

מסכת תענית • דף כ"ד

Elucidated Talmud • Statement and Proof • Navy & Gold Edition

THE SUGYA

In this daf, we are brought into the world of the great Amora'im and the intense, uncompromising standards of their personal holiness and yiras Shamayim. We begin with a halachic discussion between Rav Ashi and Rabbi Yosei bar Avin regarding the melacha of slaughtering on Shabbos, which quickly transitions into a series of deeply moving and awe-inspiring stories about Rabbi Yosei from Yokrat. We learn of his extreme, fiery midas hadin—his strictness—which led to the tragic, untimely deaths of his own son and daughter, and we hear of the remarkable donkey he owned that refused to carry anything dishonest or extra.

We then transition to the beautiful, inspiring story of Elazar of Birta, whose boundless ahavas Yisrael and tzedakah led him to give away his daughter's entire dowry to help an orphaned bride and groom. The Aibershter rewarded his selflessness with a miraculous granary overflowing with wheat, which Elazar refused to benefit from. Finally, the Gemara returns to the sugya of public fasts, discussing the pain of leaders like Rabbi Yehuda Nesia when their prayers were not immediately answered, and the halachos of accepting a fast when it is decreed by the Nasi.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

STATEMENT

יומא חד שמעיה דקא גריס, אמר שמואל: השולח דג מן הים בשבת, כיון שיבש בו כסלע — חייב.

One day Rabbi Yosei bar Avin heard Rav Ashi as he was studying and reciting: Shmuel said: One who removes a fish from the sea on Shabbos, once an area on it the size of a sela coin has dried up, he is liable for violating the melacha of killing on Shabbos.

OBJECTION

אמר ליה: ולימא מר ובין סנפיריו!

Rabbi Yosei bar Avin said to him: And let the Master say that this applies specifically if the dried area is between its fins!

QUESTION

אמר ליה: ולא סבר לה מר דההיא רבי יוסי בן רבי אבין אמרה?

Rav Ashi said to him: And does not the Master hold that this qualification, Rabbi Yosei ben Rabbi Avin said it?

ANSWER

אמר ליה: אנא ניהו.

Rabbi Yosei bar Avin said to him: I am he!

QUESTION

אמר ליה: ולא קמיה דרבי יוסי דמן יוקרת הנה שכית מר?

Rav Ashi said to him: And did not the Master used to frequent and sit before Rabbi Yosei of Yokrat?

ANSWER

אמר ליה: הין.

Rabbi Yosei bar Avin said to him: Yes.

QUESTION

אמר ליה: ומאי טעמא שבקיה מר ואתא הכא?

Rav Ashi said to him: And what is the reason that the Master left him and came here?

ANSWER

אמר ליה: גברא דעל בריה ועל ברתיה לא חס, עלי ידי היכי חייס!?

Rabbi Yosei bar Avin said to him: A man who had no mercy on his own son and on his own daughter, how would he have mercy on me?!

QUESTION

בריה מאי היא?

The Gemara asks: What is the incident involving his son?

STATEMENT

יומא חד הוו אגרי ליה אגרי בדכרא, נגה להו ולא איתתי להו ריפתא, אמרו ליה לבריה: כפינו!

One day, Rabbi Yosei of Yokrat had hired laborers working in the field. It grew late for them and he had not yet brought them bread. They said to his son: We are starving!

STATEMENT

הוו יתבי תותי תאינתא, אמר: תאנה, תאנה! הוציא פירותיה, ויאכלו פועלי אבא. אפיקא ואכלו.

They were sitting under a fig tree. The son said: Fig tree, fig tree! Yield your fruits, so that my father's workers may eat. It yielded fruit and they ate.

STATEMENT

אדהכי ודכי אתא אבוי אמר להו: לא תינקטו בדעתיכו, דהאי דנגהנא, אמצוה טרחנא, ועד השתא הוא דסגאי.

In the meantime, his father arrived. He said to them: Do not hold a grudge in your minds, for the fact that I am late is because I was busy with a mitzvah, and only just now was I able to come.

STATEMENT

אמרו ליה: רבחנא לישבעה כי היכי דאשבען ברה.

They said to him: May the Merciful One satisfy you just as your son satisfied us.

QUESTION

אמר להו: מהיכא?

He said to them: From where did he get food to satisfy you?

ANSWER

אָמרוּ: הָכִי וְהָכִי הָיָה מַעֲשֵׂה.

They said: Such and such was the incident.

STATEMENT

אָמַר לוֹ: בְּנִי, אַתָּה הִטְרַחְתָּ אֶת קוֹנֶךָ לְהוֹצִיא תַּאֲנָה פִּירוֹתֶיהָ שֶׁלֹּא בְּזִמְנָהּ — יֵאָסֵף שְׁלֹא בְּזִמְנָו.

Rabbi Yosei of Yokrat said to him: My son, you troubled your Creator to make the fig tree yield its fruits out of its proper time; therefore, may you be gathered in death before your time.

QUESTION

בְּרִיתָהּ מֵאִי הִיא?

The Gemara asks: What is the incident involving his daughter?

STATEMENT

הָיְתָה לִיהּ בְּרִיתָא בְּעֵלְת יוֹפִי, יוֹמָא חַד חֲזָנָא לְהָהוּא גִבְרָא דְהָהּ פְּרִיא בְּהוּצָא וְקָא חֲזִי לָהּ.

He had a daughter who was exceptionally beautiful. One day, he saw a certain man who was making a hole in the hedge and looking at her.

QUESTION

אָמַר לוֹ: מֵאִי הִיא?

He said to him: What is this?

ANSWER

אָמַר לִיהּ: רַבִּי, אִם לְלוֹקְחָהּ לֹא זָכִיתִי — לְרֹאוֹתָהּ לֹא אֶזְכֶּה?

The man said to him: My teacher, if I have not merited to marry her, shall I not at least merit to look at her?

STATEMENT

אָמַר לָהּ: בְּתִי, קָא מַצְעֵרְתָּ לְהוּ לְבְרִיתָא, שׁוּבִי לְעַפְרִיהּ וְאַל יִכְשְׁלוּ בֵּיהּ בְּנֵי אָדָם.

Rabbi Yosei said to her: My daughter, you are causing distress to people. Return to your dust, so that people will not stumble because of you.

STATEMENT

הָיְתָה לִיהּ הָהוּא חֲמָרָא, כִּדְהוּ אָגְרִי לָהּ כָּל יוֹמָא, לְאוֹרְתָא הוּוּ מְשַׁדְּרִי לָהּ אַגְרָה אַגְבָּהּ, וְאִתְּנָא לְבִי מָרָה, וְאִי טָפוּ לָהּ אוּ בִצְרִי לָהּ — לֹא אִתְּנָא.

He had a certain donkey. When people would hire it each day, in the evening they would send its hire on its back, and it would return to its owner's house. But if they added to the correct sum or subtracted from it, it would not go.

STATEMENT

יוֹמָא חַד אֵינְשׁוּ זִוְגָא דְסַנְדְּלִי עָלֶיהָ, וְלֹא אָזְלָה עַד דְּשִׁקְלוּנָהּ מִינָהּ, וְהָדָר אָזְלָה.

One day, they forgot a pair of sandals on it, and it would not move until they removed them from it, and then it went.

STATEMENT

אֶלְעָזָר אִישׁ בִּירְתָא, כַּד הָווּ חֲזוּ לֵיהּ גַּבְאֵי צְדָקָה הָווּ טָשׁוּ מִיָּנִיהּ, דְּכָל מַאי דִּהְוָה גַּבִּייהּ יְהִיב לָהּ.

Whenever the charity collectors would see Elazar of Birta, they would hide from him, because whatever he had with him, he would give to them.

STATEMENT

יוֹמָא חַד הָוָה סָלִיק לְשׁוּקָא לְמִיזְבֹּן נְדוּנָא לְבִרְתִּיהּ, חֲזִיוָהּ גַּבְאֵי צְדָקָה, טָשׁוּ מִיָּנִיהּ.

One day, he was going up to the market to buy a dowry for his daughter. The charity collectors saw him and hid from him.

STATEMENT

אָזַל וּרְהַט בְּתַרְיָהּ, אָמַר לָהּ: אֲשַׁבְּעֲתִיכּוּ בְּמַאי עֲסָקִיתוּ?

He went and ran after them. He said to them: I adjure you, with what are you occupied?

ANSWER

אָמְרוּ לֵיהּ: בְּתוֹם וִיתוּמָה.

They said to him: With collecting for an orphan boy and an orphan girl who are marrying.

STATEMENT

אָמַר לָהֶן: הָעֲבוּדָה שְׁהֵן קוּדְמִין לְבִתִּי. שָׁקַל כָּל דִּהְוָה בְּהָדִיהּ וִיחַב לָהּ.

He said to them: By the Temple service, they take precedence over my daughter! He took everything he had with him and gave it to them.

STATEMENT

פָּשׁ לֵיהּ חַד זֹזָא, זָבֹן לֵיהּ חִיטִּי, וְאַסִּיק שְׂדֵייהּ בְּאֶכְלָא.

There remained for him one zuz. He bought wheat with it, and went up and threw it into the granary.

QUESTION

אֲתֵיא דְּבִיתָהּ אֲמָרָה לָהּ לְבִרְתִּיהּ: מַאי אֵינִי אָבוּךָ?

His wife came and said to her daughter: What did your father bring?

ANSWER

אֲמָרָה לָהּ: כָּל מָה דֵּאֵינִי, בְּאֶכְלָא שְׂדֵינִי.

She said to her: Whatever he brought, he threw into the granary.

STATEMENT

אֲתֵיא לְמִפְתַּח בָּבָא דְּאֶכְלָא, חֲזַת אֶכְלָא דְּמִלֵּיא חִיטִּי וְקָא נִפְקָא בְּצִינוּרָא דִּדְשָׁא, וְלֹא מִפְתַּח בָּבָא מִחִיטִּי.

She came to open the door of the granary, and saw the granary full of wheat, and it was spilling out through the socket of the door, and the door would not open because of the wheat.

STATEMENT

אִזְלָא בְּרִיתָהּ לְבִי מִדְּרָשָׁא, אָמְרָה לֵיהּ: בֵּא וּרְאֵה מָה עָשָׂה לָךְ אוֹהֲבֶךָ!

His daughter went to the study hall and said to him: Come and see what He Who loves you has done for you!

STATEMENT

אָמַר לָהּ: הֶעֱבֹדָה, הָרִי הֵן הִקְדַּשׁ עָלֶיךָ, וְאִין לָךְ כֶּהֵן אֶלָּא כְּאֶחָד מֵעֲנֵי יִשְׂרָאֵל.

He said to her: By the Temple service, they are hereby consecrated as hekdesb to you, and you have no share in them except like one of the poor of Israel.

STATEMENT

רַבִּי יְהוּדָה נְשִׂיאָה גָזַר תַּעֲנִיתָא, בָּעָא רַחֲמִי וְלֹא אָתָא מִיטְרָא.

Rabbi Yehuda Nesia decreed a fast; he prayed for mercy, but rain did not come.

STATEMENT

אָמַר: כַּמָּה אֵיכָא מְשֻׁמוּאֵל הָרַמְתִּי לִיהוּדָה בֶּן גַּמְלִיאֵל! אוֹי לוֹ לְדוֹר שְׂכֵן נִתְקַע, אוֹי לוֹ לְמִי שְׁעָלְתָה בְּיָמָיו כֹּה!

He said: How great is the difference between Shmuel of Ramah and Yehuda ben Gamliel! Woe to the generation that is stuck with such leadership; woe to him in whose days this has occurred!

STATEMENT

חֲלַשׁ דַּעֲתִיהּ וְאָתָא מִיטְרָא.

He became distressed, and rain came.

STATEMENT

דְּבִי נְשִׂיאָה גָזַר תַּעֲנִיתָא, וְלֹא אוֹדְעִינָהּ לְרַבִּי יוֹחָנָן וְלִרִישׁ לָקִישׁ. לְצַפְרָא אוֹדְעִינָהּ.

The household of the Nasi decreed a fast, but they did not inform Rabbi Yochanan and Reish Lakish the day before. In the morning they informed them.

QUESTION

אָמַר לֵיהּ רִישׁ לָקִישׁ לְרַבִּי יוֹחָנָן: הָא לֹא קִבֵּילְנָא עָלֵינוּ מֵאוּרְתָא!

Reish Lakish said to Rabbi Yochanan: But we did not accept it upon ourselves from the evening before!

ANSWER

אָמַר לֵיהּ: אֲנִן כְּתִרְיָהּ גִרְרִינָן.

Rabbi Yochanan said to him: We are drawn after them; since the Nasi decreed it, the community is automatically bound, and individuals do not need to accept it beforehand.

STATEMENT

דְּבִי נְשִׂיָאָה גָזַר תַּעֲנִיתָא וְלֹא אָתָא מִיטְרָא. תֵּנָא לָהּ אוֹשְׁיָא זַעֲרָא דְּמִן חֲבֵרֵיא: "וְהָיָה אִם מַעֲיָנִי הָעֵדָה נֶעְשְׂתָה לְשִׁגְגָה".

The household of the Nasi decreed a fast and rain did not come. Oshaya, the youngest of the group of Sages, taught them a Braisa: 'Then it shall be, if it was committed by error, hidden from the eyes of the congregation.'

EXPLANATION

מִשָּׁל לְכַלָּה שֶׁהִיא בְּבֵית אָבִיהָ. כָּל זְמַן שֶׁעֵינֶיהָ יְפוֹת — אֵין כָּל גּוֹפָה צָרִיכָה בְּדִיקָה. עֵינֶיהָ טְרוּטוֹת — כָּל גּוֹפָה צָרִיכָה בְּדִיקָה.

This is comparable to a bride who is in her father's house. As long as her eyes are beautiful, her entire body does not need examination. If her eyes are bleary, her entire body needs examination. So too, if the leaders—the eyes of the congregation—are flawed, the whole generation is suspect.

STATEMENT

אָתוּ עַבְדֵּיהּ וּרְמוּ לִיהּ סוּדְרָא בְּצוּאָרֶיהּ, וְקָא מְצַעְרוּ לִיהּ.

The Nasi's servants came and threw a cloak around his neck, and they were causing him pain for insulting the Nasi.

STATEMENT

אָמְרוּ לָהּ בְּנֵי מֵאֲתִיָּה: שְׁבִקֶיהָ, דְּהָא נָמִי מְצַעֵר לָן.

The people of his town said to them: Leave him alone, for he also causes us pain with his rebukes.

STATEMENT

כִּיּוֹן דַּחֲזִינוּ דְּכָל מִילֵּיהּ לְשׁוּם שָׁמַיִם, לֹא אָמְרִינוּ לִיהּ מִיַּדִּי וְשְׁבִקִינוּ לִיהּ, אָתוּן נָמִי שְׁבִקוּהָ.

But since we see that all his words are for the sake of Heaven, we do not say anything to him and we leave him alone; you too, leave him alone!

STATEMENT

רַבִּי גָזַר תַּעֲנִיתָא וְלֹא אָתָא מִיטְרָא. נָחִית קַמֵּיהּ אֵילְפָא (וְאָמְרִי לָהּ רַבִּי אֵילְפִי), אָמַר "מְשִׁיב הַרוּחַ" וּנְשַׁב זִיקָא, "מּוֹרִיד הַגֶּשֶׁם" וְאָתָא מִיטְרָא.

Rabbi decreed a fast and rain did not come. Ilfa—and some say Rabbi Ilfei—went down before the Ark. He said: 'He causes the wind to blow,' and the wind blew; 'He causes the rain to fall,' and rain came.

QUESTION

אָמַר לִיהּ: מַאי עוֹבְדָךְ?

Rabbi said to him: What are your deeds that make your prayers so effective?

ANSWER

אָמַר לִיהּ: דִּיִּירָנָא בְּקוֹסְטָא דְּחִיקָא דְּלִית בֵּיהּ חֲמָרָא לְקִידּוּשָׁא וְאַבְדִּלְתָּא. טְרַחֲנָא (וְאָתִינָא) [וּמִיִּיתִינָא] חֲמָרָא לְקִידּוּשָׁא וְאַבְדִּלְתָּא, וּמִפִּיקָנָא לָהּ יָדֵי חוֹבְתֵיהּ.

He said to him: I live in a very poor town where there is no wine for Kiddush and Havdalah. I trouble myself and bring wine for Kiddush and Havdalah, and I enable them to fulfill their obligation.

STATEMENT

רב איקלע לההוא אתרא, גזר תעניתא ולא אתא מיטרא. נחית קמיה שליחא דצבורא, אמר "משיב הרוח" ונשב זיקא, אמר "מוריד הגשם" ואתא מיטרא.

Rav happened to come to a certain place; he decreed a fast and rain did not come. The prayer leader went down before the Ark. He said: 'He causes the wind to blow,' and the wind blew; he said: 'He causes the rain to fall,' and rain came.

QUESTION

אמר ליה: מאי עובדת?

Rav said to him: What are your deeds?

ANSWER

אמר ליה: מיקרי דרדקי אנא, ומקרינא לבני עניי כבני עתירי. וכל דלא אפשר ליה — לא שקלינא מיניה מידי.

He said to him: I am a teacher of young children, and I teach the children of the poor just like the children of the rich. And from anyone who cannot afford it, I do not take anything from him.

STATEMENT

ואית לי פירא דכוורי, וכל מאן דפשע משחידנא ליה מיניהו, ומסדינן ליה ומפייסין ליה עד דאתי וקרי.

And I have a fish pond, and any child who is lazy about learning, I bribe him with the m, and I encourage him and appease him until he comes and reads.

STATEMENT

רב נחמן גזר תעניתא, בעא רחמי ולא אתא מיטרא, אמר: שקלוה לנחמן, חבוטו מן גודא לארעא. חלש דעתיה ואתא מיטרא.

Rav Nachman decreed a fast; he prayed for mercy and rain did not come. He said in self-deprecation: Take Nachman and throw him from the wall to the ground! He became distressed, and rain came.

QUESTION

רבה גזר תעניתא, בעא רחמי ולא אתא מיטרא. אמרו ליה: והא רב יהודה כי הוה גזר תעניתא אתא מיטרא.

Rabbah decreed a fast; he prayed for mercy and rain did not come. They said to him: But when Rav Yehuda decreed a fast, rain would come!

ANSWER

אמר להו: מאי אעביד? אי משום תנוי — אנו עדיפין מיניהו, דבשני דרב יהודה כל תנוי בנזיקין הוה, ואנו קא מתנינן בשיתא סדרין.

He said to them: What can I do? If it is because of Torah study, we are superior to them, for in the years of Rav Yehuda all their study was concentrated in Seder Nezikin, whereas we study all six Orders of the Mishnah!

STATEMENT

וכי הוּהּ מְטִי רַב יְהוּדָה בְּעוֹקְצִין "הָאִשָּׁה שֶׁכּוֹבֶשֶׁת יָרֵק בְּקִדְיָהּ", וְאָמַר לָהּ: "זֵיתִים שֶׁכָּבְשׁוּ בְּטֶרְפֵיהֶן טְהוּרִין", אָמַר: הֲיִיּוֹת דְּרַב וּשְׁמוּאֵל קָא חֲזִינָא הָכָא, וְאַנְּן קָא מַתְּנִינֵן בְּעוֹקְצִין תְּלִיסַר מְתִיבְתָּא.

And when Rav Yehuda reached in Uktzin the Mishnah of 'A woman who preserves vegetables in a pot'—and some say the Mishnah of 'Olives preserved with their leaves are pure'—he would say: I see here the deep discussions of Rav and Shmuel! Yet we study Uktzin in thirteen academies!

STATEMENT

וְאִילּוּ רַב יְהוּדָה, כִּי הוּהּ שְׁלִיף חַד מְסָאנָא — אָתִי מִיטְרָא, וְאַנְּן קָא צְוּחִינֵן כּוּלֵי יוֹמָא וְלֵיכָא דְאִשְׁגַּח בֵּין.

And yet Rav Yehuda, when he would remove just one shoe to prepare for a fast, rain would come, whereas we cry out all day and there is no one who pays attention to us!

STATEMENT

אִי מְשׁוּם עוֹבְדָא, אִי אִיכָא דְחִזָּא מִיַּדִּי — לֵימָא, אֲבָל מָה יַעֲשׂוּ גְדוּלֵי הַדּוֹר שְׂאֵאִין דּוֹרֵן דּוֹמָה יָפָה.

If it is because of deeds, if there is anyone who has seen anything improper in me, let him say so! But what can the leaders of the generation do when their generation is not beautiful and worthy.

STATEMENT

רַב יְהוּדָה חֲזָא הִנְהוּ בִּי תֵרִי דְהוּוּ קָא פִּרְצִי בְּרִיפְתָּא, אָמַר: שְׁמַע מִינָּהּ אִיכָא שְׂבָעָא בְּעָלְמָא, יְהִיב עֵינֵיהּ — הִנֵּה כְּפָנָא.

Rav Yehuda saw two people who were throwing bread in play. He said: Learn from this that there is plenty in the world. He cast his eye upon them in disapproval, and there was a famine.

STATEMENT

אָמְרוּ לֵיהּ רַבָּנִן לְרַב כְּהֵנָּא בְּרִיהּ דְּרַב נְחוּנְיָא שְׁמַעִיהּ: מָר דְּשָׂכִיחַ קָמִיָּה, נִיעֲשִׂיָּה דְלִיפּוֹק בְּפִתְחָא דְסֻמוּךְ לְשׁוּקָא.

The Rabbis said to Rav Kahana, the son of Rav Nechunya, his attendant: The Master, who is frequently before him, should persuade him to go out through the doorway that is close to the market so he can see the hunger.

QUESTION

עֲשִׂיָּה וּנְפֹק לְשׁוּקָא, חֲזָא כְּנוּפְיָא, אָמַר לָהּ: מָאִי הָאִי?

He persuaded him and he went out to the market. He saw a crowd. He said to them: What is this?

ANSWER

אָמְרוּ לֵיהּ: אֲכוּסְפָא דְתַמָּרִי קָיִימִי דְקָא מְזַדְבֵּן.

They said to him: They are standing in line for a mass of dates that is being sold because there is no bread.

STATEMENT

אָמַר: שְׁמַע מִינֶה כִּפְּנָא בְּעָלְמָא, אָמַר לִיה לְשִׁמְעִיה: שְׁלוּף לִי מִסָּאנִי.

He said: Learn from this that there is famine in the world. He said to his attendant: Remove my shoes so I may pray.

STATEMENT

שְׁלַף לִיה חַד מִסָּאנָא וְאַתָּא מִיטְרָא. כִּי מָטָא לְמִישְׁלַף אַחֲרִינָא, אַתָּא אֲלִיָּהוּ וְאַמַּר לִיה: אָמַר
הַקָּדוֹשׁ בְּרוּךְ הוּא: אִי שְׁלַפְתָּ אַחֲרִינָא — מַחְרִיבָנָא לְעָלְמָא.

He removed one shoe for him and rain came. When he was about to remove the other, Elijah came and said to him:
The Holy One, Blessed is He, said: If you remove the other, I will destroy the world with too much rain.

STATEMENT

אָמַר רַב מַרִּי בְּרֵה דְּבַת שְׁמוּאֵל: אָנָּא הָוָה קְאִימָנָא אַגּוּדָא דְּנָהָר פָּפָא, חֲזָאִי לְמַלְאַכֵּי דְּאִידְמוּ לְמַלְחֵי
דְּקָא מִיִּתִּי חָלָא וּמְלוֹנָהוּ לְאַרְבֵּי, וְהָוָה קִמְחָא דְּסַמִּידָא.

Rav Mari the son of the daughter of Shmuel said: I was standing on the bank of the River Papa. I saw angels who
resembled sailors bringing sand and filling the ships, and it became fine flour.

STATEMENT

אָתוּ פּוֹלִי עָלְמָא לְמִיזְבּוֹן, אָמִינָא לָהּ: מַהָא לָא תִיזְבְּנוּן דְּמַעֲשָׂה נְסִים הוּא, לְמַחַר אָתְיִין אַרְבֵּי
דְּחִיטֵי דְּפָרְזִינָא.

Everyone came to buy. I said to them: Do not buy from this, for it is a miraculous occurrence; tomorrow, ships of
wheat from the royal granaries will arrive naturally.

STATEMENT

רָבָא אֵיקַלַּע לְהַגְרוֹנְיָא, גָּזַר תַּעֲנִיתָא וְלֹא אַתָּא מִיטְרָא. אָמַר לָהּ: בֵּיתוּ כּוֹלֵי עָלְמָא בְּתַעֲנִיתֵיכוֹ.

Rava happened to come to Hagronya; he decreed a fast and rain did not come. He said to them: Let everyone spend
the night in your fasting.

QUESTION

לְמַחַר אָמַר לָהּ: מִי אֵיפָא דִּחְזָא חֵילְמָא — לֵימָא.

The next day he said to them: Is there anyone who saw a dream? Let him say so.

ANSWER

אָמַר לָהּ: רַבִּי אֶלְעָזָר מִהַגְרוֹנְיָא, לְדִידֵי אַקְרִיוּן בְּחֵלְמִי: שְׁלָם טָב לְרַב טָב מְרִיבּוֹן טָב, דְּמַטְוִיָּה
מִטִּיב לְעַמִּיה.

Rabbi Elazar of Hagronya said to them: To me, they read in my dream: 'Good peace to the good master from the
Good Lord, Who from His goodness does good to His people.'

STATEMENT

אמר: שמע מינה עת רצון היא (מבצי רחמי). בעו רחמי ואתי מיטרא.

Rava said: Learn from this that it is a time of favor! They prayed for mercy and rain came.

STATEMENT

ההוא גברא דאיחייב נגדא בבי דינא דרבא משום דבעל נכרית. נגדיה רבא ומית.

There was a certain man who was sentenced to lashes in the court of Rava because he cohabited with a non-Jewish woman. Rava had him lashed, and he died.

STATEMENT

אשתמע מילתא בי שבור מלכא, בעא לצעורי לרבא. אמרה ליה איפרא הורמיז אימיה דשבור
מלכא לברה: לא ליהוי לה עסק דברים בהדי יהודאי, דכ

The matter was heard in the house of King Shapur, and he wanted to punish Rava. Ifra Hormiz, the mother of King Shapur, said to her son: Do not have any business with the Jews, because...

SUMMARY

The daf begins with a halachic clarification on Shabbos laws regarding drying fish, leading into Rabbi Yosei bar Avin's explanation of why he left his master, Rabbi Yosei from Yokrat, due to the latter's terrifyingly strict standards of justice. The Gemara details how Rabbi Yosei from Yokrat's son died for bothering Hashem to produce figs out of season, and how his daughter died to prevent men from stumbling in sin, followed by a story of his exceptionally honest donkey. Next, the Gemara relates the incredible tzedakah of Elazar of Birta, who gave his last penny to orphan brides, resulting in a miraculous abundance of wheat that he ultimately consecrated to avoid benefiting from miracles. The daf concludes with the struggles of Rabbi Yehuda Nesia to bring rain through his fasts, and a halachic ruling from Rabbi Yochanan and Reish Lakish that individuals are automatically drawn after the community when the Nasi declares a public fast, exempting them from accepting it the afternoon before.

למעשה WHAT TO TAKE HOME

The incredible stories on this daf reveal a profound truth about our avodah: the key to unlocking the gates of Shamayim is not found in lofty, intellectual greatness, but in the quiet, hidden corners of our daily conduct. We see that even the greatest Torah scholars of the generation cried out in fasts and were not answered, while simple, hidden Yidden—like the schoolteacher who patiently taught poor children for free and won over the rebellious ones with sweet treats—brought down the rain instantly.

This is a powerful reminder from Chazal that Hashem does not look at how much noise we make or how impressive we appear. He looks at the heart, the sincerity, and the quiet sacrifices we make for His children. When we act with genuine chesed, going out of our way to make another Yid feel valued and cared for without seeking any honor, we create a direct pipeline of blessing from Shamayim.

Today, find one small, quiet way to show care for another person without anyone else knowing. Whether it is giving a warm smile to someone who looks down, helping a coworker, or giving a small, anonymous donation, do it purely for the sake of Heaven.

