

OVERVIEW of the Daf

1) R' Chanina ben Dosa

The Gemara continues to relate stories regarding R' Chanina ben Dosa's righteousness.

2) R' Elazar ben Pedas

The Gemara retells of the poverty of R' Elazar ben Pedas and the vision he once saw after fainting from hunger that followed bloodletting.

3) Leaders declaring fasts for lack of rain

Two additional stories are presented, one involving R' Chama bar Chanina and the other involving Levi, about prayers for rain that were not answered immediately.

4) R' Chiya bar Lulyani

An incident involving R' Chiya bar Lulyani and rain is recounted followed by one of his drashos.

The Gemara digresses to discuss whether cedar trees regenerate.

5) R' Eliezer

A Beraisa records two incidents of R' Eliezer participating in a gathering because of a lack of rain. In the first incident it was his strong words that caused the people to cry and bring rain and in the second incident it was the prayer of R' Akiva that brought the rain.

6) Sufficient rain

A Beraisa records a dispute regarding how much rain must fall to prevent the declaration of further fasts.

A second related Beraisa is cited, challenged and then resolved.

A description is given of the conversation that takes place in the deep when the water libation is performed.

7) Calling off a fast

A Baraisa records a dispute regarding when in the day the rain must fall for a fast to be called off.

Two related incidents are recorded.

8) Clarifying the story of the Mishnah

The Gemara wonders why R' Tarfon sent the people home to eat before reciting Hallel when they should have recited Hallel first. ■

Distinctive INSIGHT

The special vision of Rebbe Elazar ben Pedas

אמר לו ולחברך מאי יהיבנא (נתיב להו)? אמרי ליה ואנא מגברא דלית ליה בעינא

Rebbe Elazar ben Pedas told of a fantastic vision he saw in a dream. He was promised that he would merit a great reward of thirteen rivers of pure balsam oil in the World-to-Come. According to one version of the text of the story, when he asked Hashem whether this was the full extent of his reward, Hashem asked him in return, "מאי נתיב להו"—And what should I then give to the other righteous ones?" Ben Yehoyada wonders about this response. Hashem has infinite resources, and there would be no meaning to the response as we have it, which suggests that there was a limit to how much reward could be distributed. Rather, Ben Yehoyada therefore suggests that the text should be interpreted to mean, "What should I answer (נתיב) to the other righteous ones who have already been judged and rewarded appropriately if I were to give you more?" Rebbe Elazar misunderstood and asked Hashem, "Am I asking from one who does not have enough resources?" Hashem did not answer him, though, and He instead tapped him on his forehead as if to say that he did not comprehend what Hashem had told him.

Although the word "יהיב" can be translated "give" or "respond," the text in our Gemara reads "מאי יהיבנא להו" which does not translate according in both these manners.

The final response of Rebbe Elazar was "ואנא מגברא דלית ליה בעינא." Sfas Emes understands this as we presented it above, in that Rebbe Elazar was asking rhetorically, "Am I asking reward from one who does not have enough?" Maharsha, however, does not understand this as a question, but rather as a statement: "I am asking to receive the reward of a person who has forfeited his portion in the World-to-Come." Rebbe Elazar accepted the fact that he could not receive more at the expense of the righteous, so he requested to receive a portion of someone who would not receive his at all. ■

Today's Daf Digest is dedicated
In honor of the of Aufruf of Chanan Liss
and the marriage of Shoshana Carmel and Chanan Liss

Halacha Highlight

Does a woman acquire the status of a katlanis if her husbands were wicked?

ניא לך דאפכיה לעלמא מרישא אפשר דמתילדת בשעתא דמזוני

Would you like me to turn over the world to the beginning, perhaps you will be born at a time of abundant food.

Shulchan Aruch¹ rules that if a woman married twice and both her husbands died she is considered a katlanis – a woman who kills her husbands, and out of concern that her mazal is causing their deaths we do not permit her to remarry. Rav Shlomo of Skole², the Beis Shlomo, suggested that this categorization is appropriate only if the husbands were not sinners but if the husbands were sinners it is more logical to assume that it was their mazal that caused their deaths and therefore she does not acquire the status of a katlanis. Rav Meir Arik³, the Minchas Pitim, cites as proof to this position the statement of Ramban regarding Tamar. Ramban⁴ writes that although Tamar's first two husbands died she did not acquire the status of a katlanis since they were sinners. Accordingly, Rav Mordechai Yaakov Breish⁵, the Chelkas Yaakov, ruled leniently on behalf of a woman whose first husband died in a car accident and the second in a plane crash because, given the particular circumstances, it was clear that the husbands were not observant and we can assume it was their mazal that caused their deaths rather than hers.

Rav Chaim Halberstam⁶, the Divrei Chaim, disagreed claiming that we have no way of knowing with certainty that it was the husband's mazal, even if he was wicked, rather than hers that caused his death. He demonstrates this prin-

REVIEW and Remember

1. According to R' Chanina ben Dosa, why does oil burn as fuel?
2. What caused Levi to become lame?
3. What were the key words of R' Akiva's prayer?
4. When is rainfall before sunrise not considered a positive sign?

ciple from our Gemara. Our Gemara relates the vision seen by R' Elazar ben Pidas in his dream where Hashem asked whether he wants that the world should start again from the beginning and perhaps he will be born with a better mazal. Tosafos⁷ demonstrates from this that at times a person's behavior may not be able to overcome his mazal. Divrei Chaim explains that although it is clear that a person will be rewarded or punished for his behavior, nevertheless, a person's mazal can cause a delay in the payment of that reward or punishment. Therefore, concludes Divrei Chaim, even if the husband was wicked we can not say with certainty that it was the husband's mazal that caused his death. ■

1. שו"ע אוה"ע סי' ט' סע' א'
2. הוא השואל בשו"ת דברי חיים דלקמן
3. מנחת פתים אה"ע שם
4. רמב"ן בראשית לח: יא
5. שו"ת חלקת יעקב אה"ע סי' ל"ה אות ה'
6. שו"ת דברי חיים אה"ע ח"ב סע' כ"ו
7. תוס' מועד קטן כח. ד"ה אלא ■

STORIES Off the Daf

The gift that is not taken back

דגמירי דמיהב יהבי מיסקל לא שקלי

Achossid once came to Rav Moshe of Lelov, זט"ל, with a plea for help: "Rebbe, I don't know what to do. I try so hard to make a living, but my parnassa is just not what it needs to be! Sometimes I go through a better period when I make money, but then just when it seems to be going well I suddenly lose everything I've gained. How can I attain more stability

in my finances?"

The Lelover Rebbe answered, "What you need to do is accept upon yourself to learn Gemara every day, and then you will certainly succeed. I learn this out from the Gemara in Taanis 25. There, the Gemara relates that Rav Chanina's dire circumstances influenced him to pray that he would be granted a part of his eternal reward in this world so that he could secure some degree of material ease. He prayed and his prayers were answered; he was given one of the gold legs from his table in the next world. When his wife saw in a dream that their table

in the next world would be missing a leg, unlike the rest of the righteous whose reward was untouched and still whole, they decided to give it back and it was accepted. The Gemara concludes that the fact that the heavenly table leg was taken back was an even greater miracle than the first. They said because, 'we have learned that one who has something given to him from on high does not have it taken back.' But this can also be explained a different way. "Gemiri"—one who learns his set seder of Gemara every day will be granted success from heaven that will not be taken back!" ■