that has been plowed, the moisture must reach to a depth of three handbreadths.

תנא: רבי שמעון בן אלעזר אומר: אין לך טפח מלמעלה שאין תהום יוצא לקראתו שלשה טפחים. והא תנא: טפחים! לא קשיא. כאן בעבודה, כאן בשאינה עבודה.

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,<sup>N</sup> which water does not penetrate as easily, and therefore the water of the deep rises only two handbreadths.

אמר רבי אלעזר: כשמנסכין את המים בחג, תהום אומר לחבירו: אבע מימיך, קול שני ריעים אני שומע, שנאמר: "תהום אל תהום קורא לקול צנורין" וגו'.

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,<sup>N</sup> 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.

אמר רבה: לדידי חזו לי האי רידיא דמי לעיגלא ופירסא שפותיה, וקימא בין תהומא לתאה לתהומא עילאה. לתהומא עילאה אמר ליה: חשור מימיך. לתהומא תתאה אמר ליה: אבע מימיך, שנאמר: "הנצנים נראו בארץ" וגו'.

Rabba said: I have seen this angel in charge of water, Ridya,<sup>L</sup> in the form of a calf whose lips were parted,<sup>N</sup> 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.

NOTES

A plow, where it bends [*berekh*] – בִּרְךְּ הַמַּחְרִישָׁה: 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 Gershom). Others add that the furrow is called *berekh* because water gathers there like in a *bereikha*, a pool (Rav Yehuda ben Binyamin HaRofeh). Yet others contend that *berekh* refers to the bend in the plow that connects the blade with the handle.



Ancient plow

Dry, average, worked – עִבּוּדָה, בְּיָנוּת, עִבּוּדָה: 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*).

כאן בעבודה, there to unworked land – כאן בשאינה עבודה: Some commentaries identify the unplowed soil mentioned here with the dry soil mentioned above (*Gevurat Ari*). 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 (Rashash). 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. – קול שני ריעים וכו': 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 *Otzar HaKavod*).

In the form of a calf whose lips were parted – דְּמֵי לְעִיגְלָא – וְפִירְסָא שְׁפוּתִיהּ: Some commentaries explain that the angel in charge of rain appears as an ox, as the sign of Iyyar is an ox in the zodiac. Iyyar 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 Ya'akov 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.

If they were fasting and rain fell – **הָיוּ מִתְעַנְּוּ וַיִּרְדּוּ** – **גְּשָׁמִים**: If the members of the community are fasting and it begins to rain after midday, they must prolong the fast until the end of the day. If it begins to rain before midday, they do not complete the fast; rather, they eat, drink, and celebrate the day. Toward evening, they gather together and recite *hallel* (*Shulhan Arukh, Orah Hayyim 575:11*).

”הָיוּ מִתְעַנְּוּ וַיִּרְדּוּ גְּשָׁמִים קֹדֶם הַנֶּחֱץ הַחֲמֵה,” כּוּ. תִּנּוּ רִבְּנָן: הָיוּ מִתְעַנְּוּ וַיִּרְדּוּ לָהֶם גְּשָׁמִים קֹדֶם הַנֶּחֱץ הַחֲמֵה, לֹא יִשְׁלִימוּ. לְאַחַר הַנֶּחֱץ הַחֲמֵה, יִשְׁלִימוּ. דְּבַרְי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אָמַר: קֹדֶם חֲצוֹת, לֹא יִשְׁלִימוּ. לְאַחַר חֲצוֹת, יִשְׁלִימוּ.

רַבִּי יוֹסֵי אָמַר: קֹדֶם ט' שָׁעוֹת, לֹא יִשְׁלִימוּ. לְאַחַר תִּשְׁעַ שָׁעוֹת, יִשְׁלִימוּ. שָׂכָן מְצִינּוּ בְּאַחָב מֶלֶךְ יִשְׂרָאֵל שֶׁהִתְעַנֶּה מִתִּשְׁעַ שָׁעוֹת וְלִמְעַלָּה, שֶׁנֶּאֱמַר: ”הֲרֵאִיתָ כִּי נִכְנַע אַחָב” וּגו'.

רַבִּי יְהוּדָה נִשְׂיָאָה גִּזְרֵי תַעֲנִיתָא, וַיִּרְדּוּ לָהֶם גְּשָׁמִים לְאַחַר הַנֶּחֱץ הַחֲמֵה. סָבַר לְאַשְׁלוּמִינָהוּ. אָמַר לִיהֵא רַבִּי אָמִי: קֹדֶם חֲצוֹת וְאַחַר חֲצוֹת שְׁנִינּוּ. שְׁמוּאֵל הַקָּטָן גִּזְרֵי תַעֲנִיתָא, וַיִּרְדּוּ לָהֶם גְּשָׁמִים קֹדֶם הַנֶּחֱץ הַחֲמֵה. כְּסָבוּרִין הָעָם לֹמַר שְׂבָחוּ שֶׁל צְבוּר הוּא.

אָמַר לָהֶם: אֲמַשׁוּל לָכֶם מִשָּׁל. לְמַה הַדְּבָר דּוֹמָה? לְעַבְדֵי שְׂמִיבְקֵשׁ פְּרָס מִרְבוּ. אָמַר לָהֶם: תִּנּוּ לוֹ וְאֵל אֲשַׁמַּע קוּלוֹ.

**S** The mishna teaches: If they were fasting for rain and rain fell<sup>H</sup> 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,<sup>N</sup> 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,<sup>N</sup> king of Israel, who fasted from the ninth hour and 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,<sup>N</sup> 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.

NOTES

**Midday – חֲצוֹת:** Rashi explains that according to the opinion of Rabbi Yehuda, the fast must be observed until completion if it rains only after midday, as most people take their main meal at noon. By refraining from that meal, they have determined that it is a fast day. In the Jerusalem Talmud, it is explained that once the greater part of the day has been observed as a fast, it must be completed.

**As we found with regard to Ahab – שָׂכָן מְצִינּוּ בְּאַחָב:** The commentaries note that the verse provides no conclusive proof that Ahab did not begin his fast until the end of the ninth hour (Rabbeinu Hananel). However, there is a tradition of the *ge'onim* according to which Naboth's execution, Ahab's entry into Naboth's vineyard, and Elijah's prophecy all took place on the same day. Consequently, it could not have been until late afternoon, the end of the ninth hour, that Ahab rent his clothes and began to fast.

One commentary suggests a novel explanation, according to which the verse: “Do you see how Ahab humbles himself” is not referring to Ahab's repentance for his role in Naboth's execution, but for the episode involving Elijah and the prophets of Baal (1 Kings, chapter 18). Elijah caused the rain to fall at the time of the evening sacrifice (1 Kings 18:36), after the ninth hour. He subsequently told Ahab to go up and eat and drink (1 Kings 18:41), which indicates that until then Ahab had been observing a fast.

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 Elyakim).

**The people thought to say, this is a sign of the praiseworthiness of the community – כְּסָבוּרִין הָעָם לֹמַר שְׂבָחוּ שֶׁל צְבוּר הוּא:** Although the mishna indicates that rain falling on a fast day, whether at the beginning or at the end of the day, is indeed to the community's credit, a pious man such as Shmuel HaKatan would refrain from interpreting rainfall as a sign that God was pleased with His people. Instead, he understood the timing of the rain as an expression of God's displeasure (*HaKotev*).

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 Ora*).

**Hallel – הלל**: 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 *Pesachim* 118a; Jerusalem Talmud, *Ta'anit* 3:11). 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 treasures” (Psalms 135:7; see Rabbeinu Hananel).

שוב שמואל הקטן גזר תעניתא, וירדו להם גשמים לאחר שקיעת החמה. בקבורים העם לוּמַר שְׂבַחוּ שֶׁל צְבוּר הוּא. אָמַר לָהֶם שְׂמוּאֵל: לֹא שְׂבַח שֶׁל צְבוּר הוּא. אֲלֵא אֲמַשׁוּל לְכֶם מִשָּׁל. לְמַה הַדְּבַר דּוּמָה? לְעַבְדֵי שְׂמִיבְקָשׁ פְּרַס מֵרַבּוֹ, וְאָמַר לָהֶם: הַמְתִּינוּ לוֹ עַד שְׂיִתְמַקְמַק וְיִצְטַעַר, וְאַחַר כֵּן תִּנּוּ לוֹ.

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.

וּלְשְׂמוּאֵל הַקָּטָן, שְׂבַחוּ שֶׁל צְבוּר הֵיכִי דְמִי? אָמַר: מְשִׁיב הַרוּחַ, וְנִשְׁבַּב וְיָקָא: אָמַר: מוֹרִיד הַגֶּשֶׁם, וְאַתָּא מִיטְרָא.

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.

”מַעֲשֵׂה וְגִזְרוּ תַעֲנִית בְּלוֹד” כו'. וְנִמְאָה הַלֵּל מֵעֵיקְרָא? אַבְי וְרַבָּא דְאָמְרֵי תְרוּוּיָהּ: לְפִי שְׂאִין אוֹמְרִים הַלֵּל

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*<sup>N</sup> at the outset, without delay. Why did they first go home and eat? Abaye and Rava both said: Because one recites *hallel*

On a satisfied soul – עַל נֶפֶשׁ שְׂבֵעָה – 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.

The synagogue of Avi Govar – בֵּי כְנִישְׁתָּא דְאַבִּי גוֹבֵר – This synagogue was probably located in a small settlement, perhaps in a suburb of Mehoza, 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 *amora'im* in different generations. Apparently it served as an important center in that region.

## Perek III

## Daf 26 Amud a

אֲלֵא עַל נֶפֶשׁ שְׂבֵעָה וְכֹרֵס מְלֵאָה. אֵינִי? וְהָאֵל רַב פְּפָא אֵיקָלַע לְבֵי כְנִישְׁתָּא דְאַבִּי גוֹבֵר, וְגִזְרוּ תַעֲנִית, וְיָרְדוּ לָהֶם גֶּשֶׁמִּים עַד חֲצוֹת, וְאָמַר הַלֵּל, וְאַחַר כֵּן אָכְלוּ וְשָׂתוּ! שְׂאִי בְּמִי מַחוּזָא, דְשִׁבְחֵי בְּהוּ שְׂכָרוֹת.

only on a satisfied soul<sup>N</sup> 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<sup>B</sup> in Mehoza, 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 Mehoza 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.

הדרן עלך סדר תעניות אלו