

מסכת תענית · דף ט'

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we are zocheh to learn about the immense power of the mitzvos of tzedakah and ma'aser, and how Hashem opens the windows of Shamayim to pour down shefa upon those who are nosei b'ol with their fellow Yidden. The Gemara brings us a beautiful, warm story of Rabbi Yohanan meeting the young son of Reish Lakish, showing us the sweet, sharp Torah of a young child who reminds us of the deep emunah we must have in Hashem's promises.

We then move back to the sugya of rain and parnassah, where the Gemara discusses how Hashem provides for the world. We learn about the differences between the falling of rain, which can come down even for the sake of a single yachid, and the blessing of sustenance, which is brought down for the sake of the rabbim.

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

STATEMENT

”עֲשֹׂר תַעֲשֹׂר” — עֲשֹׂר בְּשִׁבִּיל שְׂתֵתֶעֱשֹׂר.

The Torah says, “A tithe shall you tithe”; this can be expounded homiletically: Tithe your produce so that you will become wealthy.

STATEMENT

אֲשַׁכְּחֶיהָ רַבִּי יוֹחָנָן לְיָנוּקָא דְרִישׁ לָקִישׁ, אָמַר לֵיהּ: אֵימָא לִי פְסוּקִיָּה!

Rabbi Yochanan found the young son of Reish Lakish and said to him: Recite to me your verse that you learned today in school!

STATEMENT

אָמַר לֵיהּ: ”עֲשֹׂר תַעֲשֹׂר”.

The boy said to him: My verse is, “A tithe shall you tithe”.

QUESTION

אָמַר לֵיהּ: וּמַאי ”עֲשֹׂר תַעֲשֹׂר”?

The boy then said to him: And what is the meaning of “A tithe shall you tithe”?

ANSWER

אָמַר לֵיהּ: עֲשֹׂר בְּשִׁבִּיל שְׂתֵתֶעֱשֹׂר,

Rabbi Yochanan said to him: Tithe your produce so that you will become wealthy.

QUESTION

אָמַר לֵיהּ: מָנָא לָךְ?

The boy said to him: From where do you know this?

ANSWER

אמר ליה: זיל נסי.

Rabbi Yochanan said to him: Go and test it out yourself by tithing.

OBJECTION

אמר ליה: ומי שרי לנסוייה להקדוש ברוך הוא? והכתיב: "לא תנסו את ה'!"

The boy said to him: And is it permitted to test the Holy One, Blessed be He? But isn't it written: "You shall not test Hashem"?

RESOLUTION

אמר ליה, הכי אמר רבי הושעיא: חוץ מזו, שנאמר: "הביאו את כל המעשר אל בית האוצר ויהי טרף בביתי ובחנוני נא בזאת אמר ה' צבאות אם לא אפתח לכם את ארבות השמים והריקתי לכם ברכה עד בלי די".

Rabbi Yochanan said to him: So said Rabbi Hoshaya: It is forbidden to test Hashem, except in this matter of tithing, as it is stated: "Bring the whole tithe into the storehouse, that there may be food in My house, and test Me now by this, says Hashem of hosts, if I will not open for you the windows of heaven, and pour out for you a blessing until there is more than sufficiency".

QUESTION

מאי "עד בלי די"?

The Gemara asks: What is the meaning of "until there is more than sufficiency [ad beli dai]"?

ANSWER

אמר רמי בר חמא אמר רב: עד שיבלו שפתותיכם מלומר "די".

Rami bar Chama said that Rav said: It means until your lips wear out [yivlu] from saying "Enough [dai]".

STATEMENT

אמר ליה: אי הות מטי התם להאי פסוקא, לא הוית צריכנא לה ולהושעיא רבה.

The boy said to him: If I had reached there, to this verse in my studies, I would not have needed you or Hoshaya your teacher to tell me this, as the verse itself explicitly permits testing Hashem with tithes.

STATEMENT

ותו אשכחיה רבי יוחנן לינוקיה דריש לקיש דיתב ואמר: "אולת אדם תסלף דרכו ועל ה' יזעף לבו".

And furthermore, Rabbi Yochanan found the young son of Reish Lakish sitting and reciting the verse: "The foolishness of man perverts his way, and his heart frets against Hashem".

QUESTION

יתב רבי יוחנן וקא מתמה. אמר: מי איכא מידי דכתיבי בכתובי דלא רמיזי באורייתא?

Rabbi Yochanan sat and wondered. He said: Is there anything written in the Writings [Kesuvim] that is not alluded to in the Torah itself?

ANSWER

אמר ליה: אטו הא מי לא רמיזי, והכתיב: "ויצא לבם ויחרדו איש אל אחיו לאמר מה זאת עשה אלהים לנו".

The boy said to him: Is that to say that this idea is not alluded to in the Torah? But isn't it written regarding Yosef's brothers: "And their heart failed them, and they turned trembling one to another, saying: What is this that G-d has done to us?", even though their own actions brought it upon them.

STATEMENT

דל עיניה וחזא ביה, אתיא אימיה אפיקתיה, אמרה ליה: תא מקמיה, דלא ליעבד לך כדעבד לאבוק.

Rabbi Yochanan raised his eyes and stared at him in astonishment. His mother came and took him away; she said to him: Come away from before him, so that he does not do to you as he did to your father, Reish Lakish, who died following Rabbi Yochanan's gaze.

STATEMENT

אמר רבי יוחנן: מטר בשביל יחיד, פרנסה בשביל רבים.

Rabbi Yochanan said: Rain can fall for the sake of an individual, but sustenance comes only for the sake of many.

PROOF

מטר בשביל יחיד, דכתיב: "יפתח ה' לך את אוצרו הטוב לתת מטר ארצה".

We know that rain can fall for the sake of an individual, as it is written in the singular: "Hashem will open for you His good treasure, the heaven, to give the rain of your land".

PROOF

פרנסה בשביל רבים, דכתיב: "הנני ממטיר לכם לחם".

And we know that sustenance comes only for the sake of many, as it is written in the plural: "Behold, I will rain bread from heaven for you".

OBJECTION

מיתיבי, רבי יוסי ברבי יהודה אומר: שלשה פרנסים טובים עמדו לישראל, אלו הן: משה ואהרן ומרים.

The Gemara raises an objection from a Braisa: Rabbi Yosei son of Rabbi Yehuda says: Three good sustainers arose for Israel; these are they: Moshe, Aaron, and Miriam.

STATEMENT

ושלש מתנות טובות ניתנו על ידם, ואלו הן: באר, וענן, ומן.

And three good gifts were given through their agency; these are they: the well, the cloud, and the manna.

STATEMENT

בְּאֵר — בְּזָכוֹת מִרְיָם, עַמּוּד עָנָן — בְּזָכוֹת אַהֲרֹן, מָן — בְּזָכוֹת מֹשֶׁה.

The well was in the merit of Miriam; the pillar of cloud was in the merit of Aaron; and the manna was in the merit of Moshe.

STATEMENT

מָתָה מִרְיָם — נִסְתַּלַּק הַבְּאֵר, שֶׁנֶּאֱמַר: "וַתָּמָת שָׁם מִרְיָם", וְכָתִיב בְּתַרְיָה: "וְלֹא הָיָה מַיִם לָעֵדָה", וַחֲזָרָה בְּזָכוֹת שְׁנֵיהֶן.

When Miriam died, the well disappeared, as it is stated: "And Miriam died there," and it is written immediately after it: "And there was no water for the congregation"; and it returned in the merit of both of them, Moshe and Aaron.

STATEMENT

מֵת אַהֲרֹן — נִסְתַּלְּקוּ עַנְיֵי כְבוֹד, שֶׁנֶּאֱמַר: "וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרָד", מָה שְׁמוּעָה שָׁמַע? שָׁמַע שְׁמֵת אַהֲרֹן וְנִסְתַּלְּקוּ עַנְיֵי כְבוֹד, וּכְסָבוֹר נִיתְּנָה לוֹ רְשׁוּת לְהִלָּחֵם בְּיִשְׂרָאֵל.

When Aaron died, the clouds of glory disappeared, as it is stated: "And the Canaanite, the king of Arad, heard." What report did he hear? He heard that Aaron had died and the clouds of glory had disappeared, and he thought that permission was given to him to wage war against Israel.

STATEMENT

וַהֲיִינוּ דְּכָתִיב: "וַיֵּרְאוּ כָּל הָעֵדָה כִּי גָוַע אַהֲרֹן".

And this is as it is written: "And all the congregation saw that Aaron had died."

EXPLANATION

אָמַר רַבִּי אֲבָהוּ: אֵל תִּקְרִי "וַיֵּרְאוּ", אֶלָּא "וַיִּירְאוּ".

Rabbi Abbahu said: Do not read the word as "and they saw [vayiru]," but rather read it as "and they were seen [vayyera'u]" because the protective clouds departed.

EXPLANATION

כְּדִדְרִישׁ רִישׁ לָקִישׁ, דְּאָמַר רִישׁ לָקִישׁ: "כִּי" מְשַׁמֵּשׁ בְּאַרְבַּע לְשׁוֹנוֹת: אִי, דִּלְמָא, אֶלָּא, דְּהָא.

This is as Reish Lakish expounded, for Reish Lakish said: The word ki serves in four meanings: if, perhaps, but, because. Here it means 'because'—they were seen because Aaron died.

STATEMENT

חֲזָרוּ שְׁנֵיהֶם בְּזָכוֹת מֹשֶׁה, מֵת מֹשֶׁה נִסְתַּלְּקוּ כּוֹלָן, שֶׁנֶּאֱמַר: "וַאֲכַחַד אֶת שְׁלֹשֶׁת הָרְעִים בְּיָרַח אֶחָד", וְכִי בְּיָרַח אֶחָד מָתוּ? וְהֵלֵא מִרְיָם מָתָה בְּנִיסָן, וְאַהֲרֹן בְּאָב, וּמֹשֶׁה בְּאֶדָר!

Both of them, the well and the clouds, returned in the merit of Moshe. When Moshe died, they all disappeared, as it is stated: "And I cut off the three shepherds in one month." But did they die in one month? Surely Miriam died in Nissan, Aaron in Av, and Moshe in Adar!

EXPLANATION

אָלָא, מִלְמַד שְׁנֵתִבְטְלוּ שְׁלֹשׁ מַתָּנוֹת טוֹבוֹת שֶׁנָּתְנוּ עַל יָדָם, וְנִסְתַּלְקוּ כּוֹלֵן בְּיָרַח אֶחָד.

Rather, this teaches that the three good gifts that were given through them were annulled, and they all disappeared in one month when Moshe died.

OBJECTION

אָלְמָא אֶשְׁכַּחַן פְּרִנְסָה בְּשִׁבְלֵי יַחֲיד!

Consequently, we find that sustenance, namely the manna, came for the sake of an individual, Moshe! This contradicts Rabbi Yochanan's statement.

ANSWER

שְׁאֵנִי מֹשֶׁה, כִּיּוֹן דְּלִרְבִּים הוּא בָּעִי — כְּרַבִּים דְּמִי.

The Gemara answers: Moshe is different; since he requested sustenance for the public, he is considered like the public himself.

STATEMENT

רַב הוּנָא בַּר מָנוּחַ וְרַב שְׁמוּאֵל בַּר אִידִי וְרַב חִיָּיא מוֹסְתִינָא הָווּ שְׂכִיחֵי קַמֵּיהּ דְּרַבָּא.

The Gemara relates: Rav Huna bar Manoch, Rav Shmuel bar Idi, and Rav Chiyya of Vostanya were regularly found before Rava as his disciples.

STATEMENT

כִּי נַח נַפְשֵׁיהּ דְּרַבָּא, אָתוּ לְקַמֵּיהּ דְּרַב פָּפָא, כָּל אֵימַת דִּהְוָה אָמַר לְהוּ שְׁמַעְתָּא וְלֹא הָוָה מְסַתְּבָא לְהוּ, הָווּ מְרַמְזֵי אֶהְדְּדִי. חָלַשׁ דַּעֲתֵיהּ.

When Rava's soul came to rest, they came before Rav Papa. Whenever he would say a halachic teaching to them and it did not seem reasonable to them, they would wink at one another. Rav Papa felt weak in his mind from this.

STATEMENT

אֶקְרִינָהּ בְּחֻלְמֵיהּ: "וְאַכְחַד אֶת שְׁלֹשֶׁת הָרֹעִים".

They read to him in his dream the verse: "And I cut off the three shepherds."

STATEMENT

לְמַחֲרָא, כִּי הָווּ מִיפְטָרֵי מִינֵיהּ, אָמַר לְהוּ: לִיזְלוּ רַבְנֵן בְּשָׁלְמָא.

The next day, when they were taking leave of him, he said to them: Let the Rabbis go in peace, wishing to part from them before any harm befell them.

STATEMENT

רַב שִׁימִי בַּר אָשִׁי הָוָה שְׂכִיחַ קַמֵּיהּ דְּרַב פָּפָא, הָוָה מְקַשֵּׁי לֵיהּ טוּבָא.

Similarly, Rav Shimi bar Ashi was regularly found before Rav Papa, and he would ask him many difficult questions.

STATEMENT

יוֹמָא חַד חֲזַיִה דְּנִפְלַל עַל אִפְּיָהּ, שְׁמַעִיהּ דָּאֻמַּר: רַחֲמֵנָא לִי צִלָּן מְכִיסוּפָא דְּשִׁימִי.

One day, he saw him fall on his face in Tachanun, and he heard him say: May the Merciful One save me from the embarrassment of Shimi!

STATEMENT

קביל עליה שתיקותא, ותו לא אקשי ליה.

Shimi accepted upon himself silence, and he did not ask him any more difficult questions.

STATEMENT

ואף ריש לקיש סבר מטרי בשביל יחיד, דאמר ריש לקיש: מנין למטר בשביל יחיד,

And even Reish Lakish holds that rain falls for the sake of an individual, as Reish Lakish said: From where is it derived that rain falls for the sake of an individual?

PROOF

דכתיב: "שאלו מה' מטר בעת מלקוש ה' עשה חזיונים ומטר גשם יתן להם לאיש עשב בשדה".

As it is written: "Ask of Hashem rain in the time of the latter rain, Hashem who makes lightnings, and He will give them showers of rain, to every man grass in the field."

EXPLANATION

יכול לכל — תלמוד לומר "לאיש".

One might have thought it falls only for everyone; therefore the verse states: "to every man", meaning even for one individual.

STATEMENT

ותנא: אי לאיש, יכול לכל שדותיו — תלמוד לומר: "שדה".

And it was taught in a Braisa: If it says "to every man," I might have thought it means for all of his fields; therefore the verse states: "field" in the singular.

STATEMENT

אי שדה, יכול לכל השדה — תלמוד לומר: "עשב".

If it says "field," I might have thought it means for the entire field; therefore the verse states: "grass", meaning even for a single patch of grass.

PROOF

כי הא דרב דנאיאל בר קטינא הוה ליה ההיא גינתא. כל יומא הוה אזיל וסנייר לה. אמר: הא מישרא בעיא מיא, והא מישרא לא בעיא מיא. ואתא מיטרא וקמשקי כל היכא דמיבעי ליה מיא.

This is like that of Rav Daniel bar Katrina, who had a certain garden. Every day he would go and inspect it. He would say: This garden bed needs water, and this garden bed does not need water. And rain would come and water only wherever water was needed.

QUESTION

מאי "ה' עשה חזיונים"?

The Gemara asks: **What** is the meaning of “**Hashem who makes lightnings [chazizim]**”?

ANSWER

אמר רבי יוסי ברבי חנינא: מלמד שכל צדיק הקדוש ברוך הוא עושה לו חזיז בפני עצמו.

Rabbi Yosei son of Rabbi Chanina said: This teaches that for every righteous person, the Holy One, Blessed be He, makes a lightning cloud for him individually.

QUESTION

מאי “חזיזים”?

The Gemara asks: **What** are **chazizim**?

ANSWER

אמר רב יהודה: פורחות.

Rav Yehuda said: Thin clouds [porchos].

STATEMENT

אמר רבי יוחנן: סימן למטר — פורחות.

Rabbi Yochanan said: A sign of rain is the appearance of porchos.

QUESTION

מאי פורחות?

The Gemara asks: **What** are **porchos**?

ANSWER

אמר רב פפא: עיבא קלישא תותי עיבא סמיכתא.

Rav Papa said: A thin cloud beneath a thick cloud.

STATEMENT

אמר רב יהודה: נהילא מקמי מיטרא — אתי מיטרא. דבטר מיטרא — פסיק מיטרא.

Rav Yehuda said: A light drizzle before the rain indicates that rain is coming; but a drizzle after the rain indicates that the rain is stopping.

EXPLANATION

מקמי מיטרא — אתי מיטרא. וסימניה: מהילתא. דבטר מיטרא — פסיק מיטרא. וסימניה: חריא דעיזי.

A drizzle before the rain means rain is coming, and your mnemonic is a sieve which lets fine dust through first. A drizzle after the rain means the rain is stopping, and your mnemonic is goat dung which becomes thin at the end.

STATEMENT

עולא איקלע לבבל, חזא פורחות, אמר להו: פנו מאני, דהשתא אתי מיטרא. לסוף לא אתי מיטרא.

Ulla happened to visit Babylonia; he saw thin clouds [porchos] and said to them: Clear your vessels inside, for now rain is coming. In the end, no rain came.

STATEMENT

אמר: כי היכי דמשקרי בבליאי, הכי משקרי מיטרייהו.

He said: Just as the Babylonians are deceptive, so is their rain deceptive.

STATEMENT

עולא איקלע לבבל, חזי מלא צנא דתמרי בזוזא.

On another occasion, Ulla happened to visit Babylonia; he saw a full basket of dates sold for a zuz.

STATEMENT

אמר: מלא צנא דדובשא בזוזא, ובבליאי לא עסקי באורייתא?

He said: A full basket of honey for a zuz, and yet the Babylonians do not engage in Torah study when sustenance is so cheap?

STATEMENT

בליליא צערוהו, אמר: מלא צנא דספיני בזוזא, ובבליאי עסקי באורייתא!

At night, the dates pained him in his stomach. He then said: A full basket of knives for a zuz! No wonder the Babylonians do engage in Torah study despite such pain!

BRAISA

תנא, רבי אליעזר אומר: כל העולם כולו מימי אוקיינוס הוא שותה, שנאמר: "ואד יעלה מן הארץ והשקה את כל פני האדמה".

It was taught in a Braisa: Rabbi Eliezer says: The entire world drinks from the waters of the ocean, as it is stated: "And a mist went up from the earth and watered the whole face of the ground."

OBJECTION

אמר לו רבי יהושע: והלא מימי אוקיינוס מלוחין הן!

Rabbi Yehoshua said to him: But are not the waters of the ocean salty?

ANSWER

אמר לו: מתמתקין בעבים.

Rabbi Eliezer said to him: They are sweetened in the clouds.

BRAISA

רבי יהושע אומר: כל העולם כולו ממים העליונים הוא שותה, שנאמר: "למטר השמים תשתה מים",

Rabbi Yehoshua says: The entire world drinks from the upper waters of heaven, as it is stated: "From the rain of heaven it drinks water."

QUESTION

אָלס מָה אָנִי מַמְיִים "וַיֵּאֵד יַעֲלֶה מִן הָאָרֶץ"?

But how do I establish the verse: "And a mist went up from the earth"?

ANSWER

מִלְמַד שֶׁהַעֲנָנִים מִתְגַּבְּרִים וְעוֹלִים לָרָקִיעַ, וּפּוֹתְחִין פִּיהֶן כְּנוֹד, וּמִקְבְּלִין מִי מָטָר, שֶׁנֶּאֱמַר: "זִזְקוּ מָטָר לְאָדָם".

This teaches that the clouds gather strength and rise to the sky, and open their mouths like a flask, and receive the rain water, as it is stated: "They distill rain from its mist."

STATEMENT

וּמִנוֹקְבוֹת הֵן כְּכַבְרָה, וּבָאוֹת וּמַחֲשָׁרוֹת מִים עַל גְּבִי קֶרֶקַע, שֶׁנֶּאֱמַר: "חֲשֶׁרֶת מִים עָבִי שְׁחָקִים".

And they are perforated like a sieve, and they come and drip water onto the ground, as it is stated: "A gathering of water, thick clouds of the skies."

STATEMENT

וַאֲיֵין בֵּין טִיפָה לְטִיפָה אֵלֶּא כְּמֵלֶא נִימָא, לְלַמֶּדֶה שְׁגָדוּל יוֹם הַגְּשָׁמִים כְּיוֹם שֶׁנִּבְרָאוּ בּו שְׁמַיִם וָאָרֶץ.

And there is no more than a hair's breadth between one drop and another, to teach you that the day of rains is as great as the day on which heaven and earth were created.

PROOF

שֶׁנֶּאֱמַר: "עֲשֵׂה גְדוֹלוֹת וַאֲיֵין חֶקֶר", וּכְתִיב: "הִנֵּיתָן מָטָר עַל פְּנֵי אֶרֶץ",

As it is stated regarding creation: "Who does great things past finding out," and it is written regarding rain: "Who gives rain upon the face of the earth," linking them with the word 'finding out'.

PROOF

וּכְתִיב לְהֵלֹן: "הֲלוֹא יָדַעְתָּ אִם לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם ה' אֵין חֶקֶר לְתַבּוּנָתוֹ", וּכְתִיב: "מִכֵּין הָרִים בְּכַחוֹ וְגוֹי".

And it is written elsewhere: "Have you not known? Have you not heard? Hashem is the everlasting G-d... there is no finding out of His understanding," and it is written: "Who by His strength sets fast the mountains."

QUESTION

כִּמָּאן אֵזְלָא הָא דְכְתִיב: "מִשְׁקָה הָרִים מִעֲלִיּוֹתָיו", וְאָמַר רַבִּי יוֹחָנָן: מִעֲלִיּוֹתָיו שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, כִּמָּאן — כְּרַבִּי יְהוֹשֻׁעַ.

The Gemara asks: Like whom goes that which is written: "He waters the mountains from His upper chambers," and Rabbi Yochanan said: This means from the upper chambers of the Holy One, Blessed be He? Like whom is this? It is like Rabbi Yehoshua, who says rain comes from the upper waters.

ANSWER

ורבי אליעזר, כיון דסלקי להתם — מ'שקה מעליותיו" קרי להו.

And how does Rabbi Eliezer explain this? He would say: Since the ocean waters rise up there to the clouds, the verse calls them “watering from His upper chambers.”

EXPLANATION

דאי לא תימא הכי, “אבק ועפר מן השמים” היכי משפחת לה?

For if you do not say so, how do you find the fulfillment of the verse: “The dust and dirt from heaven”? Does dust actually originate in heaven?

EXPLANATION

אלא כיון דמדלי להתם — “מן השמים” קרי ליה. הכי נמי: דסלקי להתם — “מעליותיו” קרי ליה.

Rather, since it is raised up there by the wind, the verse calls it “from heaven.” So too here: since the waters rise up there, the verse calls them “from His upper chambers.”

QUESTION

כמאן אזלא הא דאמר רבי חנינא: “כנס כנוד מי הים נתן באוצרות תהומות.” מי גרם לאוצרות שיתמלאו בר — תהומות, כרבי אליעזר.

The Gemara asks: Like whom goes that which Rabbi Chanina said: “He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses.” What causes the storehouses of heaven to be filled with grain? The deeps of the ocean. This is like Rabbi Eliezer.

ANSWER

ורבי יהושע: קהוא

And Rabbi Yehoshua explains that verse as referring to...

SUMMARY

The Gemara begins with the famous drashah of ‘Aser te’aser’—tithe so that you will become wealthy—explaining that ma’aser is the one unique mitzvah where a Yid is permitted to test Hashem. After a touching exchange between Rabbi Yohanan and the young son of Reish Lakish regarding the source for this and how a person’s own foolishness brings him trouble, the Gemara transitions to the halachos of rain. Rabbi Yohanan teaches that while rain can fall for an individual, sustenance (parnassah) requires the merit of the community, which the Gemara analyzes by looking at the three great sustainers of Klal Yisrael in the midbar—Moshe, Aharon, and Miriam—and the three gifts of the manna, the clouds of glory, and the well that were given in their merit.

The Gemara on today's daf teaches us a profound lesson about how we view the challenges and blessings in our lives. We see the young son of Reish Lakish quoting the pasuk, "The foolishness of man perverts his way, and his heart frets against the Lord." How often do we make poor choices, neglect our spiritual growth, or act with impulsivity, only to turn around and cry out, "Why is Hashem doing this to me?" This is the ultimate trick of the yetzer hara—to blind us to our own actions and make us feel like victims of Heaven. True avodah begins with taking responsibility for our choices instead of blaming Hashem for the natural consequences of our mistakes.

On the other hand, the Gemara shows us the path of absolute trust through the mitzvah of tzedakah: "Tithe so that you will become wealthy." Hashem actually invites us to test Him in this one area. When we open our hands to give, even when we feel we cannot afford it, we are not losing; we are opening the channels of shefa. The key to receiving the ultimate blessing—where our lips are worn out from saying "enough"—is to step out of our self-centered calculations and trust in His promise.

Today, when you face a frustration or setback, do not let your heart fret against Hashem. Instead, take a moment to look inward with honesty. Then, find one small way to give tzedakah or help another Yid, trusting fully that Hashem will return the blessing to you in abundance.