

מסכת תענית · דף כ"ה

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we are privileged to enter the holy and wondrous world of the great Tanna, Rabbi Chanina ben Dosa, and his righteous wife. We learn of their extreme poverty, where they had to put vinegar in the Shabbos lamps and pretend to bake bread just to avoid embarrassment from their neighbors. Through these stories, we see how the Aibershter constantly performed open miracles for them, changing the very nature of creation to protect their dignity and sustain them in their holy avodah.

We also learn of the deep emunah and yiras Shamayim of Rabbi Chanina, who refused to benefit from anything that was not rightfully his, even caring for lost chickens until they multiplied into a herd of goats. The Gemara then transitions to the moving story of Rabbi Elazar ben Pedat, another holy Sage who suffered from crushing poverty, showing us the sweet and intimate dialogue between a tzaddik and the Holy One, Blessed be He, regarding the struggles of this world and the reward waiting in the next.

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

EXPLANATION

משום כיסופא.

She did this **because of embarrassment**, to make it appear that she was baking.

STATEMENT

הָיָה לָהּ הָרָע שִׁכְבָּתָא בִּישָׁתָא, אָמְרָה: מִכַּדִּי יָדַעְנָא דְלִית לָהּ וְלָא מִיָּדִי, מַאי פוּלִי הָאִי?

She had a certain evil neighbor who said to herself: Now, I know that they do not have anything at all. What, then, is all this smoke?

STATEMENT

אִזְלָא וּטְרַפָּא אַבְבָּא, אִיפְסָפָא וְעִיָּלָא לְאִינְדְּרוֹנָא,

She went and knocked on the door to find out what was in the oven. Rabbi Chanina's wife was embarrassed and entered the inner room.

STATEMENT

אִתְעָבִיד לָהּ נֶסָא דְחֻזְיָא לְתַנּוּרָא מְלֵא לֶחֶמָא וְאֶגְנָא מְלֵא לִישָׂא,

A miracle was performed for her, as the neighbor saw the oven filled with bread and the kneading basin filled with dough.

STATEMENT

אָמְרָה לָהּ: פְּלִנִּיתָא, פְּלִנִּיתָא! אֵייתִי מָסָא, דְקָא חָרִיף לְחֻמִּיהָ.

The neighbor **said to her**, calling her by name: So-and-so, so-and-so! Bring a shovel, as your bread is burning.

STATEMENT

אָמרהּ לָהּ: אַף אָנא לְהָכִי עֲיִילִי.

Rabbi Chanina's wife **said to her**: I too went inside for that very purpose.

BRAISA

תָּנא: אַף הִיא לְהָבִיא מְרָדָה נִכְנָסָה, מִפְּנֵי שְׁמִלּוּמָדָת בְּנִסִּים.

A Sage **taught** in a Braisa: **She too had entered to bring a shovel**, because she was accustomed to miracles and anticipated that one would occur.

STATEMENT

אָמרהּ לִיָּה דְּבִיתָהּ: עַד אֵימָת נִיזִיל וְנִצְטָעַר כּוּלֵי הָאִי?

His wife **said to him**, to Rabbi Chanina: **Until when will we go on and suffer this much poverty?**

STATEMENT

אָמַר לָהּ: מַאי נַעֲבִיד?

He **said to her**: What can we do?

STATEMENT

בָּעֵי רַחֲמֵי דְּנִיתְבוּ לָהּ מִיָּדֵי.

She **said to him**: **Pray for mercy that they should give you something** from Heaven.

STATEMENT

בָּעָא רַחֲמֵי, יֵצְתָה כְּמִין פִּיסַת יָד וִיהָבוּ לִיָּה חַד כַּרְעָא דְּפִתּוּרָא דְּדַהֲבָא.

He **prayed for mercy**, and there emerged something like the palm of a hand, and they gave him one leg of a golden table.

STATEMENT

חֲזָיא בְּחֻלְמָא, עֲתִידִי צְדִיקֵי דְּאָכְלִי אֶפְתּוּרָא דְּדַהֲבָא דְּאִית לִיָּה תְּלַת כַּרְעֵי, וְאִיהוּ — אֶפְתּוּרָא דְּתַרֵּי כַּרְעֵי.

That night, **she saw in a dream** that in the future, the righteous will eat at a golden table that has three legs, but she and her husband will eat at a **table of two legs**.

STATEMENT

אָמַר לָהּ: נִיחָא לָךְ דְּמִיכָל אָכְלִי כּוּלֵי עֲלָמָא אֶפְתּוּרָא דְּמִשְׁלָם וְאִנְן אֶפְתּוּרָא דְּמַחְסָר.

When she told him this, **he said to her**: Are you content that everyone will eat at a complete table, and we will eat at a defective table?

STATEMENT

אָמרהּ לִיָּה: וּמַאי נַעֲבִיד? בָּעֵי רַחֲמֵי דְּנִשְׁקָלִינָהּ מִיָּנָה.

She said to him: But what can we do? Pray for mercy that they should take it from you.

STATEMENT

בְּעֵי רַחֲמֵי וְשָׁקֵל לָוְהוּ.

He prayed for mercy, and they took it back.

BRAISA

תָּנָא: גָּדוֹל הָיָה נֵס אַחֲרָיו יוֹתֵר מִן הָרִאשׁוֹן. דְּגַמְרִי, דְּמִיָּהֵב יְהִיבִי מִיִּשְׁקָל לָא שָׁקֵלִי.

A Sage taught: The last miracle was greater than the first, as we have learned as a tradition that Heaven gives, but does not take back.

STATEMENT

חַד בֵּי שְׁמַשֵּׁי חַזְיִיה לְבִרְתִּיה דְּהוּוֹת עֲצִיבָא, אָמַר לָהּ: בְּתִי אֲמַאי עֲצִיבָתָּ?

One Friday evening, he saw his daughter who was sad. He said to her: My daughter, why are you sad?

STATEMENT

אָמְרָה לִיה: כָּלִי שֶׁל חוֹמֶץ נִתְחַלֵּף לִי בְּכָלִי שֶׁל שֶׁמֶן וְהִדְלַקְתִּי מִמֶּנּוּ אוֹר לְשַׁבָּת.

She said to him: A vessel of vinegar was confused by me for a vessel of oil, and I lit from it the light for Shabbos.

STATEMENT

אָמַר לָהּ: בְּתִי, מַאי אִכְפַּת לָךְ? מִי שֶׁאָמַר לְשֶׁמֶן וְיִדְלֹק, הוּא יֹאמַר לְחוֹמֶץ וְיִדְלֹק.

He said to her: My daughter, what does it matter to you? He Who said to the oil that it should burn, He will say to the vinegar that it should burn.

BRAISA

תָּנָא: הָיָה דוֹלֵק וְהוֹלִיךְ כָּל הַיּוֹם כּוּלּוֹ, עַד שֶׁהֵבִיאוּ מִמֶּנּוּ אוֹר לְהַבְדֵּלָהּ.

A Sage taught: It continued burning the entire day, until they brought from it light for Havdalah.

STATEMENT

רַבִּי חֲנִינָא בֶּן דּוּסָא הָווּ לֵיהּ הֶנָּה עֵיזִי, אָמְרוּ לִיה: קָא מַפְסְדֵּן.

Rabbi Chanina ben Dosa had some goats. His neighbors said to him: They are causing damage to our fields.

STATEMENT

אָמַר: אִי קָא מַפְסְדֵּן — גֵּיבְלִינְהוּ דּוּבִי, וְאִי לָא — כּל חֲדָא וְחֲדָא תִּיתִי לְאוּרְתָא דּוּבָא בְּקֶרְנֵיהּ.

He said: If they are causing damage, let them be eaten by bears; but if not, let each and every one bring in the evening a bear on its horns.

STATEMENT

לְאוּרְתָא אִיתִי כּל חֲדָא וְחֲדָא דּוּבָא בְּקֶרְנֵיהּ.

In the evening, each and every one brought a bear on its horns.

STATEMENT

הָוָה לִיָּה הָהִיא שִׁיבְבָתָא דְקָא בְּנִיָּא וְלֹא מָטוּ כְּשׁוּרֵי.

He had a certain neighbor who was building a house, and the beams did not reach from wall to wall.

STATEMENT

אָתִיָּא לְקַמִּיהָ, אָמְרָה לִיָּה: בְּנִיתִי בֵּיתִי וְלֹא קָמְטוּ כְּשׁוּרָאִי.

She came before him and said to him: I built my house, and my beams do not reach.

STATEMENT

אָמַר לָהּ: מָה שְׁמֶךָ? אָמְרָה לִיָּה: אֵיכּוּ. אָמַר: אֵיכּוּ נִמְטוּ כְּשׁוּרֵיהָ.

He said to her: What is your name? She said to him: Ikku. He said: If so, may your beams reach.

BRAISA

תָּנָא: הִגִּיעּוּ עַד שִׁיבְבָאוּ אִמָּה לְכָאן וְאִמָּה לְכָאן. וְיֵשׁ אֲמַרְיִן: סְנִיפִין עֲשָׂאוּם.

A Sage taught: They reached, until they jutted out a cubit to this side and a cubit to that side. And some say: They made segments, adding new walls to support them.

BRAISA

תָּנָא, פְּלִימוֹ אָמַר: אֲנִי רָאִיתִי אוֹתוֹ הַבֵּית, וְהָיוּ קוּרוֹתָיו יוֹצְאוֹת אִמָּה לְכָאן וְאִמָּה לְכָאן, וְאָמְרוּ לִי: בֵּית זֶה שֶׁקִּירָה רַבִּי חֲנִינָא בֶּן דּוֹסָא בְּתַפְלָתוֹ.

It is taught in a Braisa, Pleimo says: I saw that house, and its beams were jutting out a cubit to this side and a cubit to that side, and they said to me: This is the house that Rabbi Chanina ben Dosa roofed through his prayer.

QUESTION

וּרְבִי חֲנִינָא בֶּן דּוֹסָא מַחִיכֵן הָוּוּ לִיָּה עֲזִים? וְהָא עֲנִי הָוִי!

The Gemara asks: And Rabbi Chanina ben Dosa, from where did he have goats? But wasn't he poor?

QUESTION

וְעוֹד, אָמְרוּ חֲכָמִים: אֵין מְגַדְלִין בְּהֵמָה דְקָה בְּאֶרֶץ יִשְׂרָאֵל?

And furthermore, the Sages said: One may not raise small domesticated animals in Eretz Yisrael because they destroy fields. How then could he raise goats?

ANSWER

אָמַר רַב פִּנְחָס: מַעֲשֶׂה וְעֵבֶר אָדָם אֶחָד עַל פֶּתַח בֵּיתוֹ וְהִנִּיחַ שָׁם תְּרִנְגוּלִין, וּמָצְאוּן אִשְׁתּוֹ שָׁל רַבִּי חֲנִינָא בֶּן דּוֹסָא, וְאָמַר לָהּ: אַל תֹּאכְלִי מִבִּיצֵיהֶן.

Rav Pinchas said: An incident occurred and a certain man passed by the entrance of his house and left chickens there, and the wife of Rabbi Chanina ben Dosa found them, and he said to her: Do not eat of their eggs, as they are not ours.

ANSWER

וְהִרְבּוּ בִּיצִים וְתְרִנְגוּלִין וְהָיוּ מְצַעְרִין אוֹתָם, וּמִכְרֹן וְקָנָה בְּדַמִּיהֶן עֲזִים.

And they multiplied eggs and chickens, and they were distressing them with their noise, and he sold them and bought goats with their proceeds.

ANSWER

פַּעַם אַחַת עָבַר אוֹתוֹ אָדָם שֶׁאָבְדוּ מִמֶּנּוּ הַתְּרִנְגוֹ לִין וְאָמַר לַחֲבִירוֹ: בְּכָאן הִנַּחְתִּי הַתְּרִנְגוֹ לִין שְׁלִי.

Once, that same man from whom the chickens were lost passed by, and he said to his companion: Here is where I left my chickens.

ANSWER

שָׁמַע רַבִּי חֲנִינָא, אָמַר לוֹ: יֵשׁ לָךְ בָּהֶן סִמָּן? אָמַר לוֹ: הֵן. נָתַן לוֹ סִמָּן וְנָטַל אֶת הָעִיזִין,

Rabbi Chanina heard, and said to him: Do you have an identifying sign on them? He said to him: Yes. He gave him the sign and took the goats.

STATEMENT

וְהֵן הֵן עִיזֵי דְאֵיתוּ דּוּבֵי בְּקָרְנֵיהוּ.

And these are the very goats that brought bears on their horns.

STATEMENT

רַבִּי אֶלְעָזָר בֶּן פִּדְתָּ דְּחִיקָא לֵיהּ מִלְּתָא טוּבָא.

The Gemara relates: Rabbi Elazar ben Pedat was very hard-pressed for money.

STATEMENT

עָבַד מְלָתָא וְלֹא הָוָה לֵיהּ מִיַּדֵּי לְמַטָּעַם, שָׁקַל בָּרָא דְתוּמָא וְשַׁדְיָהּ בְּפוּמְיָהּ, חָלַשׁ לִבָּיהּ וְנִים.

He underwent bloodletting, and 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.

STATEMENT

אָזוּל רַבָּנָן לְשִׁיּוּלֵי בֵּיהּ, חֲזִיוִיהּ דְּקָא בְּכִי וְחִיָּהּ, וְנִפְקַ צוּצִיתָא דְנוּרָא מֵאַפּוֹתֶיהּ.

The Rabbis went to inquire about him. They saw him weeping and laughing, and a ray of light was shining from his forehead.

STATEMENT

כִּי אֶתְעַר, אָמְרוּ לֵיהּ: מַאי טַעֲמָא קָבַכִּית וְחִיָּכַת?

When he awoke, they said to him: What is the reason that you were weeping and laughing?

STATEMENT

אָמַר לָהּוּ: דְּהָוָה יְתִיב עָמִי הַקָּדוֹשׁ בְּרוּךְ הוּא, וְאָמַרִי לֵיהּ: עַד מָתִי אֶצְטַעַר בְּהָאֵי עֲלָמָא?

He said to them: Because the Holy One, Blessed be He, was sitting with me, and I said to Him: Until when will I suffer in this world?

STATEMENT

וַאֲמַר לִי: אֶלְעָזָר בְּנִי, נִיחָא לָךְ דְּאַפְכִיָּה לְעֵלְמָא מְרִישָׁא, אֲפֻשֶׁר דְּמַתְּנִלְדֵת בְּשַׁעְתָּא דְּמִזְוָנִי.

And He said to me: Elazar, My son, is it pleasing to you that I turn the world back to its beginning? Perhaps you would be born in an hour of sustenance and not be poor.

STATEMENT

אָמְרִי לְקַמִּיָּה: כּוּלִי הָאִי, וְאַפְשֶׁר?

I said before Him: All this trouble to recreate the world, and even then it is only a perhaps, not a certainty?

STATEMENT

אָמְרִי לֵיהּ: דְּחַיִּי טַפִּי אִו דְּחַיִּינָא?

I said to Him: Are the years that I have lived more, or those that I will live more?

STATEMENT

אָמַר לִי: דְּחַיִּית.

He said to me: Those that you have lived are more.

STATEMENT

אָמְרִי לְקַמִּיָּה: אִם כּוּן, לָא בְּעִינָא.

I said before Him: If so, I do not want You to recreate the world for the sake of a few remaining years.

STATEMENT

אָמַר לִי: בְּהָאִי אַגְרָא דְּאַמְרֵת "לָא בְּעִינָא" יְהִיבְנָא לָךְ לְעֵלְמָא דְּאַתִּי תְּלִיסְרֵי נְהָרוּתָא דְּמִשְׁחָא
אַפְרִסְמוֹן דְּכִיזִין כְּפָרַת וְדִיגְלַת, דְּמַעֲנַנְתָּ בְּהוּ.

He said to me: In reward for this, that you said "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, that you may enjoy them.

STATEMENT

אָמְרִי לְקַמִּיָּה: הָאִי וְתוּ לָא?

I said before Him: This and no more?

STATEMENT

אָמַר לִי: וְלַחֲבֵרָה מָאִי יְהִיבְנָא?

He said to me: But if so, what will I give to your colleagues?

STATEMENT

אָמְרִי לֵיהּ: וְאַנָּא מַגְבָּרָא דְּלִית לֵיהּ בְּעִינָא?

I said to Him: And do I request this from a man who has nothing, that You should be concerned about running out? You are omnipotent!

STATEMENT

מְחַיֵּין בְּאַסְקוּטָלָא אַפּוּתָאִי, וְאָמַר לִי: אֶלְעָזָר בְּרִי, גְּרוּ בְּךָ גִּירִי.

He playfully snapped His finger on my forehead, and said to me: Elazar, My son, My arrows I have cast upon you, meaning My blessings.

STATEMENT

רַבִּי חָמָא בַּר חַנִּינָא גָזַר תַּעֲנִיתָא וְלֹא אָתָא מִיטְרָא.

The Gemara returns to the topic of fasts: Rabbi Chama bar Chanina decreed a fast, and rain did not come.

QUESTION

אָמְרוּ לֵיהּ: וְהָא רַבִּי יְהוֹשֻעַ בֶּן לֵוִי גָזַר תַּעֲנִיתָא וְאָתִי מִיטְרָא!

The people said to him: But Rabbi Yehoshua ben Levi decreed a fast and rain came! Why does your prayer not work?

ANSWER

אָמַר לָהֶם: הָא אֲנָא, הָא בַּר לֵוִיאִי.

He said to them: Here am I, and here is the son of Levi; we are not on the same spiritual level.

STATEMENT

אָמְרוּ לֵיהּ: דְּנִיתִי וְנִכְוִיז דְּעֵתִין, אַפְשָׁר דְּתַבְרִי צִיבּוּרָא לְבִיָּהּ דְּאָתִי מִיטְרָא.

They said to him: Let us come and direct our minds together; perhaps the congregation will break their hearts in repentance so that rain will come.

STATEMENT

בְּעוֹן רַחֲמֵי וְלֹא אָתִי מִיטְרָא.

They prayed for mercy, and rain did not come.

STATEMENT

אָמַר לָהֶם: נִיחָא לָכוּ שְׂיָבֵא מָטָר בְּשַׁבְּלֵנוּ? אָמְרוּ לֵיהּ: הֵן.

He said to them: Is it pleasing to you that rain should come for our sake? They said to him: Yes.

STATEMENT

אָמַר: רָקִיעַ רָקִיעַ כְּסִי פָּנֶיהָ! לֹא אִיכְסִי.

He said: Heaven, Heaven, cover your face with clouds! But it did not cover.

STATEMENT

אָמַר: כַּמָּה עֲזִיז פָּנֵי רָקִיעַ, אִיכְסִי וְאָתָא מִיטְרָא.

He said: How brazen is the face of Heaven! It then covered and rain came.

STATEMENT

לֵוִי גָזַר תַּעֲנִיתָא וְלֹא אָתָא מִיטְרָא.

The Gemara relates: Levi decreed a fast, and rain did not come.

STATEMENT

אמר לפניו: רבוננו של עולם! עליה וישבת במרום ואין אתה מרחם על בניה. אתה מיטרא, ואיטלע.

He said before Him: Master of the Universe! You ascended and sat on high, and You do not have mercy on Your children? Rain came, but he became lame as a punishment for speaking so harshly.

STATEMENT

אמר רבי אלעזר: לעולם אל יטיח אדם דברים כלפי מעלה, שחרי אדם גדול הטיח דברים כלפי מעלה ואיטלע, ומנו — לוי.

Rabbi Elazar said: A person should never speak insolently toward Heaven, for a great man spoke insolently toward Heaven and became lame, and who was he? Levi.

QUESTION

הא גרמא ליה? והא לוי אחוי קידה קמיה דרבי, ואיטלע!

The Gemara asks: Did this cause it to him? But didn't Levi demonstrate a kidah bow before Rabbi Yehudah HaNasi, and from that he became lame?

ANSWER

הא והא גרמא ליה.

The Gemara answers: Both this and that caused it to him.

STATEMENT

רבי חייא בר לולייני שמעינהו להנה ענני דקאמרי: ניתו ונישדי מיא בעמון ומואב.

Rabbi Chiyya bar Lulyani heard those clouds saying: Let us go and pour water on Ammon and Moab.

STATEMENT

אמר לפניו: רבוננו של עולם! כשנתת תורה לעמך ישראל חזרת על כל אומות העולם ולא קיבלוה, ועכשיו אתה נותן להם מטר? שדו הכא. שדיוה אדוכתיהו.

He said before Him: Master of the Universe! When You gave the Torah to Your nation Israel, You went around to all the nations of the world and they did not accept it, and now You give them rain? Pour it here! They poured it on their place in Eretz Yisrael.

STATEMENT

דרש רבי חייא בר לולייני, מאי דכתיב: "צדיק כתרמר יפרח כפרו בלכנון ישגה",

Rabbi Chiyya bar Lulyani expounded: What is that which is written: "The righteous shall flourish like a palm tree, he shall grow like a cedar in Lebanon"?

QUESTION

אם נאמר תמר למה נאמר ארז, ואם נאמר ארז למה נאמר תמר?

If "palm tree" is said, why is "cedar" said? And if "cedar" is said, why is "palm tree" said?

ANSWER

אֵילֹו נֶאֱמַר תֵּמַר וְלֹא נֶאֱמַר אֶרֶז, הֲיִיתִי אוֹמֵר: מָה תֵּמַר אֵין גִּזְעוֹ מִחֲלִיף, אַף צָדִיק חֹסֶ וְשָׁלוֹם אֵין גִּזְעוֹ מִחֲלִיף — לָכֵן נֶאֱמַר אֶרֶז.

If "palm tree" were said and "cedar" were not said, I would say: Just as a palm tree, its trunk does not regenerate when cut, so too the righteous, Heaven forbid, his trunk does not regenerate and he has no hope after a downfall; therefore, "cedar" is said.

ANSWER

אֵילֹו נֶאֱמַר אֶרֶז וְלֹא נֶאֱמַר תֵּמַר, הֲיִיתִי אוֹמֵר: מָה אֶרֶז אֵין עוֹשֶׂה פִּירוֹת אַף צָדִיק חֹסֶ וְשָׁלוֹם אֵין עוֹשֶׂה פִּירוֹת — לָכֵן נֶאֱמַר תֵּמַר וְנֶאֱמַר אֶרֶז.

If "cedar" were said and "palm tree" were not said, I would say: Just as a cedar does not produce fruit, so too the righteous, Heaven forbid, does not produce fruit of good deeds; therefore, "palm tree" is said and "cedar" is said.

QUESTION

וְאֶרֶז גִּזְעוֹ מִחֲלִיף? וְהִתְנַיָּא:

The Gemara asks: **And** does a cedar's trunk regenerate? But isn't it taught in a Braisa:

PROOF

הַלּוֹקֵחַ אֵילָן מִחֲבִירוֹ לְקוֹץ, מַגְבִּיהוּ מִן הַקֶּרְקַע טֶפַח וְקוֹצֵץ.

One who buys a tree from his fellow to cut down, he must raise it a handbreadth from the ground and cut so that it can grow back.

PROOF

בְּסֵדֶן הַשְּׁקָמָה — שְׁנֵי טֶפַחִים. בְּבִתּוּלַת הַשְּׁקָמָה — שְׁלֹשָׁה טֶפַחִים.

With a sycamore trunk, he must leave two handbreadths. With a virgin sycamore, he must leave three handbreadths.

PROOF

בְּקָנִים וּבְגִפְנִים — מִן הַפֶּקֶק וּלְמַעַלָּה.

With reeds and vines, he must cut from the joint and above.

PROOF

בְּדָקָלִים וּבְאַרְזִים — חוֹפֵר לְמַטָּה וּמִשְׁרִישׁ, לְפִי שֶׁאֵין גִּזְעוֹ מִחֲלִיף.

But with palm trees and with cedars, he digs below and uproots them, because their trunk does not regenerate. This contradicts the assumption that a cedar's trunk regenerates!

RESOLUTION

הָכָא בְּמֵאֵי עֲסָקִינוּ בְּשֶׁאֵר מִיְּנֵי אֲרָזִים, כְּדֶרֶכָּה בַּר הוֹנָא.

The Gemara answers: **With what are we dealing here? With other species of cedars, in accordance with the statement of Rabbah bar Huna.**

RESOLUTION

דָּאָמַר רַבָּה בַּר הוּנָא: עֲשָׂרָה מִיַּי אֲרֻזִּים הֵן, שְׁנָאֵמַר: "אֶתֵּן בַּמִּדְבָּר אֲרֻזֵּי שִׁטָּה וְהִדְס וְגו'".

For Rabbah bar Huna said: There are ten species of cedars, as it is said: "I will plant in the wilderness cedar, acacia, and myrtle, etc." Some of these species do regenerate.

BRAISA

תָּנוּ רַבָּנֵינוּ: מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר שֶׁגָּזַר שְׁלֹשׁ עֲשָׂרָה תַעֲנִיּוֹת עַל הַצָּבוּר וְלֹא יָרְדוּ גֶשְׁמִים, בְּאַחֲרוֹנָה הִתְחִילוּ הַצָּבוּר לִצָּאתָ.

The Rabbis taught: An incident occurred with Rabbi Eliezer, who decreed thirteen fasts on the congregation and rain did not fall. On the last fast, the congregation began to leave the synagogue.

BRAISA

אָמַר לָהֶם: תַּקְנִיתֶם קְבָרִים לְעַצְמְכֶם? גָּעוּ כָּל הָעָם בְּבִכְיָה, וַיָּרְדוּ גֶשְׁמִים.

He said to them: Have you prepared graves for yourselves that you are leaving? All the people burst into weeping, and rain fell.

BRAISA

שׁוּב מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר שֶׁיָּרַד לִפְנֵי הַתִּיבָה, וְאָמַר עֲשָׂרִים וָאַרְבַּע בְּרָכוֹת וְלֹא נִעֲנָה.

Another incident occurred with Rabbi Eliezer, who went down before the Ark and said twenty-four blessings, and was not answered.

BRAISA

יָרַד רַבִּי עֲקִיבָא אַחֲרָיו וְאָמַר: "אֲבִינוּ מִלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֲלָא אַתָּה. אֲבִינוּ מִלְכֵנוּ, לְמַעַנְךָ רַחֵם עָלֵינוּ", וַיָּרְדוּ גֶשְׁמִים.

Rabbi Akiva went down after him and said: "Our Father, our King, we have no King but You. Our Father, our King, for Your sake have mercy on us," and rain fell.

BRAISA

הָיוּ מְרַנְּנֵי רַבָּנֵינוּ, יֵצְתָה בֵּית קוֹל וְאָמְרָה: לֹא מִפְּנֵי שֶׁזֶה גָּדוֹל מִזֶּה, אֲלָא שֶׁזֶה מַעֲבִיר עַל מִידוֹתָיו, וְזֶה אֵינוֹ מַעֲבִיר עַל מִדּוֹתָיו.

The Rabbis were whispering in surprise that Rabbi Akiva was answered and not his master. A Heavenly Voice went forth and said: Not because this one is greater than that one, but because this one, Rabbi Akiva, forgives his measures of anger, and that one, Rabbi Eliezer, does not forgive his measures, due to his strict nature.

BRAISA

תָּנוּ רַבָּנֵינוּ: עַד מָתִי יִהְיוּ הַגֶּשְׁמִים יוֹרְדִין וְהַצָּבוּר פּוֹסְקִין מִתַּעֲנִיתָם?

The Rabbis taught: Until when must the rain be falling for the congregation to stop their fasting?

BRAISA

בְּמֵלֵא פָּרָה הַמַּחֲרִישָׁה, דְּבָרֵי רַבִּי מֵאִיר.

Until the rain penetrates as much as the knee of the plow enters the soil; these are the words of Rabbi Meir.

BRAISA

וְחֲכָמִים אוֹמְרִים: בְּחֶרֶבָה טֶפַח, בְּכִינוּנִית טֶפַחִים, בְּעֻבּוּדָה שְׁלֹשָׁה טֶפַחִים.

And the Sages say: In dry land, a handbreadth; in average land, two handbreadths; in cultivated land, three handbreadths.

BRAISA

תִּנָּיָא, רַבִּי שִׁמּוֹן בֶּן אֶלְעָזָר אוֹמֵר: אֵין לָהּ טֶפַח מִלְּמַעְלָה, שְׂאִין תְּהוּם יוֹצֵא לְקִרְאָתוֹ שְׁלֹשׁ

It is taught in a Braisa, Rabbi Shimon ben Elazar says: You do not have a handbreadth of rain falling from above, that the deep does not go out to meet it three handbreadths from below.

SUMMARY

The daf begins with the famous miracles of Rabbi Chanina ben Dosa's household, including his wife's oven miraculously filling with bread, and his daughter's Shabbos lamp burning with vinegar instead of oil. We learn of the golden table leg sent from Heaven to relieve their poverty, which they ultimately asked to be taken back so as not to diminish their portion in the World-to-Come. The Gemara explains how Rabbi Chanina's goats miraculously brought back bears on their horns to prove they did not damage others' property, and clarifies that these goats were bought from the proceeds of lost chickens that Rabbi Chanina had meticulously cared for and returned to their rightful owner. Finally, the Gemara relates the story of Rabbi Elazar ben Pedat, who, after falling weak from hunger, dreamed that Hashem offered to recreate the entire world just for a chance that he might be born into wealth, illustrating the profound love Hashem has for the tzaddikim despite their worldly suffering.

לְמַעֲשֵׂה WHAT TO TAKE HOME

We often look at the natural world and think we are bound by its rigid rules. If we don't have the right resources, we think we cannot succeed; if we make a mistake, we assume the consequences are set in stone. But Rabbi Chanina ben Dosa teaches us a profound lesson in emunah: nature has no independent power. The very same Creator Who decreed that oil should burn can just as easily decree that vinegar should burn. The limitations we see around us are only there because Hashem wills them to be there at this moment.

This means that when you face a situation that seems naturally impossible or ruined by a simple mistake, you must not despair. Your parnassah, your shalom bayis, and your success in Torah do not depend on the 'oil' of perfect circumstances. They depend entirely on the word of the Aibershter. When we internalize this emunah, we stop looking at our deficiencies as dead ends and start looking at them as opportunities to rely fully on Hashem.

Today, when you encounter a setback or feel you lack the natural means to accomplish a task, pause and say to yourself: 'The One Who tells the natural way to work can make any way work.' Do your practical histadlus, but place your trust entirely in the Master of the Universe Who is above all nature.

