



בס"ד Intro

דף כג learn בע"ה of דף כג מס' תענית

Some of the topics we will learn about include the following:

Details about the life and righteousness of חוני המעגל, Choni the Circle-Maker, including details about his grandchildren and their abilities



В

The difference between the righteous men of Bavel and those of Israel regarding how they would pray for rain

Several incidents that describe other righteous men of Israel

Some of the key terms and concepts we will learn about include:

שכיר יום - A day worker who is paid by the day, not the job. He is not allowed to waste any time.









So let's review...

The Gemara continues to explain the Mishnah. מעשה שאמרו לו לחוני המעגל התפלל שירדו גשמים

Nearing the end of Adar, the end of the rainy season, it still had not rained. They said to חוני המעגל, Choni the circle-maker, "Pray that rain should fall."

אמר להם צאו והכניסו תנורי פסחים בשביל שלא ימוקו

He said to them, "Go out and bring in the ovens that were prepared for roasting the Korban Pesach, so that they do not dissolve in the rain. He was so confident that his Tefillos will bring rain.



התפלל ולא ירדו גשמים Initially, no rain fell. מה עשה עג עוגה ועמד בתוכה ואמר לפניו

מה עשה עג עוגה ועמד בתוכה האמר לפניר רבש"ע בניך שמו פניהם עלי שאני כבן בית לפניך נשבע אני בשמך הגדול שאיני זז מכאן עד שתרחם על בניך

What did he do? He drew a circle, stood inside it, and said before Hashem:

"Master of the World, Your children turned to me, because I am like a member of Your household. I swear by Your Great Name that I will not move from here until You have mercy on Your children.

התחילו גשמים מנטפין

At this point some raindrops appeared.

ולא ירדו גשמים
מה עשה
עג עוגה ועמד בתוכה
עג עוגה ועמד בתוכה
ואמר לפניו...
התחילו גשמים
און בק או פונפק אל
שאון בכן בית לפון
שאון בכן בית לפון
לשאון באך בתקה
שאון באר בתקה
שאון באר בתוכה
מנטפין
שאון בא אני באר בתקה
שאון באר בתקה בתקה
שאון בא אני באר בתקהו

אמר לא כך שאלתי אלא גשמי בורות שיחין ומערות התחילו לירד בזעף

He said, "I did not ask for rains like this, but rather enough rain to fill all the water holes." Upon which a very strong rain began to fall









אמר לא כך שאלתי אלא גשמי רצון ברכה ונדבה ירדו כתיקנן

באו ואמרו לו

עד שיצאו ישראל מירושלים להר הבית מפני הגשמים

Again, he said, "I did not ask for rains like this, but rather rains of good will, blessing, and benevolence." Upon which the rains moderated, fell normally, and continued until the Jews had to leave Yerushalayim for higher ground on the Temple Mount.

לא בק שאלי כתיקנן
the rains
אור יצון
ער שיצאו ישראל
ער שיצאו ישראל
מירושלים להר הבית
מפני הגשמים
Jews had to leave ירושלים פר הבית for higher ground
on the הר הבית

כשם שהתפללת עליהם שירדו כך התפלל שילכו להן כך התפלל שילכו להן The people came and said, "Just as you prayed for the rain to fall, pray that they stop." אמר להם צאו וראו אם נמחית אבן הטועין

He said to them, "Go out and see if the Stone of the Strayers has been covered in water, or dissolved.



The Braisa adds that he said; כך מקובלני שאין מתפללין על רוב הטובה We do not ask for an abundance of good to stop.









Nevertheless, since it was becoming unbearable, and possibly a dangerous situation – as he mentioned the stone becoming covered or dissolved - he said;
יהי רצון מלפניך שיפסקו הגשמים

May it be Your will that the rains stop - And it indeed stopped, and the sun came out.

The Mishnah and Braisa continue:

שלח לו שמעון בן שטח אלמלא חוני אתה גוזרני עליך נידוי sent him a message, "Were you not חוני, I would decree a ban upon you, for being disrespectful and speaking so forcefully to Hashem,

Nevertheless...

Since it was possibly
a dangerous situation
he said;

אורן בי יבון אולפניב

אורן בי יבון אולפניב

אורן בי יבון אולפניב

אורן בי יבון אולפניב

Ti indeed stopped,
and the sun
came out
and speaking so
forcefully to Hashem

אבל מה אעשה לך שאתה מתחטא לפני המקום ועושה לך רצונן כבן שהוא מתחטא על אביו ועושה לו רצונו כבן שהוא מתחטא על אביו ועושה לו רצונו ועליך הכתוב אומר ישמח אביך ואמך ותגל יולדתך ועליך הכתוב אומר ישמח אביך ואמך ותגל יולדתך But what can I do to you. Although you speak inappropriately towards Hashem, He still fulfills your wish, like a son who misbehaves towards his father, and the father still fulfills his wish. Regarding you the Posuk says; May your father and mother rejoice, and may the one who gave birth to you be glad.

אבל מה אעשה לך
שאתה מתחטא לפני המקום
ועושה לך רצונך
כבן שהוא מתחטא על אביו
ועושה לו רצונו
ועושה לו רצונו
ועושה לו רצונו
ועושה לו יולרתך

The Sanhedrin sent a message to Choni telling him that this incident is alluded to in the Posuk; ותגזר אומר ויקם לך אתה גזרת מלמטה אתה גזרת מלמטה והקדוש ברוך הוא מקיים מאמרך מלמעלה You decreed from below, and Hashem fulfilled your word from above.

THE סנהדרין SENT A MESSAGE
חוני דס
יתגאר איביר ויקם לך
אתה גזרת מלמטה
והקדוש ברוך הוא
מקיים מאמרך מלמעלה







The Gemara next relates the famous story of חוני המעגל sleeping for 70 years:

When he awoke and went home,

אמר להו אנא חוני המעגל

לא הימנוהו

They did not believe him that it is he. Therefore,

He Davened and passed away.

אמר רבא היינו דאמרי אינשי

או חברותא או מיתותא.

This is what people mean when they say; either friendship or death

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The Gemara continues with a story about אבא חלקיה בר בריה דחוני המעגל אבא חלקיה the grandson of חוני המעגל, who, וכי מצטריך עלמא למיטרא הוו משדרי רבנן לגביה ובעי רחמי ואתי מיטרא

Whenever rain was needed, the Chachamim would send a message to him - he would Daven, and rain would come.

One time - after a lengthy encounter - even before the messengers asked, he said to his wife; let's go up to the roof and Daven for rain, so they should not attribute the rain to our Tefillos. They did so, and the clouds formed on the side of where his wife had been standing, and they came down.

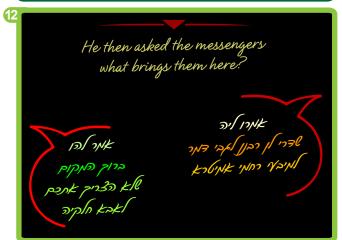
אבא חלקיה בר בריה דחוני המעגל... וכי מצמריך עלמא למימרא הוו משדרי רבנן לגביה ובעי רחמי ואתי מימרא One time - after a lengthy encounter even BEFORE the messengers asked, he said to his wife; let's go up to the roof and Daven for rain, so they should not attribute the rain to our Tefillos The clouds formed on the side

where his WIFE had been standing

He then asked the messengers what brings them here.

אמרו ליה שדרי לן רבנן לגבי דמר למיבעי רחמי אמיטרא They said; the Chachamim sent us to ask you to Daven for rain.

אמר להו ברוך המקום שלא הצריך אתכם לאבא חלקיה He said: Boruch Hashem that you did not require my prayers for









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אמרו ליה ידעינן דמיטרא מחמת מר הוא דאתא אלא לימא לן מר הני מילי דתמיהא לן

They replied; we know that the rain came on account of you. However, please explain some of your strange behaviors during our encounter.



14

And he proceeded to explain:

When they came, they initially met him working out in the field. They greeted him, but he did not greet them warmly, because שכיר יום הואי

I was a day worker who may not spend his employer's time for personal use.



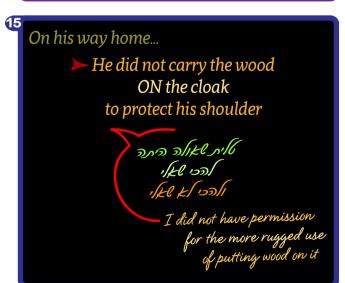
15

On his way home, he carried the wood on one shoulder and his cloak on the other shoulder. He did not carry the wood ON the cloak to protect his shoulder, because

טלית שאולה היתה

להכי שאלי ולהכי לא שאלי

It was a borrowed cloak, and I did not have permission for the more rugged use of putting wood on it.









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He walked home barefoot because he was poor and wanted to preserve the shoes. He only put on the shoes to cross a stream, because

כולה אורחא חזינא במיא לא קא חזינא

I cannot see if there are dangerous creatures in the water.

He walked home barefoot
because he was poor
and wanted to preserve the shoes.
He only put on the shoes
to cross a stream

Eyign Knock of the shoe
Eyign Knock of the shoes
I cannot see if there are
dangerous creatures
in the water

7

When he walked through thorns, he lifted his garment exposing his legs to the thorns, because זה מעלה ארוכה וזה אינה מעלה ארוכה

My legs will heal, while the garment will remain torn.

He lifted his garment
exposing his legs
to the thorns

3212 3/1/ 3/1/ 3/5
3212 3/1/ 3/4 3/1

My legs will heal,
the garment will
remain torn

18

When he arrived in town, his wife greeted him while wearing iewelry.

כדי שלא אתן עיני באשה אחרת, so that I would not want to look at any other woman.









19

When they got home, he let his wife enter first and after he entered, the rabbis were invited in. He did this, entered, the rabbis were invited in. He did this, because, I did not know your character, and did not want to leave her outside with two strange men.

► He let his wife enter first and after he entered, the rabbis were invited in

> מלוס דאא בדקיתו אי

> > I didn't know your character, and did not want to leave her outside with two strange men

He sat down to eat but did not offer the messengers any food, משום דלא נפישא ריפתא, because there wasn't enough bread. You would have noticed and refused to eat, and give me credit for offering. I didn't want credit for doing nothing.

► He did not offer the messengers any food

וקלקס באא קדינלא בייביתא

> here wasn't enough bread; You would have refused to eat, and give me credit for offering

> > I didn't want credit for doing nothing!

He gave his oldest child one portion of bread, and his younger child two portions, because
האי קאי בביתא והאי יתיב בבי כנישתא
The older one is at home and can eat whenever he wants, and the younger one was in Beis Medrash learning all day and is hungrier when he comes home.

► He gave his OLDEST child one portion of bread, and his YOUNGER child two portions

> ראי קאי בביתא אראי יחיב בבי בקילתא

The older one is at home and can eat whenever he wants, the younger one was in logy so so & is hungrier when he comes home



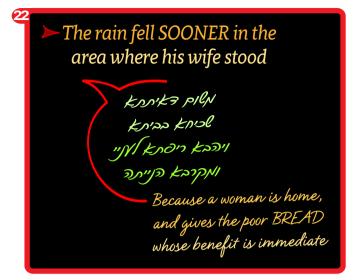
Review



The rain fell sooner in the area where his wife stood because her merits are greater,

משום דאיתתא שכיחא בביתא ויהבא ריפתא לעניי ומקרבא הנייתה

Because a woman is usually home, and gives the poor a piece of bread whose benefit is immediate.



ואנא יהיבנא זוזא ולא מקרבא הנייתיה While I give the poor people money whose benefit is not immediate –



Another reason for her greater merit,
הנהו ביריוני דהוו בשיבבותן
אנא בעי רחמי דלימותו
והיא בעיא רחמי דליהדרו בתיובתא
והיא בעיא רחמי דליהדרו בתיובתא
ואהדרו
There were some ruffians in our neigh

There were some ruffians in our neighborhood, while I Davened that they should die, she Davened that they should do Teshuvah, and they did.

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The Gemara continues with a story about

חנן הנחבא

בר ברתיה דחוני המעגל

Another grandson of חוני המעגל

The Chachamim would send schoolchildren to him when the world needed rain, and they would say;

אבא אבא הב לן מיטרא, Father, Father, give us rain. He would Daven and say;

רבש"ע עשה בשביל אלו

שאין מכירין בין אבא דיהיב מיטרא

לאבא דלא יהיב מיטרא

Master of the World, give rain in behalf of these children who cannot tell the difference between the Father in Heaven Who gives rain, and an earthly father who does not have the power to give rain.

The Gemara explains that he was called חנן הנחבא, Channan the hidden one,

שהיה מחביא עצמו בבית הכסא, he was extremely careful to keep himself covered when relieving himself.

Rashi has another version

עצמו, he would hide when Davening for rain.

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The Gemara next relates several stories which show the great power of Tefillah possessed by the Tzaddikim of Eretz Yisroel in regard to rain and other matters. However, they did not want to trouble Hashem, כביכול, to change the natural order of things.





