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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Rav Yehudah said in the name of Rav: Every day a Heavenly Voice is heard declaring: The entire world draws its sustenance because [of the merit] of Chanina my son, and Chanina my son suffices himself with a kav of carobs from one Shabbos eve to another. Every Friday his wife would light the oven and throw twigs into it so as not to be put to shame. She had a bad neighbor who said, “I know that these people have nothing, what then is the meaning of all this [smoke]?” She went and knocked at the door. [The wife of Rabbi Chanina] feeling humiliated [at this] retired into a room. A miracle happened and [her neighbor] saw the oven filled with loaves of bread and the kneading trough full of dough; she called out to her, “You, you, bring your shovel, for your bread is getting charred”; and she replied, “I just went to fetch it.” A Tanna taught: She actually had gone to fetch the shovel because she was accustomed to miracles.

One day the wife of Rabbi Chanina said to him: “How long shall we yet be troubled with the want of our daily bread?” And he replied: “What can I do?” She said: “Pray to Hashem that He should provide you with something.” He accordingly went and prayed. A hand (i.e., something that appeared like a hand) came forth (from Heaven) and gave him a leg of a golden table. Subsequently, he told his wife that he saw in a dream that all the righteous in Heaven are eating on golden tables having three legs, while her table only had two. She said to Chanina: “Would you then like it, that all should eat at a table having three legs, while we should eat at one only having two? Pray to Hashem that the golden leg may be taken back.” He prayed, and the leg was taken back. A Tanna taught: This latter miracle was even greater than the former;

for we have a tradition, that it is usual for Heaven to bestow but not to take back. (24b3 - 25a1)

One Friday night, Rabbi Chanina noticed his daughter in a despondent mood. Upon asking her what the trouble was, she replied: “I got the two vessels containing oil and vinegar mixed, and poured the latter into the Shabbos lamp and lit it.” He said: “My daughter! Why should that trouble you? He who has ordained that oil should burn can also ordain that vinegar should burn.” A Tanna taught: The vinegar in that lamp burned all night and all day, until they took from its flame for the Havdalah prayer. (25a1)

Rabbi Chanina ben Dosa had a few goats, and people said to him, “Your goats are causing damage to our fields.” He said: “If my goats do damage, may bears<sup>1</sup> devour them; but if they do not, may they each bring a bear impaled upon their horns.” That same evening, each goat brought in a bear mounted on its horns. (25a1)

A woman neighbor of Rabbi Chanina was building a house but her beams did not reach far enough. She came before Rabbi Chanina and told him, “I built my house, but my beams do not reach the walls.” Rabbi Chanina asked her, “What is your name?” She responded, “Aiku.” Rabbi Chanina said, “Aiku, may your beams become long (Aiku can mean long).” A Tanna taught: Her beams protruded an amah on both sides and others say that pieces were conjoined with the beams so that they attained the required length. It was taught in a Baraisa: Plimo said: I witnessed this particular house and saw that the beams protruded an amah on each side, and people

<sup>1</sup> Alternatively: wolves.

told me that this is the house that Rabbi Chanina covered with beams through his prayer. (25a1 – 25a2)

The Gemora asks: How did Rabbi Chanina happen to have goats? Was he not a poor man? And furthermore, didn't the Sages say: One is not permitted to raise small cattle in Eretz Yisroel? Rav Pinchas answered: It once happened that a man left a few chickens at the house of Rabbi Chanina, and the latter said to his wife, "Do not use the eggs, (for the chickens do not belong to us)." Accordingly, the eggs were left untouched, and in the course of time quite a number of chickens were produced, so that they became too troublesome, and Rabbi Chanina sold them and with the proceeds purchased goats. Subsequently, the man who lost the chickens was passing by the house, and he said to his friend, "It was here that I left my chickens." Rabbi Chanina heard this, so he said to him, "do you have an identifying mark (on the chickens)?" He said, "Yes," and he gave him the mark and took the goats. And these were the very goats that brought bears upon their horns. (25a2)

Rabbi Elozar ben Pedas was extremely poor. On one occasion after he had his blood let, he found he had nothing to eat to regain his strength. He took the clove of a garlic and put it in his mouth. He became faint and fell asleep. The rabbis who came to visit him saw that while he was sleeping he was crying and laughing and that a ray of light was radiating from his forehead. When he woke up they asked him, "Why have you been crying and laughing?" He answered, "It was because (in a dream) the Holy One, Blessed be He, was sitting with me and I asked him, 'How much longer will I suffer in this world?' He said, 'Elozar My son, would you like Me to return the world back to its beginning and recreate it so that perhaps you would be born at a more propitious time?' I replied to Him in amazement, 'Despite all this effort of creating the world anew it would only be a possibility that my life would be better?' I asked Him then, 'Which is longer: the life I have already lived or what I still have to live?' He answered: 'The life you have already lived.'" I said before Him, 'If so, I do not want that (for You to turn the world back).' He said to me, 'As a reward for your saying "I do not

want," I will give you in the World to Come thirteen rivers of balsam oil as clear as the Euphrates and the Tigris for you to enjoy them.' I said before Him, 'This, and nothing else?' He said to me, 'What then will I give to others?' I said to Him, 'I only request the portions of the people who will not be receiving shares in the World to Come.' He flicked me on the forehead with His fingers and said, 'Elozar, My son, My arrows have struck you, My arrows.'" (25a2 – 25a3)

Rabbi Chama bar Chanina ordered a fast-day, but no rain descended. The people told him, "Why, Rabbi Yehoshua ben Levi would order a fast-day, and rain would commence to fall!" He said to them, "Here, it is I who is praying; there, it was the son of Levi! Go and ask him that he may come [and pray for us] and let us concentrate on our prayer, perhaps the whole community will be contrite in heart and rain will fall." They did so, and still no rain descended. He said to them, "Are you in agreement that the rain should descend in your merit?" They answered, "Yes." He said to the sky, "Cover your countenance." The sky, however, did not become overcast, and he exclaimed, "How impudent are the skies!" As he said that, they became overcast, and rain commenced to fall. (25a3)

Levi ordered a fast-day, but no rain descended. He said before God, "Master of the universe! You ascended to the heavens, and sat on high, but You do not have compassion upon Your children." As he said that, rain descended, but Levi became lame.

Rabbi Elozar said that a person should never complain towards Heaven, for a great person once complained and became lame because of it. And who was this person? Levi. – But was this that caused it? We learned that Levi once demonstrated how to perform a kidah-bowing (one brings his face to the ground while standing and using only his thumbs for support, he rises back up again) in front of Rebbe and became lame because of it? - It was both matters that contributed to him becoming lame. (25a3)

Rabbi Chiya bar Luliani overheard clouds saying to each other, "Let us go give rain to Ammon and Moav." He protested before God, "Master of the Universe! When You gave the Torah to Your people Israel, You offered it to all the nations of the world but they would not accept it, and now You would give them rain; let them [the clouds] empty their waters here;" and they emptied their waters on the spot.

Rabbi Chiya bar Luliani expounded: What is the meaning of that which is written: The righteous shall flourish like a date palm; he shall grow tall like a cedar in Lebanon? If it is said, 'date palm' why does it also say 'cedar'? And if 'cedar' why also 'date palm'? Had it been said, 'date palm' and not 'cedar' I might have thought that just in the same way as the stem of the date palm does not renew itself, so too the stem of the righteous, Heaven forbid, does not renew itself; therefore, it is said 'cedar'. Had it been said 'cedar' and not 'date palm', I might have thought that just in the same way as the cedar does not yield fruit, so too the righteous do not yield fruit; therefore it is said, 'date palm' and 'cedar'.<sup>2</sup>

Does a cedar regenerate? But it was taught in a Baraisa: If one buys a tree from his fellow with the intention of cutting it down and using the wood; he must lift it up off the ground a *tefach* (i.e. leave a handbreadth of tree above the ground) and then cut it (so that it will regenerate). If it was a sycamore trunk (an old tree that was already cut once), he must leave two *tefachim*. If it was a virgin sycamore (a tree that was never cut before) he must leave at least three *tefachim*. If it was reeds or vines, he must cut above the knot (*where the vines or reeds come out of*). If he is cutting a palm tree or cedar tree he can dig up the entire tree, as their roots do not change (*to grow another tree*). [Evidently, a cedar tree does not regenerate!?] The *Gemora* answers: This is discussing other types of cedars (which do regenerate), as explained by Rabbah bar Rav Huna. Rabbah bar Rav Huna said that in the house of Rav it was said that there are ten types of cedar

<sup>2</sup> If he would be compared only to a cedar tree, I would say that a Tzadik will not receive rewards in the World to Come in the same manner that a cedar tree does not produce fruits. It is for this reason that he is compared to a date-palm.

trees. This is as the verse says: And I will put I the desert an erez (*cedar*), shitah, hadas, [v'eitz shemen asim etc. An Erez means a basic cedar tree. Shitah is a turnisa. Hadas is an asa. Eitz shemen is an afarsama. Brosh is a brati. Tidhar shruga and tashur (*mentioned later in this verse*) refers to shurbina. *These are all types of cedars.*] (25a3 – 25b1)

The Rabbis taught in a Baraisa: It once happened that Rabbi Eliezer ordered thirteen fast-days, but no rain descended. When the congregation dispersed after the thirteenth fast-day, he said to them, "Did you prepare graves for yourselves," and they commenced to weep aloud, whereupon rain commenced to fall.

Another time it happened that Rabbi Eliezer went down before the Ark and recited the twenty-four benedictions at prayer, but he was not answered. Rabbi Akiva went down after him, and said, "Our Father, our King! We have no other king but You. Our Father, our King! Only for Your sake have mercy upon us!" And rain descended. The people then began to murmur (and say that Rabbi Akiva was a greater man than Rabbi Eliezer). A Heavenly voice went forth and said: It is not because that this one [Rabbi Akiva] is a greater man than the other [Rabbi Eliezer] (that his prayer answered), but rather because he [Rabbi Akiva] is forgiving, while he [Rabbi Eliezer] is not. (25b1)

[The Mishnah had stated that if a series of fasts were concluded and it did not rain, another series of fasts are declared. The implication is that if there was rain, then no fasts were declared. A Baraisa is cited which presents two opinions regarding the amount of rainfall needed to fall to be considered the end of the drought.] The Gemara cites a Baraisa: How long should it continue to rain to warrant the community to cease fasting? [Until the rain has penetrated] as far as the depth of the plow enters the soil; these are the words of Rabbi Meir.<sup>3</sup> The Sages, however, say: If it is dry

<sup>3</sup> He holds that if the water will saturate the cavity made by a plow, there is no necessity to fast any longer.

land, a tefach of rain is sufficient. If it is regular land, two tefachim are required. Three tefachim of rain are needed by plowed land.<sup>4</sup>

The Gemora cites a Baraisa: Rabbi Shimon ben Elozar said: There is no time where a handbreadth of rain comes down from above that the deep waters (of the earth) come up from below with three handbreadths to meet it. [The waters below the earth rise to meet the water of the rain.]

The Gemora asks: But has it not been taught in a Baraisa that they rise only two handbreadths?

The Gemora answers: There is no contradiction. In the one case (the second Baraisa) it deals with cultivated soil, and in the other it is not. [In uncultivated soil, a large rainfall penetrates one tefach; this causes a three tefach rise in the waters of the deep. In cultivated soil a small quantity of water sufficient to water only one handbreadth penetrates still lower and so attracts the waters of the deep with a response of three handbreadths.] (25b1 – 25b2)

Rabbi Elozar said: When the water libations are poured (on the Altar) during Sukkos, the deep waters say to the other deep waters, "Let your waters spring forth, for I hear the voice of two friends (the wine libation and the water libation)," as it is written: The deep waters to the deep waters call out to the roar of Your water channels, etc.

Rabbah said: I saw an image of the angel Ridya (who is the angel placed in charge of rain). The angel resembles a calf and his lips are parted. He stands between the lower and upper waters. He tells the upper waters to bring down the rain and he tells the lower waters to pour out their waters, as it is stated: The blossoms are seen in the land etc. (25b2)

<sup>4</sup> Rashi learns that these are all the same amount of rainfall.

<sup>5</sup> The Gemara elsewhere states that kings dine at the ninth hour (i.e., three o'clock) of the day. Scripture tells us that Achav fasted and humbled himself on the day that Eliyahu informed him of his

The Mishnah had stated: If they were fasting and rain fell before sunrise etc.

It was taught in a Baraisa: If they were fasting and the rain fell prior to sunrise, they are not required to complete the fast, but if the rain began falling after sunrise, they should complete the fast; these are the words of Rabbi Meir. Rabbi Yehudah says: If the rain fell prior to midday, they are not required to complete the fast, but if the rain began falling after midday, they should complete the fast. And Rabbi Yosi says: If the rain fell prior to nine hours into the day, they are not required to complete the fast, but if the rain began falling after nine hours into the day, they should complete the fast. For so we find regarding Achav, King of Israel, that he fasted from nine hours into the day and onward, as it is stated: Did you see that Achav has humbled himself etc.?<sup>5</sup>

The Gemora cites an incident where Rabbi Yehudah Nesiah declared a fast and it began to rain after sunrise. He was of the opinion that they should continue to fast. Rabbi Ami informed him that the halachah is according to Rabbi Yehudah that if it began to rain before midday, we are not required to complete the fast.

Shmuel Hakatan declared a fast, and it began to rain before sunrise. The community assumed that this was due to their credit, but Shmuel Hakatan told them otherwise. He offered a parable to a servant who requests his wages from his master. The master, wishing to show his displeasure with the servant sends his agent to pay him, and this way, he will not be required to listen to his servant's voice. Hashem was so displeased with them that He quickly sent rain, thereby avoiding having to listen to their pleas.

Another time, it started to rain after sunset, following an entire day of fasting and praying. When the people thought this to be a sign that Hashem had been interested to hear

doom. The Gemara construes Achav's fasting to be that he went without his meal that day. This would prove that the last moment resolution to fast, provided a man had not partaken of any food before that time, is counted as a valid fast.

their prayers, Shmuel again assured them that Hashem's purpose was only to humble them with distress before alleviating their suffering. He offered a parable: This can be compared to a servant who asked his master for a gratuity and the master exclaimed, "Keep him waiting until he is made submissive and is distressed, and then give him his gratuity." What did Shmuel believe would indicate worthiness? The Gemora answers: if the shliach tzibur said mashiv haruach and the wind began to blow; or morid hageshem and it began to rain. (25b2 – 25b3)

The Mishnah concluded with an incident that the Chachamim declared a fast in Lod and it began to rain before midday. [Rabbi Tarfon said to them that they should eat, drink and declare a festival. They went out, ate, drank and made the day into a holiday and returned to the synagogues in the afternoon to recite Hallel Hagadol.]

The Gemora asks: Why didn't they recite Hallel before they went home to eat? Abaye and Rava answer that Hallel is recited only when a person is satisfied and with a full stomach. - Is this so? But Rav Pappa visited a synagogue of Abi Govar (which is near the city of Mechuza). They declared a fast on account of a drought and it began to rain before midday. They recited Hallel and then went home to eat and drink.? The Gemora explains that it was common for the townspeople of Mechuza to become drunk and therefore they recited Hallel first. (25b3 – 26a1)

WE WILL RETURN TO YOU, SEDER TAANIYOS EILU

## INSIGHTS TO THE DAF

### SWITCHING FROM ASHKENAZ TO SFARD

In the teshuvos from the Divrei Chaim (O"C 2:8), he inquires if one is allowed to switch his Nusach Hatefillah from Ashkenaz to Sfarad. The Chasam Sofer (O"C 15) writes that Nusach Sfarad contains kavanos according to kabbalah which were established and partially revealed by the Arizal. The Chasam Sofer had a tradition from his Rabbeim, Reb Nosson Adler and the Haflo'ah that Nusach Ashkenaz contains

kavanos according to kabbalah as well. All the kavanos contained in Nusach Sfarad can also be found in Nusach Ashkenaz and both nuschaos ascent to the same place. Nusach Hatefillah can be analogous to prophecy. The identical prophecy can be given to two prophets but they will not be able to say it over in the identical manner. The Arizal, because he davened Sfarad, incorporated all of the kavanos in their proper location because he understood the essence of the kavanos and the tefillos. If the Arizal would have davened Ashkenaz, he could have established Nusach Ashkenaz according to the precise understanding of kabbalah. According to this, one would be required to daven in the Nusach that he has accepted from his father because it is with this approach that will enable his tefillos to reach their designated place.

The Divrei Chaim quotes Mekubalim who explain the Nusach Hatefillah in a different manner. Reb Chaim Vital says in the name of the Arizal that there are twelve gates in the Heavens corresponding to the twelve tribes and each tribe has a designated entrance for their tefillos. Each gate and their approach are different than the others. It emerges that each of the tribes had their own specific Nusach Hatefillah. It is therefore incumbent on everyone to keep their particular Nusach and not switch to another since perhaps you are from one tribe and now will be davening the Nusach of another tribe. The Arizal established a Nusach that is corresponding to all twelve of the tribes. If someone does not recognize the tribe that he is from, he can daven using the Nusach Ha'Arizal and the tefillah will be accepted. Therefore, the Divrei Chaim rules that unless one is positive that he is from a specific tribe, he may switch from Nusach Ashkenaz to Nusach Sfarad and it will be preferable for him to daven using the Nusach of the Arizal.

The Chasam Sofer (O"C 16) writes this concept in the name of the Maggid MiMezritz. He explains that in fact, there are thirteen gates in Heaven for our tefillos to pass through. Each gate is for one of the tribes and everyone's tefillah can pass through the thirteenth gate. Someone who doesn't know

from which shevet he is from should therefore daven Nusach Sfar, which will pass through the thirteenth gate.

The Chasam Sofer asks on this from our Gemora. The Gemora relates an incident that Rabbi Eliezer recited the twenty-four benedictions at prayer, but he was not answered. Rabbi Akiva followed him at the reading-desk, and said: "Father and King! We have no other king but You. Only for Your sake have mercy upon us!" And his prayer was answered. The people then began to murmur (and say that Rabbi Akiva was a greater man than Rabbi Eliezer). A Heavenly voice went forth and said: It is not because Rabbi Akiva is a greater man than Rabbi. Eliezer that his prayer answered, but rather because he is forgiving, while Rabbi Eliezer is not." It is known that Rabbi Eliezer was a Levi and according to the Arizal would be davening in the Nusach which was designated for Shevet Levi. Rabbi Akiva was a convert so he obviously was davening Nusach Sfar. How could Rabbi Akiva discharge the obligation of the entire congregation if he davened a different Nusach? This is the Chasam Sofer's question on the explanation from the Maggid.

The Divrei Chaim disagrees with the Chasam Sofer's question for several reasons. Firstly, he says, that it seems that the Chasam Sofer's intent is to disagree with the explanation from the Maggid. This is a wonder indeed when it has been well established that this is the Arizal's viewpoint and the Arizal has been well accepted amongst all the Gedolei Haposkim. The Divrei Chaim lists the Beis Yosef, Rama (not the Ramah), Alshich, Taz, Shach and Magen Avraham. He lists later Acharonim as well, such as the Chacham Tzvi, Pnei Yehoshua and Tevuos Shor who all trembled from the Arizal's words. The Chasam Sofer's question is not on the Maggid but on the Arizal. Secondly, he asks, the main distinction between Nusach Ashkenaz and Nusach Sfar is in Pesukei D'Zimra and not in the Shemoneh Esrei. There was no need for someone to discharge the obligation for the others in Pesukei D'Zimra. The differences in Shemoneh Esrei are not in the endings of the brochos; in the middle of the brochos there are some changes in the wording but that will not be an obstacle in the chazzan discharging the obligation

for others. Thirdly, where does it state in the Gemora that Rabbi Akiva was discharging their obligation? In the tefillos that are recited every day, each person davens by himself and fulfills his own obligation. He asks other questions on the Chasam Sofer and concludes that one is permitted to switch from Nusach Ashkenaz to Nusach Sfar. (Peninei Halacha)

#### DAILY MASHAL

##### BEFORE YOU CALL OUT, I ANSWER YOU

Another time, it started to rain after sunset, following an entire day of fasting and praying. When the people thought this to be a sign that Hashem had been interested to hear their prayers, Shmuel again assured them that Hashem's purpose was only to humble them with distress before alleviating their suffering. What did Shmuel believe would indicate worthiness? The Gemora answers: if the chazan said mashiv haruach and the wind began to blow; or morid hageshem and it began to rain.

The question can be asked: What is the meaning of the verse that states "Before you call out, I answer you"? Kehilas Prozdor cites the Divrei Yosef who notes the *Mishna* (*Berachos* 34b) where Rabbi Chanina ben Dosa knew if his prayers for the sick were successful, by how fluently he said them. It would seem that his prayers were fluent only afterwards and because Hashem had previously decided to heal the sick person. As Rabbi Chanina couldn't know this, he felt compelled to *daven* anyway. However, where the subject of the *Tefilah* is there, in front of the *Mispalel*, the prayer cannot be answered until after the *Tefilah* is concluded, to ensure that the *Mispalel* will still pray. This may also explain the *Midrash* (60:4) which states that the prayers of three were immediately answered: 1) Moshe - when he concluded his *Tefilah*, the earth opened and swallowed Korach; 2) Shlomo - when he concluded his *Tefilah*, fire came down from *Shomayim* and consumed the *Korban*; 3) Eliezer - before he concluded, Rivka had already appeared. Why was Eliezer's prayer fulfilled before he concluded? Because Eliezer did not know Rivka and therefore, he would continue to *daven* even after she arrived.