

מסכת תענית • דף ח'

Elucidated Talmud • Statement and Proof • Navy & Gold Edition

THE SUGYA

In this daf, we find ourselves learning about the deep connection between a Yid's internal state and the physical bracha of rain that Hashem sends down to the world. The Gemara begins with a beautiful and encouraging discussion on the proper way to approach our learning, teaching us how a student must prepare his Mishna before entering the shiur, and how a rebbe must show a warm, welcoming countenance to his talmidim so that the Torah can be absorbed with joy and clarity.

From there, the Gemara transitions back to the sugya of rain, explaining that when the heavens are closed up like copper, it is a sign that the generation is lacking in those who whisper heartfelt, quiet tefillos. We learn the proper path of teshuvah and tefillah in times of drought, including the need to seek out the most pious tzaddik of the generation to intercede on our behalf, and the vital importance of approaching Hashem with complete sincerity and humility.

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

STATEMENT

שְׁתַּלְמוּדוֹ קָשָׁה עָלָיו כְּכַרְזֵל — בְּשִׁבְלֵי מִשְׁנָתוֹ שְׂאִינָה סְדוּרָה עָלָיו,

A student whose studies are as hard for him as iron, this is due to his Mishnah which is not organized for him,

PROOF

שֶׁנֶּאֱמַר: "וְהוּא לֹא פָנִים קִלְקַל".

as it is stated in the pasuk: "And he did not whet the edge," meaning he did not organize the face of his Mishnah.

ANSWER

מֵאִי תִקְנֶתֶיהָ — יִרְכָּה בִּישִׁיבָה,

What is his remedy? He must increase his time in sitting and reviewing,

PROOF

שֶׁנֶּאֱמַר: "וַיִּחַיִּלִם יִגְבֵּר וַיִּתְרוֹן הַכֹּשִׁיר חֻכְמָה".

as it is stated: "Then must he increase strength, but wisdom is profitable to direct."

INFERENCE

כָּל שֶׁכֵּן אִם מִשְׁנָתוֹ סְדוּרָה לוֹ מַעֲיָקְרָא.

And all the more so will he succeed if his Mishnah is organized for him from the beginning.

STATEMENT

כִּי הָא דְרִישׁ לְקִישׁ הָוָה מְסִדֵּר מִתְנִיתִיָּה אֲרַבְעִין זְמָנִין, כְּנֶגֶד אֲרַבְעִים יוֹם שְׁנִיתָנָה תּוֹרָה, וְעַיִל לְקַמֵּיה דְּרַבִּי יוֹחָנָן.

This is like this practice of Reish Lakish, who would review his Mishnah forty times, corresponding to the forty days in which the Torah was given at Sinai, and only then would he go before Rabbi Yochanan to study.

STATEMENT

רַב אָדָא בַּר אַהֲבָה מְסִדֵּר מִתְנִיתִיָּה עֶשְׂרִין וָאַרְבַּע זְמָנִין, כְּנֶגֶד תּוֹרָה נְבִיאִים וּכְתוּבִים, וְעַיִל לְקַמֵּיה דְּרַבָּא.

Similarly, Rav Adda bar Ahava would review his Mishnah twenty-four times, corresponding to the twenty-four books of Torah, Prophets, and Writings, and only then would he go before Rava.

STATEMENT

רַבָּא אָמַר: אִם רָאִיתָ תַּלְמִיד שֶׁתִּלְמוּדוֹ קָשָׁה עָלָיו כְּכַרְזֵל — בְּשִׁבְלֵי רַבּוֹ שְׂאִינוּ מְסַבֵּיר לוֹ פָּנִים,

Rava said: If you see a student whose studies are as hard for him as iron, this is due to his teacher who does not show him a friendly countenance,

PROOF

שְׁנַאֲמַר: "וְהוּא לֹא פָּנִים קָלָקֵל".

as it is stated: "And he did not whet the edge," which can be read as "he did not show a friendly face."

ANSWER

מֵאִי תַקְנִיתִיה — יִרְבֶּה עָלָיו רְעִים,

What is his remedy? He must increase the number of friends to intercede for him with the teacher,

PROOF

שְׁנַאֲמַר: "וַיַּחֲזִקֵם יִגְבֵּר וַיִּתְרוֹן הַכָּשִׁיר הַכֶּמֶה".

as it is stated: "Then must he increase strength [chayalim, which can mean colleagues], but wisdom is profitable to direct."

INFERENCE

כָּל שֶׁפֶן אִם הוּכְשְׁרוּ מַעֲשָׂיו בְּפָנֵי רַבּוֹ מַעֲיָקְרָא.

And all the more so would he be spared this if his deeds were proper before his teacher from the beginning.

QUESTION

וְאָמַר רַבִּי אֲמִי, מֵאִי דְּכֵתִיב: "אִם יִשֶּׁה הַנָּחָשׁ בְּלֹא לֶחֶשׁ וְאִין יִתְרוֹן לְכַעַל הַלְשׁוֹן",

And Rabbi Ami said: What is the meaning of that which is written: "If the serpent bites before it is charmed, then the charmer has no advantage"?

ANSWER

אם ראית דור שהשמים משתכין כנחשת מלהוריד טל ומטר — בשביל לוחשי לחישות שאין בדור.

If you see a generation for whom the heavens are closed up like copper from bringing down dew and rain, this is due to the lack of those who whisper quiet prayers who are not present in the generation.

ANSWER

מאי תקנתן — ילכו אצל מי שידע לחוש,

What is their remedy? They should go to one who knows how to whisper prayers,

PROOF

דכתיב: "יגיד עליו רעו",

as it is written: "Its noise tells concerning it."

EXPLANATION

"ואין יתרון לבצל הלשון". ומי שאפשר לו לחוש ואינו לוחש, מה הנאה יש לו?

And as for the phrase "then the charmer has no advantage," this means: And one for whom it is possible to whisper prayers and yet does not whisper them, what benefit does he have from his ability?

QUESTION

ואם לחש ולא נענה, מאי תקנתיה?

And if he whispered prayers and was not answered, what is his remedy?

ANSWER

ילך אצל חסיד שבדור, וירבה עליו בתפלה,

He should go to the most pious individual of the generation, and he will increase prayers on his behalf,

PROOF

שנאמר: "ויצו עליה במפגיע",

as it is stated: "And He has commanded it due to imploring,"

PROOF

ואין פגיעה אלא תפילה, שנאמר: "ואתה אל תתפלל בעד העם הזה ואל תשא בעדם רנה ותפלה ואל תפגע בי".

and "imploring" means nothing other than prayer, as it is stated: "Therefore, do not pray you for this nation, neither lift up cry nor prayer for them, neither implore Me."

STATEMENT

ואם לחש ועלתה בידו, ומגיס דעתו עליו — מביא אף לעולם, שנאמר: "מקנה אף על עולה".

And if he whispered prayers and it was successful for him, and he becomes prideful as a result, he brings anger upon the world, as it is stated: "Anger is acquired by one who raises his pride."

STATEMENT

רבא אמר: שני תלמידי חכמים שיושבין בעיר אחת ואין נוהגין זה לזה בהלכה — מתקנאין באה ומעלין אותו, שנאמר: "מקנה אף על עולה".

Rava said: If two Torah scholars live in one city and are not pleasant with one another in halacha, they arouse anger and cause it to rise up, as it is stated: "Anger is acquired by one who raises his pride."

QUESTION

אמר ריש לקיש, מאי דכתיב: "אם ישך הנחש בלוא לחש ואין יתרון לבעל הלשון",

Reish Lakish said: What is the meaning of that which is written: "If the snake bites before it is charmed, then the charmer has no advantage"?

ANSWER

לעתיד לבוא מתקבצות ובאות כל החיות אצל הנחש, ואומרים לו: ארי דורס ואוכל, זאב טורף ואוכל, אתה מה הנאה יש לך?

In the future, all the animals will gather and come to the snake and say to him: "A lion mauls and eats, a wolf tears and eats, but you, what pleasure do you have when you bite?"

EXPLANATION

אמר להם: "ואין יתרון לבעל הלשון".

He will say to them: "And the master of the tongue has no advantage," referring to the slanderer who speaks lashon hara and gets no physical pleasure.

STATEMENT

אמר רבי אמי: אין תפלתו של אדם נשמעת אלא אם כן משים נפשו בכפו, שנאמר: "נשא לבבנו אל כפיים",

Rabbi Ami said: A person's prayer is heard only if he places his soul in his palm, as it is stated: "Let us lift up our heart with our hands."

OBJECTION

איני?! והא אוקים שמואל אמורא עליה ודרש: "ויפתוהו בפיהם ובלשונם יכזבו לו ולכם לא נכון עמו ולא נאמנו בבריתו",

Is that so?! But Shmuel once established an interpreter for himself and expounded: "But they beguiled Him with their mouth and lied to Him with their tongue, for their heart was not steadfast with Him, neither were they faithful to His covenant,"

PROOF

ואף על פי כן — "והוא רחום יכפר עון וגו'!"

and nevertheless the pasuk says: "But He, being full of compassion, forgives iniquity, etc."!

RESOLUTION

לֹא קִשְׁיָא: כָּאן בְּיַחֲד, כָּאן בְּצִבּוּר.

This is **not difficult**: Here Rabbi Ami is referring to an individual praying alone, whereas there Shmuel is referring to the community.

STATEMENT

אָמַר רַבִּי אֲמִי: אֵין גְּשָׁמִים יוֹרְדִין אֶלָּא בְּשִׁבִּיל בְּעָלֵי אֱמֻנָה, שְׁנַאֲמַר: "אֱמֶת מֵאֲרֶץ תִּצְמַח וְצֶדֶק מִשָּׁמַיִם נִשְׁקָה".

Rabbi Ami said: Rain falls only due to faithful people, as it is stated: "Truth springs out of the earth, and righteousness has looked down from heaven."

STATEMENT

וְאָמַר רַבִּי אֲמִי: בֵּא וְרֵאֵה כַּמָּה גְּדוּלִים בְּעָלֵי אֱמֻנָה, מִנֵּיין — מַחוּלָּדָה וּבוּר.

And Rabbi Ami said: Come and see how great are faithful people. From where is this derived? From the story of the marten and the pit.

INFERENCE

וּמָה הַמֵּאֲמִין בְּחוּלָּדָה וּבוּר — כֶּה, הַמֵּאֲמִין בְּהֶקְדוּשׁ כְּרוּךְ הוּא — עַל אַחַת כַּמָּה וְכַמָּה.

And if one who trusts in a marten and a pit is rewarded so, one who trusts in the Holy One, Blessed be He, all the more so!

STATEMENT

אָמַר רַבִּי יוֹחָנָן: כֹּל הַמִּצְדִּיק אֶת עֲצָמוֹ מִלְּמָטָה — מִצְדִּיקִין עָלָיו הַדִּין מִלְּמַעְלָה, שְׁנַאֲמַר: "אֱמֶת מֵאֲרֶץ תִּצְמַח וְצֶדֶק מִשָּׁמַיִם נִשְׁקָה".

Rabbi Yochanan said: Whoever justifies himself below, they justify the judgment upon him from above, as it is stated: "Truth springs out of the earth, and righteousness has looked down from heaven."

STATEMENT

רַבִּי חִיָּיא בַּר אֲבִין אָמַר רַב הוּנָא, מֵהֶכָּא: "וּכְיָרְאָתָהּ עֲבֵרְתָהּ".

Rabbi Chiyya bar Avin said in the name of Rav Huna: It is derived from here: "And according to Your fear, so is Your wrath."

STATEMENT

רִישׁ לָקִישׁ אָמַר מֵהֶכָּא: "כַּגְעַתְּ אֶת שְׁשׁ וְעֵשָׂה צֶדֶק בְּדַרְכֶּיהָ יִזְכְּרוּךְ הֵן אַתָּה קֹצֶפֶת וְנִחַטָּא בָּהֶם עוֹלָם וְנִנְשָׁע".

Reish Lakish said: It is derived from here: "You meet him who rejoices and works righteousness, those who remember You in Your ways; behold, You were angry, and we sinned; in them is continuity, and we shall be saved."

STATEMENT

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי: כֹּל הַשִּׁמְחַת בְּיִסּוּרִין שֶׁבָּאִין עָלָיו — מִבֵּיא יְשׁוּעָה לְעוֹלָם, שְׁנַאֲמַר: "כָּהֶם עוֹלָם וְנִנְשָׁע".

Rabbi Yehoshua ben Levi said: Whoever rejoices in the sufferings that come upon him brings salvation to the world, as it is stated: "In them is continuity, and we shall be saved."

QUESTION

אמר ריש לקיש, מאי דכתיב: "וַיַּעַזְר אֶת הַשָּׁמַיִם",

Reish Lakish said: What is the meaning of that which is written: "And He will shut up the heavens"?

ANSWER

בְּשָׁעָה שֶׁהַשָּׁמַיִם נִעְצְרִין מִלְּהוֹרִיד טַל וּמָטָר — דּוֹמָה לְאִשָּׁה שֶׁמְחַבֵּלֶת וְאֵינָהּ יוֹלֶדֶת.

At the time when the heavens are shut up from bringing down dew and rain, it is comparable to a woman who is in labor and does not give birth.

STATEMENT

וְהֵינּוּ דְאָמַר רִישׁ לְקִישׁ מְשׁוּם בַּר קַפָּרָא: נִאֲמָרָה עֲצִירָה בְּגִשְׁמִים וְנִאֲמָרָה עֲצִירָה בְּאִשָּׁה,

And this is what Reish Lakish said in the name of Bar Kappara: "Shutting up" is stated regarding rain, and "shutting up" is stated regarding a woman.

PROOF

נִאֲמָרָה עֲצִירָה בְּאִשָּׁה, שְׁנֵאמַר: "כִּי עָצַר עֲצַר ה' בְּעַד כָּל רָחֵם", וְנִאֲמָרָה עֲצִירָה בְּגִשְׁמִים, דְּכָתִיב: "וַיַּעַזְר אֶת הַשָּׁמַיִם".

"Shutting up" is stated regarding a woman, as it is stated: "For Hashem had fast closed up every womb," and "shutting up" is stated regarding rain, as it is written: "And He will shut up the heavens."

STATEMENT

נִאֲמַר לֵידָה בְּאִשָּׁה וְנִאֲמַר לֵידָה בְּגִשְׁמִים,

"Birth" is stated regarding a woman, and "birth" is stated regarding rain.

PROOF

נִאֲמַר לֵידָה בְּאִשָּׁה, דְּכָתִיב: "וַתֵּהָר וַתֵּלֶד בֵּן", וְנִאֲמַר לֵידָה בְּגִשְׁמִים, דְּכָתִיב: "וַיְהִי לֵידָה וְהִצְמִיחָה".

"Birth" is stated regarding a woman, as it is written: "And she conceived and bore a son," and "birth" is stated regarding rain, as it is written: "And make it bring forth and bud."

STATEMENT

נִאֲמַר פִּקֻּדָּה בְּאִשָּׁה, וְנִאֲמַר פִּקֻּדָּה בְּגִשְׁמִים.

"Remembering" is stated regarding a woman, and "remembering" is stated regarding rain.

PROOF

נִאֲמַר פִּקֻּדָּה בְּאִשָּׁה, דְּכָתִיב: "וַה' פָּקַד אֶת שָׂרָה", וְנִאֲמַר פִּקֻּדָּה בְּגִשְׁמִים, דְּכָתִיב: "פָּקַדְתָּ הָאָרֶץ וַתְּשַׂקְּקָהּ רַבַּת תַּעֲשֶׂרְנָהּ פֶּלֶא אֱלֹהִים מָלֵא מֵיִם".

"Remembering" is stated regarding a woman, as it is written: "And Hashem remembered Sarah," and "remembering" is stated regarding rain, as it is written: "You have remembered the earth and watered her, greatly enriching her with the

river of G-d full of water."

QUESTION

מאי "פֶּלֶג אֱלֹהִים מֵלֵא מִים"?

What is the meaning of "the river of G-d full of water"?

ANSWER

תָּנָא: כְּמִין קוּבָהּ יֵשׁ בְּרָקִיעַ, שְׁמִמָּנָה גְשָׁמִים יוֹצְאִין.

A Tanna taught: There is a kind of chamber in the heavens from which the rains emerge.

QUESTION

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי, מַאי דְּכֵתִיב: "אִם לְשֹׁכֵט אִם לְאֶרְצוֹ אִם לְחֶסֶד יַמְצֵאֵהוּ".

Rabbi Shmuel bar Nachmani said: What is the meaning of that which is written: "Whether for correction, or for His land, or for mercy, He causes it to come"?

ANSWER

"אִם לְשֹׁכֵט" — בְּהָרִים וּבְגִבְעוֹת, "אִם לְחֶסֶד יַמְצֵאֵהוּ לְאֶרְצוֹ" — בְּשָׂדוֹת וּבְכַרְמִים.

"Whether for correction" means rain falling on mountains and hills where it is not needed; "or for mercy, He causes it to come for His land" means falling on fields and vineyards.

EXPLANATION

"אִם לְשֹׁכֵט" — לְאֵילָנוֹת, "אִם לְאֶרְצוֹ" — לְזֵרְעִים, "אִם לְחֶסֶד יַמְצֵאֵהוּ" — בּוֹרוֹת שִׁיחִין וּמְעָרוֹת.

Alternatively: "Whether for correction" is for trees; "or for His land" is for seeds; "or for mercy, He causes it to come" is for filling pits, ditches, and caves.

STATEMENT

בְּיָמֵי רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי הָיָה כַּפָּנָא וּמוֹתָנָא, אָמְרִי: הֵיכִי נַעֲבִיד? נִיבְעֵי רַחֲמֵי אַתְרֵיתִי — לָא אָפְשָׁר.

In the days of Rabbi Shmuel bar Nachmani there was famine and pestilence. They said: "What shall we do? To pray for mercy for both is not possible because we do not pray for two things at once."

STATEMENT

אָלָא לִיבְעֵי רַחֲמֵי אֲמוּתָנָא, וּכְפָנָא נִיסְבּוּל.

"Rather, let us pray for mercy for the pestilence, and we will endure the famine."

STATEMENT

אָמַר לְהוּ רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: נִיבְעֵי רַחֲמֵי אַפְפָּנָא, דְּכִי יְהִיב רַחֲמָנָא שׁוּבָעָא — לְחַיִּי הוּא דִּיהִיב,

Rabbi Shmuel bar Nachmani said to them: "Let us pray for mercy for the famine, because when the Merciful One gives plenty, He gives it for life, and the pestilence will also cease,"

PROOF

דְּכַתִּיב: "פּוֹתַח אֶת יָדְךָ וּמַשְׁבִּיעַ לְכָל חַי רְצוֹן".

as it is written: "You open Your hand and satisfy the desire of every living thing."

PROOF

וּמִנֵּלן דְּלֹא מְצַלִּינן אַתְרֵתִי — דְּכַתִּיב: "וַנְּצוּמָה וַנִּבְקָשָׁה מֵאֱלֹהֵינוּ עַל זֹאת", מִכָּלֵל דְּאִיכָּא אַחֲרִיתִי.

And from where do we know that we do not pray for two things? As it is written: "So we fasted and besought our G-d for this," implying that there was another trouble for which they did not pray.

PROOF

בְּמַעְרְבָא אַמְרֵי מִשְׁמִיחָ דְּרַבִּי חַגַּי מֵהֶכָּא: "וּרְחֲמִין לְמַבְעָא מִן קָדָם אֱלֹה שְׁמִיָּא עַל רְזָא דְּנָה", מִכָּלֵל דְּאִיכָּא אַחֲרִיתִי.

In the West (Eretz Yisrael) they said in the name of Rabbi Chaggai that it is derived from here: "That they would desire mercies of the G-d of heaven concerning this secret," implying that there was another matter.

STATEMENT

בְּיָמֵי רַבִּי זִירָא גְזוּר שְׁמָדָא, וּגְזוּר דְּלֹא לְמִיתָב בְּתַעֲנִיתָא.

In the days of Rabbi Zeira, the government decreed a persecution, and they decreed that they should not sit in fast.

STATEMENT

אַמַּר לְהוּ רַבִּי זִירָא: נִקְבְּלִיה עֵילּוֹן, וּלְכִי בְטִיל שְׁמָדָא לִיתְבִּיחָה.

Rabbi Zeira said to them: "Let us accept it upon ourselves now to fast, and when the persecution is annulled, we will observe it."

QUESTION

אַמְרֵי לֵיהּ... מִנָּא לָהּ הָא?

They said to him: "From where do you derive this?"

PROOF

אַמַּר לְהוּ, דְּכַתִּיב: "וַיֹּאמֶר אֵלַי אֵל תִּירָא דְּנִיָּאל כִּי מִן הַיּוֹם הַרְאִשׁוֹן אֲשֶׁר נָתַתָּ אֶת לְבָבְךָ לְהִבִּין וּלְהִתְעַנּוֹת לִפְנֵי אֱלֹהֶיךָ נִשְׁמָעוּ דְּבָרֶיךָ".

He said to them: As it is written: "Then he said to me: Fear not, Daniel, for from the first day that you did set your heart to understand and to chasten yourself before your G-d, your words were heard."

STATEMENT

אַמַּר רַבִּי יִצְחָק: אֲפִילוּ שָׁנִים כְּשֶׁנִּי אֵלֵיהּ, וַיִּרְדּוּ גְשָׁמִים בְּעֶרְבֵי שַׁבָּתוֹת — אֵינֶן אֶלָּא סִימָן קָלָלָהּ.

Rabbi Yitzchak said: Even if there are years of drought like the years of Eliyahu, and rain falls on Erev Shabbos, it is nothing but a sign of curse because it disrupts Shabbos preparations.

STATEMENT

הֵינּוּ דֹאמֶר רַבָּה בַּר שֵׁילָא: קָשָׁה יוֹמָא דְּמִיטְרָא כְּיוֹמָא דְּדִינָא.

This is what Rabba bar Sheila said: "A rainy day is as difficult as the Day of Judgment."

STATEMENT

אָמַר אַמֵּימָר: אִי לָא דְצָרִיךְ לְבְרִייתָא, בְּעִינֵנּוּ רַחֲמֵי וּמַבְטְלִינָן לִיהּ.

Amemar said: "Were it not that it is needed for the creatures, we would pray for mercy and abolish it."

STATEMENT

וְאָמַר רַבִּי יִצְחָק: שֶׁמֶשׁ בְּשַׁבָּת — צָדָקָה לְעַנְיִים, שְׁנֵאֲמַר: "וְזָרְחָה לָכֶם יְרֵאִי שְׁמִי שֶׁמֶשׁ צָדָקָה וּמִרְפָּא".

And Rabbi Yitzchak said: Sunshine on Shabbos is charity to the poor, as it is stated: "But to you who fear My name shall the sun of righteousness arise with healing in its wings."

STATEMENT

וְאָמַר רַבִּי יִצְחָק: גָּדוֹל יוֹם הַגֶּשֶׁמִּים, שֶׁאֲפִילוּ פְרוּטָה שְׁכָפִיס מִתְבָּרַכַת בּוֹ, שְׁנֵאֲמַר: "לְתַת מָטָר אֶרְצָה בְּעֵתוֹ וּלְבָרַךְ אֶת כָּל מַעֲשֵׂה יָדֶךָ".

And Rabbi Yitzchak said: Great is the day of rain, for even a prutah in the pocket is blessed on it, as it is stated: "To give the rain of your land in its season, and to bless all the work of your hand."

STATEMENT

וְאָמַר רַבִּי יִצְחָק: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר הַסְמוּי מִן הָעֵינַי, שְׁנֵאֲמַר: "יֵצוּ ה' אֶתְךָ אֶת הַבְּרָכָה בְּאֶסְמִיךָ".

And Rabbi Yitzchak said: Blessing is found only in a thing hidden from the eye, as it is stated: "Hashem shall command the blessing upon you in your storehouses [asamecha, related to samuy, hidden]."

BRAISA

תֵּנָא דְבֵי רַבִּי יִשְׁמַעֲלִי: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר שֶׁאֵין הָעֵינַי שׁוֹלְטִת בּוֹ, שְׁנֵאֲמַר: "יֵצוּ ה' אֶתְךָ אֶת הַבְּרָכָה בְּאֶסְמִיךָ".

The school of Rabbi Yishmael taught: Blessing is found only in a thing over which the eye has no control, as it is stated: "Hashem shall command the blessing upon you in your storehouses."

BRAISA

תֵּנּוּ רַבָּנֵינוּ: הַנִּכְנָס לְמוֹד אֶת גִּרְנוֹ, אוֹמֵר: "יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ שֶׁתְּשַׁלַּח בְּרָכָה בְּמַעֲשֵׂה יָדֵינוּ".

Our Rabbis taught: One who enters to measure his granary says: "May it be Your will, Hashem our G-d, that You send blessing upon the work of our hands."

BRAISA

הֵתַחֲלִיל לְמוֹד, אוֹמֵר: "בְּרוּךְ הַשּׁוֹלֵחַ בְּרָכָה בְּכָרִי הַזֶּה".

Once he begins to measure, he says: "Blessed is He Who sends blessing upon this pile."

BRAISA

מִדָּד וְאַחֵר כָּךְ בֵּירָךְ — הֲרִי זֶה תַּפְּלַת שְׁוֹא,

If he measured and afterward blessed, behold, this is a vain prayer,

EXPLANATION

לְפִי שְׂאֵאִין הַבִּרְכָּה מְצוּיָה לֹא בַּדָּבָר הַשָּׁקוּל, וְלֹא בַּדָּבָר הַמְּדוּד, וְלֹא בַּדָּבָר הַמְּנוּי, אֲלָא בַּדָּבָר
הַסְמוּי מִן הָעֵין.

because blessing is not found in a thing weighed, nor in a thing measured, nor in a thing counted, but only in a thing hidden from the eye.

STATEMENT

קְבוּץ, גִּיּוּסוֹת, צְדָקָה, מַעֲשֵׂר, פְּרֶנֶס סִימָן.

Gathering, troops, charity, tithe, leader are a mnemonic for the upcoming statements.

STATEMENT

אָמַר רַבִּי יוֹחָנָן: גָּדוֹל יוֹם הַגֶּשְׁמִים כְּיוֹם קְבוּץ גְּלִיּוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה ה' אֶת שְׁבִיתָנוּ כְּאַפְיקִים
בְּנֶגֶב", וְאֵין "אַפְיקִים" אֲלָא מָטָר, שֶׁנֶּאֱמַר: "וַיֵּרְאוּ אַפְקֵי יָם".

Rabbi Yochanan said: Great is the day of rain like the day of the gathering of the exiles, as it is stated: "Turn our captivity, O Hashem, as the streams in the dry land," and "streams" means nothing other than rain, as it is stated: "And the channels of the sea were seen."

STATEMENT

וְאָמַר רַבִּי יוֹחָנָן: גָּדוֹל יוֹם הַגֶּשְׁמִים, שֶׁאֵפִילוּ גִּיּוּסוֹת פּוֹסְקוֹת בּוֹ, שֶׁנֶּאֱמַר: "תִּלְמִיּה רִוְהָ נַחַת
גְּדוּדֶיהָ".

And Rabbi Yochanan said: Great is the day of rain, for even invading troops cease because of it, as it is stated: "Watering her ridges abundantly, settling her ridges [gedudeha, which can mean troops]."

STATEMENT

וְאָמַר רַבִּי

And Rabbi Yochanan further said:

SUMMARY

The halachic and hashkafic flow of the daf teaches us that when a person's learning is difficult, he must increase his diligence and review his studies multiple times, just as Reish Lakish and Rav Adda bar Ahava would review their learning before entering the shiur. If a community is suffering from a lack of rain, they must seek out those who know how to pray quietly and sincerely; if their tefillos are still not answered, they must go to the most pious individual of the generation to daven for them. The Gemara warns that one who is answered must remain humble, as pride brings anger into the world, just as discord between Torah scholars causes the same. Finally, the Gemara emphasizes that true tefillah requires a person to place his entire

soul in his hands with absolute sincerity, though Hashem in His great mercy still forgives and accepts the prayers of the community even when they are lacking.

למעשה WHAT TO TAKE HOME

We often look for shortcuts when things get tough, whether in our learning or in our daily avodah. The Gemara teaches us that when learning feels as heavy and hard as iron, the true remedy is not to look for an easy way out, but to 'increase the time we sit and study.' Reish Lakish would review his learning forty times before even entering the shiur of his rebbe. True connection to Torah and to Hashem is built on the sweat of preparation and the patience of repetition.

This same principle applies to our tefillah and our relationships. When the heavens seem closed like copper, we must seek out those who know how to whisper heartfelt prayers, and we must pray with absolute sincerity, putting our very souls into our hands. And when we do see success in our learning or our prayers, we must guard ourselves from the trap of pride, which only brings anger into the world. Instead, we must remain humble, cooperative with our peers, and dedicated to the quiet, steady work of growth.

Today, choose one piece of Torah or a specific tefillah, and review or say it with extra focus and preparation, rather than rushing through it.