

מסכת תענית • דף ד'

Elucidated Talmud • Statement and Proof • Navy & Gold Edition

THE SUGYA

In this daf, we begin with a beautiful, haimish discussion of the nature of rain and its deep spiritual parallels. The Gemara compares a tzurva m'rabanan, a young Torah scholar, to a seed hidden under a clod of earth, showing how his greatness steadily grows. We learn about the intense fire of Torah that burns within a talmid chacham, which can sometimes cause him to show anger or stand as tough as iron, though the Sages remind us that a person must always strive to conduct himself with gentleness and remove anger from his heart.

We then transition into a profound discussion regarding the way we daven and make requests of Hashem. The Gemara brings down the famous teaching of Rabbi Shmuel bar Nachmani about three people who made unreasonable requests of Hashem —Eliezer the servant of Avraham, Shaul HaMelech, and Yiftach—and how Hashem responded to them. This leads into a beautiful explanation of how Klal Yisrael asked for Hashem's presence in a way that resembles rain, and how Hashem lovingly promised to be like the dew, which is always wanted and cherished.

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

STATEMENT

עורפילא — אפילו לפרצידיא דתוית קלא מהנא ליה.

A **drizzle** is so penetrating that **even for a seed that is under a clod** of earth, it is **beneficial to it**, as it reaches everywhere without washing the seed away.

EXPLANATION

מאי עורפילא — עורו פילי.

The Gemara asks: **What** is the meaning of the word **urpila**? The Gemara answers: It is a contraction of the words **arise, cracks**, meaning it opens up the cracks of the dry earth.

STATEMENT

ואמר רבא: האי צורפא מרבנן דמי לפרצידיא דתוית קלא, דכיון דנבט — נבט.

And Rava said: This young Torah scholar is comparable to a seed that is under a clod of earth; since once he sprouts, he sprouts and continues to grow rapidly, and his greatness becomes apparent to all.

STATEMENT

ואמר רבא: האי צורפא מרבנן דרתח — אורייתא הוא דקא מרתחא ליה, שנאמר: "הלא כה דברי קאש נאם ה'",

And Rava said: This young Torah scholar who becomes angry, it is not because of a bad disposition, but rather it is the Torah within him that makes him boil with zeal for the truth, as it is stated: "Is not My word like fire? says Hashem."

STATEMENT

וְאָמַר רַב אֲשִׁי: כָּל תַּלְמִיד חָכָם שְׂאִינוּ קוֹשֶׁה כְּבָרָזֶל — אֵינוּ תַלְמִיד חָכָם, שֶׁנֶּאֱמַר: "וּכְפֹטִישׁ יַפְצִץ סֶלַע".

And Rav Ashi said: Any Torah scholar who is not as hard as iron in standing up for halachic truth is **not** considered a true Torah scholar, as it is stated in the continuation of that verse: "And like a hammer that shatters a rock."

STATEMENT

אָמַר לִיה רַבִּי אָבָא לְרַב אֲשִׁי: אַתּוֹן, מִהֶתֶם מִתְּנִיתוֹ לָהּ. אֲנִן, מִהֶכָּא מִתְּנִינוּ לָהּ, דְּכַתִּיב: "אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרִזָּל", אַל תִּקְרִי "אֲבָנֶיהָ", אֶלָּא בּוֹנֶיהָ.

Rabbi Abba said to Rav Ashi: You in Babylonia learn it from there, from the verse in Yirmiyahu; but we in Eretz Yisrael learn it from here, as it is written: "A land whose stones are iron." Do not read the word as "its stones" [avaneha], but rather read it as "its builders" [boneha], referring to Torah scholars who build the world.

STATEMENT

אָמַר רַבִּינָא: אֲפִילוּ הָכִי, מִיִּבְעֵי לִיה לְאִינִישׁ לְמִילָהּ נִפְשִׁיהּ בְּנִיחוּתָא, שֶׁנֶּאֱמַר: "וְהִסַּר פֶּעַם מִלִּבּוֹ וְגו'".

Ravina said: Even so, despite the need to be firm, a person must accustom himself to gentleness, as it is stated: "And remove anger from your heart, and put away evil from your flesh."

STATEMENT

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן: שְׁלֹשָׁה שְׁאַלוּ שְׁלָא כְּהוֹגֵן, לְשָׁנַיִם הִשְׁיבוּהוּ כְּהוֹגֵן, לְאַחַד הִשְׁיבוּהוּ שְׁלָא כְּהוֹגֵן.

Rabbi Shmuel bar Nachmani said that Rabbi Yonatan said: Three asked of Hashem improperly, making requests that could have had disastrous outcomes; **to two** of them Hashem **responded properly** with a favorable outcome, but **to one** of them Hashem **responded improperly**, matching the improper nature of his request.

STATEMENT

וְאֵלּוּ הֵם: אֵלִיעֶזֶר עֶבֶד אַבְרָהָם, וְשָׂאוּל בֶּן קִישׁ, וְיִפְתָּח הַגִּלְעָדִי.

And these are they: Eliezer, the servant of Avraham; and Shaul, the son of Kish; and Yiftach the Gileadite.

EXPLANATION

אֵלִיעֶזֶר עֶבֶד אַבְרָהָם — דְּכַתִּיב: "וְהָיָה הַנְּעִרָה אֲשֶׁר אָמַר אֵלֶיהָ הִטִּי נָא כַּדָּהּ וְגו'"; יָכוֹל אֲפִילוּ חִיגָרַת, אֲפִילוּ סוּמָא.

Regarding Eliezer, the servant of Avraham, as it is written: "And let it come to pass, that the maiden to whom I shall say, 'Please let down your pitcher...'" This was improper, for **one** might think that **even** if she were lame, or **even** if she were blind, he would have to take her for Yitzchak.

STATEMENT

הִשְׁיבוּ כְּהוֹגֵן, וְנִזְדַּמְנָה לוֹ רַבָּקָה.

Yet Hashem responded to him properly, and Rivkah was designated for him.

EXPLANATION

שְׂאוּל בֶּן קִישׁ — דְּכָתִיב: "וְהָיָה הָאִישׁ אֲשֶׁר יַכּוּנוּ יַעֲשֶׂהוּ הַמֶּלֶךְ עֶשֶׂר גְּדוּל וְאֶת בָּתּוּ לוֹ", יָכוֹל אֶפִּילוֹ עֶבֶד, אֶפִּילוֹ מַמְזֵר.

Regarding Shaul, the son of Kish, as it is written: "And it shall be, that the man who kills him, the king will enrich him with great riches, and will give him his daughter." This was improper, for one might think that even if he were a slave, or even if he were a mamzer, Shaul would have to marry his daughter to him.

STATEMENT

הָשִׁיבוּ כְּהוֹגֵן, וְנִדְמָן לוֹ דָּוִד.

Yet Hashem responded to him properly, and Dovid was designated for him.

EXPLANATION

יִפְתָּח הַגִּלְעָדִי — דְּכָתִיב: "וְהָיָה הַיּוֹצֵא אֲשֶׁר יֵצֵא מִדְלֹתַי בֵּיתִי וְגוֹ'", יָכוֹל אֶפִּילוֹ דְּבַר טָמֵא.

Regarding Yiftach the Gileadite, as it is written: "Then it shall be, that whatsoever comes forth from the doors of my house... shall be Hashem's, and I will offer it up for a burnt-offering." This was improper, for one might think that even if an unclean animal came out, he would have to offer it.

STATEMENT

הָשִׁיבוּ שְׁלָא כְּהוֹגֵן, נִדְמָנָה לוֹ בָּתּוּ.

Therefore, Hashem responded to him improperly, and his daughter was designated for him.

EXPLANATION

וְהֵינּוּ דְקָאָמַר לְהוּ נְבִיא לְיִשְׂרָאֵל: "הַצָּרִי אֵין בְּגִלְעָד אִם רַפָּא אֵין שָׁם".

And this is what the prophet said to Israel in rebuke: "Is there no balm in Gilead? Is there no physician there?"

Meaning, was Pinchas the Kohen Gadol not in Gilead to annul Yiftach's foolish vow?

STATEMENT

וְכָתִיב: "אֲשֶׁר לֹא צִוִּיתִי וְלֹא דִבַּרְתִּי וְלֹא עָלְתָה עַל לִבִּי",

And it is written regarding human sacrifice: "Which I commanded not, nor spoke it, neither came it into My mind."

EXPLANATION

"אֲשֶׁר לֹא צִוִּיתִי" — זֶה בְּנוֹ שֶׁל מִישַׁע מֶלֶךְ מוֹאָב, שֶׁנֶּאֱמַר: "וַיִּקַּח אֶת בְּנוֹ הַבְּכוֹר אֲשֶׁר יָמְלֹךְ תַּחְתָּיו וַיַּעֲלֵהוּ עֹלָה";

The Gemara expounds: "Which I commanded not" — this refers to the son of Mesha, king of Moav, as it is stated: "Then he took his eldest son who should have reigned in his stead, and offered him for a burnt-offering."

EXPLANATION

"וְלֹא דִבַּרְתִּי" — זֶה יִפְתָּח;

"Nor spoke it" — this refers to Yiftach, who sacrificed his daughter.

EXPLANATION

"וְלֹא עָלְתָה עַל לְבִי" — זֶה יִצְחָק בֶּן אֲבִרָהָם.

"Neither came it into My mind" — this refers to Yitzchak, the son of Avraham, whom Hashem never intended to be actually slaughtered, but only bound as a test.

STATEMENT

אָמַר רַבִּי בִּרְכִיָּה: אַף כְּנִסְתָּ יִשְׂרָאֵל שְׂאֵלָה שְׁלֹא כְּהוֹגֵן, וְהַקְדוּשׁ בְּרוּךְ הוּא הִשְׁיִבָּה כְּהוֹגֵן, שֶׁנֶּאֱמַר:
"וַיִּנְדְּעָה נִרְדְּפָה לְדַעַת אֶת ה' כְּשֶׁחָר נָכוֹן מִצָּאוֹ וַיָּבֹא כְּגֶשֶׁם לָנוּ",

Rabbi Berechiah said: Even the Congregation of Israel asked improperly, and the Holy One, Blessed be He, responded to her properly, as it is stated: "And let us know, eagerly strive to know Hashem; His going forth is sure as the morning; and He shall come unto us as the rain." They asked for Hashem's presence to be like rain, which is sometimes inconvenient.

EXPLANATION

אָמַר לָהּ הַקְדוּשׁ בְּרוּךְ הוּא: בְּתִי, אֵת שְׂוֹאֵלֶת דְּבָר שְׁפָעָעִימִים מִתְבַּקֵּשׁ וּפְעָעִימִים אֵינּוּ מִתְבַּקֵּשׁ, אֲבָל אֲנִי
אֶהְיֶה לָּהּ דְּבָר הַמִּתְבַּקֵּשׁ לְעוֹלָם, שֶׁנֶּאֱמַר: "אֶהְיֶה כְּטַל לְיִשְׂרָאֵל".

The Holy One, Blessed be He, said to her: My daughter, you ask for something that is sometimes desired and sometimes not desired; but I will be to you something that is desired always, as it is stated: "I will be as the dew unto Israel."

STATEMENT

וְעוֹד שְׂאֵלָה שְׁלֹא כְּהוֹגֵן, אָמְרָה לְפָנָיו: רַבּוֹנוּ שֶׁל עוֹלָם! "שִׁימְנִי כַּחוֹתֶם עַל לִבְךָ כַּחוֹתֶם עַל
זְרוֹעֶךָ",

And again she asked improperly, saying before Him: Master of the Universe! "Set me as a seal upon Your heart, as a seal upon Your arm." This is improper because a seal on the heart or arm is sometimes covered by clothing and not visible.

EXPLANATION

אָמַר לָהּ הַקְדוּשׁ בְּרוּךְ הוּא: בְּתִי, אֵת שְׂוֹאֵלֶת דְּבָר שְׁפָעָעִימִים נִרְאָה וּפְעָעִימִים אֵינּוּ נִרְאָה, אֲבָל אֲנִי
אֶעֱשֶׂה לָּהּ דְּבָר שֶׁנִּרְאָה לְעוֹלָם, שֶׁנֶּאֱמַר: "הֵן עַל כַּפַּיִם חֲקַתִּיךָ".

The Holy One, Blessed be He, said to her: My daughter, you ask for something that is sometimes visible and sometimes not visible; but I will make you something that is visible always, as it is stated: "Behold, I have engraved you upon the palms of My hands."

מִשְׁנָה MISHNAH

MISHNAH

אֵין שְׂוֹאֵלִין אֶת הַגָּשָׁמִים כּו'.
The Gemara returns to the Mishnah: We do not ask for rain except near the rainy season, etc.

QUESTION

סברוה: שאלה והזכרה קדא מילתא היא, מאן תנא?

The Sages **assumed: Asking** for rain in the blessing of the years **and mentioning** rain in the blessing of the resurrection of the dead **are one and the same thing**. If so, **who is the Tanna** of our Mishnah?

ANSWER

אמר רבא: רבי יהושע היא, דאמר משעת הנחתו.

Rava said: It is in accordance with Rabbi Yehoshua, who said that we mention rain **from the time** of its cessation on the last day of Succos.

OBJECTION

אמר ליה אביי: אפילו תימא רבי אליעזר — שאלה לחוד, והזכרה לחוד.

Abaye said to him: Even if you say the Mishnah is like **Rabbi Eliezer**, there is no difficulty, because **asking is separate and mentioning is separate**, and the Mishnah only spoke of asking.

QUESTION

ואיכא דאמרי: לימא רבי יהושע היא, דאמר משעת הנחתו!?

And some say the discussion was formulated as follows: **Shall we say** that our Mishnah is in accordance with **Rabbi Yehoshua, who said** we begin **from the time** of its cessation?

ANSWER

אמר רבא: אפילו תימא רבי אליעזר — שאלה לחוד, והזכרה לחוד.

Rava said: Even if you say it is like **Rabbi Eliezer**, there is no proof, because **asking is separate and mentioning is separate**.

משנה MISHNAH

MISHNAH

רבי יהודה אומר: העובר לפני התיבה כו'.

The Mishnah stated: **Rabbi Yehuda says: The one who passes before the Ark** on the last day of Yom Tov, etc.

QUESTION

ורמינחו: עד מתי שואלין את הגשמים, רבי יהודה אומר: עד שיעבור הפסח, רבי מאיר אומר: עד שיעבור ניסן.

And they raised a contradiction from a Braisa: **Until when do we ask for rain?** Rabbi Yehuda says: **Until Pesach passes.** Rabbi Meir says: **Until Nissan passes.** This contradicts Rabbi Yehuda's ruling in our Mishnah that we stop on the first day of Pesach.

ANSWER

אמר רב חסדא, לא קשיא: כאן לשאל, כאן להזכיר.

Rav Chisda said: This is not difficult. Here in the Braisa it refers to asking, whereas there in our Mishnah it refers to mentioning.

EXPLANATION

מישאל — שאל ואזיל, להזכיר — ביום טוב הראשון פסיק.

Regarding asking, one continues to ask throughout Pesach; but to mention, on the first day of Yom Tov of Pesach he stops.

OBJECTION

אמר עולא: הא דרב חסדא קשיא כחמץ לשנים וכעשן לעינים.

Ulla said: This distinction of Rav Chisda is as difficult to accept as vinegar to the teeth and as smoke to the eyes!

INFERENCE

ומה במקום שאינו שואל — מזכיר, במקום ששואל, אינו דין שיהא מזכיר?

For if in a place where one does not ask for rain, such as Shemini Atzeres, he nevertheless mentions it; then in a place where he actually asks for rain, is it not logical that he should mention it?

RESOLUTION

אלא אמר עולא: תרי תנאי אליבא דרבי יהודה.

Rather, Ulla said: It is a dispute of two Tannaim according to the opinion of Rabbi Yehuda.

ANSWER

רב יוסף אמר: מאי "עד שיַעבור הפסח" — עד שיַעבור שליח צבור ראשון היורד ביום טוב ראשון של פסח.

Rav Yosef said: What is the meaning of "until Pesach passes" in the Braisa? It means until the first Shliach Tzibbur passes from the Ark, who descends to lead the Shacharis service on the first Yom Tov of Pesach, which is when we stop.

OBJECTION

אמר ליה אבאי: שאלה ביום טוב מי איכא?

Abaye said to him: Is there any asking for rain on Yom Tov itself? We do not say the weekday Shemoneh Esrei containing the request for rain on Yom Tov!

ANSWER

אמר ליה: אין שואל מתורגמן.

Rav Yosef said to him: Yes, the translator asks on behalf of the public during his public discourse.

OBJECTION

וכי מתורגמן שואל דבר שאינו צריך לצבור?

Abaye objected: **But does a translator ask for something that is not needed by the public?** Rain on Pesach is a curse!

RESOLUTION

אלא מחוררתא, כדעולא.

Rather, the matter is clear as Ulla explained, that it is a dispute of two Tannaim.

ANSWER

רבה אמר: מאי "עד שיַעבור הפסח" — עד שיַעבור זמן שחיטת הפסח.

Rabbah said: What is the meaning of "until Pesach passes"? Until the time of the slaughtering of the Pesach offering passes, which is midday on the fourteenth of Nissan.

EXPLANATION

וכתחילתו כן סופו: מה תחילתו — מזכיר אף על פי שאינו שואל, אף סופו — מזכיר אף על פי שאינו שואל.

And like its beginning, so is its end: Just as at its beginning on Shemini Atzeres, one mentions rain even though he does not ask for it, so too at its end on Pesach, one mentions rain even though he does not ask for it.

OBJECTION

אמר ליה אביי: בשלמא תחילתו מזכיר — הזכרה נמי ריצוי שאלה היא, אלא סופו, מאי ריצוי שאלה איכא?

Abaye said to him: Granted at its beginning one mentions it, because mentioning is also a appeasement for the coming asking; but at its end, what appeasement for asking is there, since we will not ask for rain again until Marcheshvan?

RESOLUTION

אלא מחוררתא כדעולא.

Rather, the matter is clear as Ulla explained.

RULING

אמר רבי אסי אמר רבי יוחנן: הלכה כרבי יהודה.

Rabbi Assi said that Rabbi Yochanan said: The halacha is in accordance with Rabbi Yehuda.

QUESTION

אמר ליה רבי זירא לרבי אסי: ומי אמר רבי יוחנן הכי? והתנן: בשלשה במרחשוון שואלין את הגשמים, רבן גמליאל אומר: בשבעה בו. ואמר רבי אלעזר: הלכה כרבן גמליאל!

Rabbi Zeira said to Rabbi Assi: Did Rabbi Yochanan really say this? But didn't we learn in a Mishnah: On the third of Marcheshvan we ask for rain; Rabban Gamliel says: On the seventh of it. And Rabbi Eleazar said: The halacha is in accordance with Rabban Gamliel! Since Rabbi Yochanan's student ruled like Rabban Gamliel, Rabbi Yochanan must agree.

OBJECTION

אמר ליה: גברא אנברא קא רמית?!

Rabbi Assi said to him: **Are you contradicting** the statement of one **man with** the statement of another **man**? Rabbi Eleazar's ruling does not prove what Rabbi Yochanan held.

ANSWER

איבעית אימא, לא קשיא: כאן לשאול, כאן להזכיר.

If you want, say instead: **It is not difficult. Here** it refers **to asking**, which begins on the seventh of Marcheshvan, and **there** it refers **to mentioning**, which begins on Shemini Atzeres.

QUESTION

והאמר רבי יוחנן: במקום ששואל מזכיר!

The Gemara asks: **But did Rabbi Yochanan not say: In the place where one asks, he mentions?** This implies they must start at the same time.

ANSWER

ההוא להפסקה איתמר.

The Gemara answers: **That was stated regarding the cessation** of rain prayers on Pesach, not their beginning.

QUESTION

והאמר רבי יוחנן: התחיל להזכיר — מתחיל לשאול, פסק מלשאול — פוסק מלהזכיר.

The Gemara objects: **But did Rabbi Yochanan not say: When one begins to mention, he begins to ask; and when he stops asking, he stops mentioning?** This clearly links the start of both!

ANSWER

אלא, לא קשיא: הא לן, הא להו.

Rather, it is **not difficult: This** ruling of Rabbi Yehuda **is for us** in Babylonia, and **that** ruling of Rabban Gamliel **is for them** in Eretz Yisrael.

QUESTION

מאי שנא לדידן — דאית לן פירי בדברא, לדידהו נמי אית להו עולי רגלים!

The Gemara asks: **What is the difference for us?** That we have produce in the fields that needs to be gathered, so we delay asking; **but for them** in Eretz Yisrael, **they also have the festival pilgrims** who need to return home, which is why they delay!

ANSWER

כי קאמר רבי יונתן, בזמן שאין בית המקדש קיים.

The Gemara answers: **When Rabbi Yochanan spoke**, it was in a time when the Beis HaMikdash is **not standing**, so there are no pilgrims, yet Eretz Yisrael still needs rain immediately.

RESOLUTION

הַשְׁתָּא דְּאֵתִית לְהָכִי — הָא וְהָא לְדִידְהוּ, וְלֹא קִשְׁיָא: כָּאן בְּזִמְנָא שְׁפִית הַמִּקְדָּשׁ קַיָּים, כָּאן בְּזִמְנָא שְׁאִין בֵּית הַמִּקְדָּשׁ קַיָּים.

Now that you have arrived at this distinction, we can say that both this and that are for them in Eretz Yisrael, and it is not difficult: Here it is in the time when the Beis HaMikdash is standing, and there it is in the time when the Beis HaMikdash is not standing.

QUESTION

וְאַנּוּ דְּאֵית לֹן תְּרֵי יוֹמֵי, הֵיכִי עֲבָדִינוּ?

The Gemara asks: **And we** in the Diaspora, **who have two days** of Yom Tov at the end of Pesach, **how do we act** regarding stopping the mention of rain?

ANSWER

אָמַר רַב: מִתְחִיל בְּמוֹסָפִין, וּפּוֹסֵק בְּמִנְחָה עֲרֵבִית וְשַׁחֲרִית, וְחוֹזֵר בְּמוֹסָפִין.

Rav said: One begins to stop in the Musaf prayer of the first day of Pesach, and stops mentioning in Minchah, Maariv, and Shacharis of the second day, and returns to mentioning in Musaf of the second day because of the doubt of the day.

OBJECTION

אָמַר לְהוּ שְׁמוּאֵל, פּוֹקוּ וְאָמְרוּ לִיה לְאַבָּא: אַחֵר שְׁעָשִׂיתוּ קוֹדֵשׁ תַּעֲשֶׂהוּ חוֹל?

Shmuel said to them: Go out and say to Abba (Rav): After you have made it holy by stopping the mention of rain, will you make it mundane by mentioning it again?

RESOLUTION

אֲלֵא אָמַר שְׁמוּאֵל: מִתְחִיל בְּמוֹסָפִין וּבְמִנְחָה, וּפּוֹסֵק עֲרֵבִית וְשַׁחֲרִית, וְחוֹזֵר וּמִתְחִיל בְּמוֹסָפִין.

Rather, Shmuel said: One begins to stop in Musaf and in Minchah, and stops in Maariv and Shacharis, and returns and begins again in Musaf of the second day.

SUMMARY

The daf begins by explaining the beneficial nature of drizzle and comparing the growth of a Torah scholar to a sprouting seed. It discusses the temperament of a talmid chacham, explaining that his occasional anger or iron-like firmness stems from the fire of his Torah study, while emphasizing that he must still train himself to act with gentleness. The Gemara then analyzes three historical figures who made improper or risky requests of Hashem: Eliezer and Shaul, who were answered favorably with Rivkah and Dovid respectively, and Yiftach, whose vow led to tragedy because he failed to seek the annulment of his vow. Finally, the Gemara connects this back to the theme of rain, explaining that while Klal Yisrael asked for Hashem's presence to come like rain, which is sometimes unwanted, Hashem responded with the ultimate blessing that He will be like the dew, which is always a source of joy.

In our daf, the Gemara speaks of the intense fire of Torah that burns within a talmid chacham, sometimes making him appear as hard as iron. Yet, Ravina immediately tempers this, teaching that even so, a person must train himself to act with gentleness and remove anger from his heart. We also learn of the danger of speaking rashly, as Jephthah did when he made a careless vow that ended in tragedy.

There is a profound connection here for our daily avodah. When we are passionate about what is right, or when we feel the pressure of life, it is easy to let that inner fire turn into harshness toward others, or to let our speech run ahead of our wisdom. True greatness is not just having the strength of iron, but knowing how to bend that iron into a vessel of gentleness and patience for those around us.

Today, when you feel a surge of impatience or find yourself about to speak sharply to a family member or coworker, pause for three seconds. Take a deep breath, remember Ravina's words to train yourself in gentleness, and speak your next words softly.