



A

בס"ד
Intro

Today we will learn בע"ה of תענית דף כה
Some of the topics we will learn about include the following:
More about the greatness of ר' חנינא בן דוסא and his wife

The dire poverty of רבי אלעזר בן פדת

Examples of when the community prayed for rain and they were not answered

A

The greatness of
ר' חנינא בן דוסא
and his wife

The dire poverty of
רבי אלעזר בן פדת

Examples of
when the community
prayed for rain
and they were not answered



B

Why the righteous are compared to cedar trees and date palm trees.

The importance of being a forgiving person

B

Why the righteous
are compared to
CEDAR TREES
and
DATE PALM TREES

The importance of being
a forgiving person

C

How much rain needs to fall to allow the fasts to stop?

At what point in the fast, if it starts to rain, do they have to complete the fast?

C

How much rain needs to fall
to allow the fasts to stop

At what point in the fast,
if it starts to rain,
do they have to complete the fast?





D Reciting הלל הגדול when the rain falls and the fast is over

D
Reciting
הלל הגדול
when the rain falls
and the fast is over

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

מייהב יהבי מישקל לא שקלי - Heaven gives but does not take away.

אין מגדלין בהמה דקה בא"י - we may not raise small animals in Eretz Yisroel because they graze in other people's fields and damage them

לעולם אל יטיח אדם דברים כלפי מעלה - A person should never complain towards Heaven

E
מייהב יהבי
מישקל לא שקלי
אין מגדלין בהמה דקה
בארץ ישראל
לעולם אל יטיח אדם דברים
כלפי מעלה

F מעביר על מדותיו - Being a forgiving person and not being overly protective of the honor we think we deserve.

הלל הגדול - The Great Hallel. This refers to Chapter 136 of Tehillim of 26 Psukim of חסדו, כי לעולם חסדו, which celebrates rainfall.

F
מעביר
על מדותיו
הלל
הגדול





1 So let's review...

The Gemara continues to discuss the great Tzidkus of ר' חנינא בן דוסא דוסא:
 Every day, a heavenly voice proclaims;
 כל העולם כולו ניזון בשביל חנינא בני
 The entire world is sustained in the merit of My son Chanina,
 וחנינא בני דיו בקב חרובים מע"ש לע"ש
 And Chanina is satisfied with a Kav's worth of carob per week.
 The Gemara proceeds to describe his poverty:
 His wife would put אקטרתא, a smoke-causing substance, in the oven on Friday because she was embarrassed that she did not have what to bake.

1 The great Tzidkus of ר' חנינא בן דוסא

*Every day,
 a heavenly voice proclaims;*

**כל העולם כולו ניזון
 בשביל חנינא בני
 וחנינא בני
 דיו בקב חרובים
 מע"ש לע"ש**

*The Gemara describes
 his poverty:*

**His wife would put אקטרתא
 in the oven on Friday
 because she was embarrassed
 she did not have what to bake**

2 She had a שיבתא בישתא, a bad neighbor, who came over to investigate because she knew they had nothing. The wife was so embarrassed that she went into a different room. איתעביד לה. ניסא, miraculously the oven was filled with bread, and the bowl was filled with dough. The neighbor called out to her to bring a shovel to remove the bread that was burning, and the wife said that's what she was getting from the other room. A Tanna taught that she really did go to the other room to get a shovel for the bread.
 מופני שמלומדת בנסים, because she was accustomed to miracles.
 =====

2 *A ליבתא בישתא came to investigate
 because she knew they had nothing*

**איתעביד לה ניסא,
 the oven was filled with bread,
 and the bowl was filled with dough**

*The neighbor called out to her
 to bring a shovel to remove the bread*

*The wife said
 that's what she was getting
 from the other room*

**She really DID go to get a shovel
 מופני שמלומדת בנסים**





3 Once ר' חנינא בן דוסא asked him for how long they will be so poor and she told him to Daven for something of value, which he did.
 יצתה כמין פיסת יד, something resembling the palm of a hand came down from Heaven with one leg of a golden table. His wife then had a dream about the World to Come, and all Tzadikim were sitting at tables of three legs, and his table had only two legs. She told him to Daven that the leg should be taken back, and it was. A Tanna taught
 גדול היה נס אחרון יותר מן הראשון
 דגמירי דמיהב יהבי מישקל לא שקלי
 The second miracle was greater than the first, because we have a tradition that Heaven only gives, and does not take away.
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3
Once ר' חנינא בן דוסא wife told him to Daven for something of value which he did
יצתה כמין פיסת יד
with one leg of a golden table
His wife had a dream about the World to Come
 All Tzadikim were sitting at tables of three legs, and his table had only two legs
She told him to Daven the leg should be taken back, and it was
גדול היה נס אחרון יותר מן הראשון
דגמירי דמיהב יהבי מישקל לא שקלי

4 One Friday night, ר' חנינא בן דוסא saw his daughter was sad because she had used vinegar instead of oil in the Shabbos candles and soon the light would just go out. He said to her; מי שאמר לשמן וידלוק הוא יאמר לחומץ וידלוק
 The One Who said the oil shall burn is the same One Who can say that vinegar should burn. A Tanna taught that the candle burned all of Shabbos, until they lit the Havdalah candle from it.
 =====

4
One Friday night his daughter was sad because she used Vinegar instead of Oil in the Shabbos candles
He said to her;
מי שאמר לשמן וידלוק
הוא יאמר לחומץ וידלוק
A Tanna taught:
 The candle burned all of Shabbos, until they lit the Havdalah candle from it





5 Once, people complained that the goats of ר' חנינא בן דוסא are damaging their fields. He said if that is true let them be eaten by bears. If it's not true, let each goat bring home a bear on its horns.
 לאורתא אייתי כל חדא וחדא דובא בקרנייהו
 That evening, every goat brought home a bear on its horns.

5

▶ *Once, people complained the goats of ר' חנינא בן דוסא are damaging their fields*

▶ *He said if that's true let them be eaten by bears. If it's not true, let each goat bring home a bear on its horns.*

לאורתא אייתי כל חדא וחדא
 דובא בקרנייהו

6 The Gemara wonders where ר' חנינא got the goats mentioned earlier, since he was so poor - plus,
 אין מגדלין בהמה דקה בא"י
 We may not raise small animals in Eretz Yisroel.

6

The Gemara wonders
Where did he get the goats since he was so poor?

Plus,
אין מגדלין בהמה דקה בא"י?

Once someone left chickens by his house, and when they multiplied and became a nuisance, he sold them and bought goats

The Gemara answers that once someone left some chickens by ר' חנינא's house, and when they multiplied and became a nuisance, he sold them and bought goats.
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7 The Gemara next discusses the poverty of the Amora, רבי אלעזר, בן פדת

7

The poverty of
רבי אלעזר בן פדת

Once, after bloodletting, he had nothing to eat except garlic
He fell asleep from weakness, and the רבנן saw that he was laughing and crying in his sleep, and a ray of light shined from his forehead

Once, after bloodletting, he had nothing to eat except garlic. He fell asleep from weakness, and the רבנן saw that he was laughing and crying in his sleep, and a ray of light shined forth from his forehead.





8 When he awoke he told them that he asked Hashem how long he would suffer from poverty in this world, and Hashem offered to recreate the world,
 אפשר דמתילדת בשעתא דמזוני
 Maybe you will be born during a time of plenty. I asked Hashem if I have already lived most of my life, or most of it is ahead of me, and Hashem answered that most of his life is behind him. I said, if so, I do not want to be recreated.

8 When he awoke, he told them...

- ▶ *He asked Hashem*
 how long he would suffer from poverty in this world?
- ▶ *Hashem offered to recreate the world,*
אפשר דמתילדת בשעתא דמזוני
- ▶ *I asked Hashem*
 if I have already lived most of my life, or most of it is ahead of me
- ▶ *Hashem answered*
Most of his life is behind him
- ▶ *I said,*
 If so, I do NOT want to be recreated

9 Hashem said that for this he will be richly rewarded with a great portion in Olam Habah. I asked, is that all? And Hashem said ולחברך מאי יהיבנא, and what will I give others? Meaning, He won't take from someone else to give to me. To which I replied I was only interested in the portions of those people who are not going to get a share in the World to Come.
 מחיין באסקוטלא אפותאי, Hashem tapped me on the forehead and said;
 אלעזר ברי גירי בך גירי Elazar My son, My arrows have struck you.
 =====

9

- ▶ *Hashem said*
For this he will be richly rewarded with a great portion in Olam Habah
- ▶ *I asked,*
Is that all?
- ▶ *Hashem said*
ולחברך מאי יהיבנא
- ▶ *I replied*
 I was only interested in the portions of those people who are not going to get a share in the World to Come.
- ▶ *מחיין באסקוטלא אפותאי*
and said;
אלעזר ברי גירי בך גירי





10 The Gemara returns to stories of prayers for rain: **ולא אתא מיטרא** once decreed a fast, **ואיטלע** He spoke strongly to Hashem in prayer, **ואיטלע** rain came, but he became lame because of this.
 Upon which, רבי אלעזר said;
 לעולם אל יטיח אדם דברים כלפי מעלה
 A person should never complain towards Heaven.

10 Stories of prayers for rain:

ולא אתא מיטרא
He spoke strongly to Hashem in prayer,
אתא מיטרא ואיטלע
Upon which, רבי אלעזר said;
לעולם אל יטיח אדם דברים כלפי מעלה

11 The Gemara asks that the Gemara in Sukka says it לוי became lame when he once demonstrated a special bowing technique called קידה? The Gemara answers, **הא והא גרמא ליה**, this and that caused it. Rashi explains that because he sinned by speaking disrespectfully to Hashem, he was injured when he demonstrated קידה.

11 **קידה?**
The Gemara in Sukka says
לוי became lame when he once demonstrated a bowing technique called קידה?
הא והא גרמא ליה

12 The Gemara has another story about rain. רבי חייא בר לולייני once overheard the clouds talking about making it rain for Ammon and Moav. He Davened to Hashem that these nations refused to accept the Torah, and the rain should be given to Eretz Yisroel instead. **שדיוה אדוכתיהו**, the clouds gave their rain in the place they were, Eretz Yisroel.

12 Another story about rain

once overheard the clouds talking about making it rain for Ammon and Moav
He Davened to Hashem these nations refused to accept the Torah, and the rain should be given to Eretz Yisroel instead
שדיוה אדוכתיהו,
the clouds gave their rain in the place they were, Eretz Yisroel





13 רבי חייא בר אבוי explained the Posuk;
 צדיק כתמר יפרח כארז בלבנון ישגה
 The righteous will flourish like a date palm, like a cedar in
 Lebanon he will grow tall. He explained;
 The צדיק is compared to a תמר which produces fruit - so too, the
 צדיק will be rewarded in the World to Come - the fruit of his
 good deeds.
 The צדיק is also compared to an ארז whose trunk regenerates - so
 too the צדיק will get up at תחיית המתים.

13 רבי חייא בר אבוי
 explained the Posuk;
 צדיק כתמר יפרח כארז בלבנון ישגה
 So too the צדיק will get up at תחיית המתים
 The צדיק will be rewarded in the World to Come the fruit of his good deeds

14 The Gemara continues with a Beraisa;
 מעשה ברבי אליעזר שגזר שלש עשרה תעניות על הצבור ולא ירדו גשמים
 once decreed 13 fasts and no rain fell. People started to
 leave the Shul after the last fast and he said;
 תקנתם קברים לעצמכם, Did you prepare graves for yourselves?
 They all burst into tears, and the rain fell.

14 בריתא:
 מעשה ברבי אליעזר
 שגזר שלש עשרה תעניות על הצבור
 ולא ירדו גשמים
 People started to leave the Shul after the last fast and he said;
 תקנתם קברים לעצמכם
 They all burst into tears, and the rain fell

15 שוב מעשה בר' אליעזר שירד לפני התיבה
 ואמר עשרים וארבע ברכות ולא נענה
 ירד רבי עקיבא אחריו
 ואמר אבינו מלכנו אין לנו מלך אלא אתה
 אבינו מלכנו למענך רחם עלינו
 וירדו גשמים
 Another time ר' אליעזר was leading the Davening, and the rain
 did not fall.
 רבי עקיבא then led the Davening, and the rain fell.
 הוון מרנני רבנן
 The other Rabbis started murmuring as if רבי עקיבא was greater.
 יצתה בת קול ואמרה
 לא מפני שזה גדול מזה
 אלא שזה מעביר על מדותיו
 וזה אינו מעביר על מדותיו
 A Heavenly Voice came out and said "not because one is
 greater than the other, but because one is more forgiving than
 the other."
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15 שוב מעשה בר' אליעזר
 שירד לפני התיבה
 ואמר עשרים וארבע ברכות
 ולא נענה
 ירד רבי עקיבא אחריו
 ואמר אבינו מלכנו אין לנו מלך אלא אתה
 אבינו מלכנו למענך רחם עלינו
 וירדו גשמים
 כוון מרנני רבנן
 יצתה בת קול ואמרה
 לא מפני שזה גדול מזה
 אלא שזה מעביר על מדותיו
 וזה אינו מעביר על מדותיו



16 The Gemara continues with a Beraisa;
 עד מתי יהו הגשמים יורדין
 והצבור פוסקין מתעניתם
How much rain must fall to discontinue the fast?
 כמלא ברך המחרשה דברי רבי מאיר
 To the depth of the blade of the plow, according to רבי מאיר,
 וחכמים אומרים
 בחרבה טפח
 בבינונית טפחים
 בעבודה שלשה טפחים
 The חכמים say, in dry soil, one Tefach deep, in average soil, two
 Tefachim, in plowed soil, three Tefachim.
 =====

16 *ברייחא:*
**עד מתי יהו הגשמים יורדין
 והצבור פוסקין מתעניתם?**

חכמים ← **בחרבה טפח
 בבינונית טפחים
 בעבודה
 שלשה טפחים**

← *רבי מאיר* **כמלא ברך
 המחרשה**

17 The Gemara continues to explain the Mishnah which said;
 היו מתענין וירדו להם גשמים
 קודם הנץ החמה
 לא ישלימו
 לאחר הנץ החמה
 ישלימו
 The Tanna Kamma, which is רבי מאיר, says if they had been
 fasting and rain began to fall for them before sunrise, they do
 not need to complete the fast. If rain began after sunrise, they
 must complete the fast.
 ר"א אומר
 קודם חצות לא ישלימו
 לאחר חצות ישלימו
 ר' אליעזר says that it depends on whether the rain started before
 or after midday.
 The Gemara cites a Braisa in which we have a third opinion;
 רבי יוסי אומר
 קודם ט' שעות לא ישלימו
 לאחר ט' שעות ישלימו
 רבי יוסי says that it depends on 9 hours of the day - 3.00 PM.

17 *The Mishnah said;*
היו מתענין וירדו להם גשמים

<i>רבי יוסי אומר</i>	<i>ר"א אומר</i>	<i>תנא קמא - רבי מאיר</i>
קודם ט' שעות לא ישלימו	קודם חצות לא ישלימו	קודם הנץ החמה לא ישלימו
לאחר ט' שעות ישלימו	לאחר חצות ישלימו	לאחר הנץ החמה ישלימו

◆

**מעשה שגזרו תענית בלוד
 וירדו להם גשמים קודם חצות**
אמר רבי יוסף ר' טרפון
צאו ואכלו ושתו ועשו יו"ט
**ויצאו ואכלו ושתו ועשו יום טוב
 ובאו בין הערבים וקראו הלל הגדול**

The Mishnah concludes;
 מעשה שגזרו תענית בלוד
 וירדו להם גשמים קודם חצות
 אמר להם ר' טרפון צאו ואכלו ושתו ועשו יו"ט
 ויצאו ואכלו ושתו ועשו יום טוב
 ובאו בין הערבים וקראו הלל הגדול
 It once happened that a fast was decreed in Lod, and rain began
 falling before midday. ר' טרפון said to them, "Go out, eat, drink,
 and make it a holiday." They went out, ate, drank, and made it a
 holiday, and they came back to Shul in the afternoon and recited
 the Great Hallel.



18 The Gemara asks why they did not say הלל הגדול right away before going home.
 לפי שאין אומרים הלל אלא על נפש שבעה וכרס מלאה
 Because we only say the Great Hallel when we are satisfied with a full stomach

18

Why didn't they say הלל הגדול right away before going home?

לפי שאין אומרים הלל אלא על נפש שבעה וכרס מלאה

19 The Gemara asks that רב פפא once decreed a fast near Mechoza, and the rain fell before midday, they said הלל הגדול first, and then went home to eat. The Gemara answers;
 שאני בני מחוזא דשכיחי בהו שכרות
 In Mechoza it was common to get drunk during the meal, and they would not return to recite הלל הגדול.

19

decreed a fast near Mechoza, and the rain fell before midday, they said הלל הגדול first, and then went home to eat?

שאני בני מחוזא דשכיחי בהו שכרות

הדרן עלך סדר תעניות אלו

הדרן עלך סדר תעניות אלו
 We have B'H completed the third Perek of Masechta Taanis, and will begin the fourth Perek פרקים in the next Shiur B'ezras Hashem.

