



Daf In Review – Weekly Chazarah

Maseches Taanis, Daf א – Daf י

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf א---2-----

MESECHTA TAANIS

PEREK MEI'EIMASAI -- PEREK RISHON

MISHNA

- From when do we begin mentioning the “gevuros geshamim” (referring to “mashiv haruach u'morid hageshem”)? **R' Eliezer** says, on the first day of Succos. **R' Yehoshua** says, on the last day of Succos. **R' Yehoshua** said, since we find that rain on Succos is a bad sign from Heaven, why would we mention it on Succos!? **R' Eliezer** responded, “I didn't say we ask for rain on Succos, I said we mention that Hashem blows the wind and brings down the rain in its proper time”. **R' Yehoshua** said, based on what you are saying, we should mention this all year round, and never stop!?
- We only ask for rain close to the rainy season.
- **R' Yehuda** says, on the last day of Succos, the chazzan for Shachris does not mention “mashiv haruach...”, but the chazzan for mussaf does. On the first day of Pesach, the chazzan for shachris does mention it, and the chazzan for mussaf does not.

GEMARA

- **Q:** From where does the Tanna of the Mishna know that one is obligated to say “mashiv haruach...”, that caused the Tanna to ask when we begin to say it? **A:** The Tanna is asking based on the Mishna in Mesechta Brachos that says that we “mention gevuros geshamim in the bracha of techiyas hameisim”.
 - **Q:** Why does the Tanna wait for Mesechta Taanis to ask a question that is based on Mesechta Brachos?
A: The Tanna's question is actually based on Mesechta Rosh Hashanah, where it was said that on Succos we are judged regarding water. Based on that, the Tanna asked when do we begin mentioning gevuros geshamim.
- **Q:** Why does the Mishna use the term “gevuros geshamim” (the powerful rain)? **A:** **R' Yochanan** said, this is because the rain comes down with power, like the pasuk says “oseh gedolos v'ein cheiker”, and the next pasuk says “hanosein mayim ahl pnei erez”, showing that the first pasuk refers to rain. **Rabbah bar Shilah** explains, we learn a gezeirah shava on the word “cheiker” from Creation. Just as the pasuk regarding Creation says it was done with power, so too the rain comes down with power.
- **Q:** How do we know that the mention of rain is to be done in shmoneh esrei? **A:** The pasuk says “u'le'avdo b'chol l'avchem”, which refers to shmoneh esrei, and the next pasuk then says “v'nasati m'tar artzichem”, teaching that the mention of rain should be done in the shmoneh esrei.
- **R' Yochanan** said, there are 3 “keys” that are in the hand of Hashem that are never given over to a messenger: the key of childbirth (i.e. having children, as we see in the pasuk of “Vayizkor Elokim es Rachel...vayiftach es rachma”, that Hashem Himself gave her the child), the key of rain (as we see in the pasuk of “Yiftach Hashem lecha...laseis m'tar artzicha”, that Hashem Himself gives the rain), and the key of techiyas hameisim (as we see in the pasuk of “Vidatem ki Ani Hashem b'pischi es kivroseichem”, that Hashem Himself does techiyas hameisim).
 - In Eretz Yisrael they add that Hashem also has the key of sustenance (as we see in the pasuk of “pose'ach es yadecha”, that it is Hashem's hand that gives sustenance).
 - **R' Yochanan** doesn't mention this “key” because he feels that the key of rain is the key of sustenance.

R' ELIEZER OMER M'YOM TOV HARISHON SHEL CHAG...

Daf In Review – Weekly Chazarah

- **Q:** Is **R' Eliezer's** view based on the mitzvah of lulav (which would mean that the mentioning of rain would not be done until daytime of the first day of Succos, like lulav), or is it based on the mitzvah of the offering of water on the Mizbe'ach (which would mean that the mentioning begins at night)? **A:** **R' Avahu** said, **R' Eliezer's** view is based on lulav.
 - Some say that **R' Avahu** had a tradition regarding this. Others say that he learned it from a Braisa. The Braisa says, **R' Eliezer** says we begin mentioning the rain at the time that one takes the lulav. **R' Yehoshua** says, from the time that one puts the lulav down (on the last day of Succos). **R' Eliezer** said, since the lulav (along with the other species) are taken to please Hashem and to receive a favorable judgment regarding rain, by showing that just like these species can't exist without water, neither can the world, it makes sense that we mention rain then. **R' Yehoshua** said, rain is a bad sign on Succos, so why would we mention it!? **R' Eliezer** responded, I didn't say that we *ask* for rain, I said that we mention rain. Just like we always mention techiyas hameisim even though it will only happen in its time, so too one may even mention rain the entire year, even though it will only come in its time. **Rebbi** says, I say, when one stops asking for rain he also stops mentioning the rain. **R' Yehuda ben Beseira** says we begin mentioning rain on the second day of Succos. **R' Akiva** says, on the 6th day of Succos. **R' Yehuda in the name of R' Yehoshua** says, on the last day of Succos, the chazzan for Shachris does not mention "mashiv haruach...", but the chazzan for mussaf does. On the first day of Pesach, the chazzan for shachris does mention it, and the chazzan for mussaf does not.
 - **Q:** **R' Eliezer** seemed to ask a fair question to **R' Yehoshua**!? **A:** **R' Yehoshua** could say, techiyas hameisim can happen at any time, and therefore we always make mention of it. However, rain is not beneficial at every time of the year.
 - **Q:** Why does **R' Yehuda ben Beseira** say that we begin making mention on the 2nd day of Succos? **A:** In a Braisa **R' Yehuda ben Beseira** explains, the pasuk regarding the korban of the second day has an extra letter "mem", the pasuk regarding the 6th day has an extra "yud", and the pasuk regarding the 7th day has an extra "mem". The extra letters spell out the word "mayim" (water), which is where we learn out the Water Offering from the Torah. The Gemara says, since the first of the extra letters is written on Day 2, we begin mentioning rain on Day 2.
 - **R' Akiva** says that we begin mentioning on the 6th day, because that is where the pasuk says "unisacheha" – which means there are 2 pourings on the Mizbe'ach – one of wine and one of water.
 - **Q:** Maybe both are of wine? **A:** He holds like **R' Yehuda ben Beseira** that the extra letters teach us that there is a pouring of water. Still, he holds, that since the 6th day is where a second pouring is mentioned, it is that day when we begin mentioning rain.
 - A Braisa says, **R' Nosson** says, the pasuk says "haseich nesech", which refers to 2 pourings on the Mizbe'ach – one of wine and one of water.
 - **Q:** Maybe they are both of wine? **A:** If so, the pasuk should have said the same word twice. The fact that it switched from hasech to nesech, teaches that one is of wine and one is of water.
 - **Q:** A Mishna said that the Water Offering is done for all 7 days. Who does that follow? According to **R' Yehoshua**, who says we mention rain on the 8th day, this is presumably because he says that that is when the Water Offering is brought, so the Mishna can't follow him. **R' Akiva** says that we begin on the 6th day, which means that he holds that the Water Offering was brought beginning on the 6th day, so it can't follow him. **R' Yehuda ben Beseira** says that we begin on the 2nd day, which means that he holds that the Water Offering was brought beginning on the 2nd day, so it can't follow him either!? **A:** It may follow the view of **R' Yehuda ben Beseira**, who may hold that the Water Offering was not done on the first day of Succos, but was done on Shmini Atzeres, so there is still a total of 7 days.
 - **Q:** He holds it does not begin until the 2nd day because that is the day on which the pasuk begins to teach us regarding the Water Offering (with the extra letter). If so, the last day should be the 7th day, because that is the last day that has the extra letter from which we learn out the Water Offering? **A:** The Mishna follows **R' Yehoshua**. Although he holds that we don't begin

Daf In Review – Weekly Chazarah

mentioning rain until the last day of Succos, he says that the Water Offering is done for 7 days, and he says that is taught via a Halacha L'Moshe MiSinai.

-----Daf λ---3-----

R' YEHUDA OMER MISHUM R' YEHOSHUA HA'OVER LIFNEI HATEIVA...

- **Q:** Which **R' Yehoshua** is it who holds this way? The **R' Yehoshua** in the Mishna says that we begin mentioning rain on the last day (which would mean even at shachris). **R' Yehoshua** of the Braisa says that we begin on the 7th day of Succos (the last day of the mitzvah of lulav). It can't be either of them!? **Q2:** A Braisa says that **R' Yehuda in the name of Ben Beseira** says that on Shmini Atzeres we don't mention rain by shachris but we do by mussaf. Which "Ben Beseira" is that? It can't be **R' Yehuda ben Beseirah**, because he says we begin on the second day of Succos!? **A: R' Nachman bar Yitzchak** said, the answer to both of these questions is **R' Yehoshua ben Beseira**. Before he got semicha he was referred to as **Ben Beseira**, and after he got semicha he was referred to as **R' Yehoshua**.
- A Braisa says, the **Rabanan** did not obligate the mention of dew and wind (as they did for rain).
 - **R' Chanina** explained, this was so, because dew and wind are never withheld by Hashem, because the world can't exist without them.
 - **Q:** Where do we see that dew is never withheld? **A:** The pasuk says that Eliyahu promised Achav that (as a punishment) there would be no rain or dew. Later, after a number of years, Hashem told Eliyahu to tell Achav that Hashem will bring rain. It doesn't say that Hashem will return the dew as well. This is because the dew was never taken away, since the world can't exist without dew.
 - **Q:** If this is true, why did Eliyahu say that it would be taken away? **A:** He meant that there would not be "dew of blessing", and that actually was taken away at that time as well.
 - **Q:** Why didn't he tell Achav that the dew of blessing would be returned? **A:** The difference between dew of blessing and not of blessing is not noticeable, so he didn't mention it.
 - **Q:** Where do we see that wind is never withheld? **A: R' Yehoshua ben Levi** said, the pasuk says that Hashem will spread out the Yidden "like" the 4 corners of the world. The pasuk seemingly should have said "in" the 4 corners of the world. By saying "like", the pasuk is teaching that just like the world can't exist without wind, it similarly cannot exist without Yidden.
 - **R' Chanina** said, based on the above, if during the summer one said "mashiv haruach", he need not begin shmoneh esrei again, but if one says "morid hageshem" he must. If during the winter one did not say "mashiv haruach", he need not begin shmoneh esrei again, but if one does not say "morid hageshem" he must. Not only that, but if one says "He removes the wind and makes the dew fly away", he need not begin shmoneh esrei again.
 - The reason for this is, because these are never withheld.
 - **Q: R' Yosef** taught a Braisa that said that the pasuk of "v'atzar es hashamayim" means that Hashem will withhold clouds and wind!? **A:** Clouds that come before the rain are never withheld, whereas clouds that come after the rain are withheld. Also, regular winds are never withheld, but very strong winds are withheld.
 - **Q:** Very strong winds are needed for winnowing, so why didn't the **Rabanan** insist that we make mention of it!? **A:** The separation of the grain can be done with a sifter, so it is not absolutely necessary.
 - A Braisa says, clouds and wind are almost as good as rain.
 - **Ulla** explained, this refers to clouds and wind that come after the rain.
 - **Q:** We find that **Ulla** said wind after rain is a bad thing!? **A:** It is good when it comes calmly, and doesn't raise the dust after the rain.

Daf In Review – Weekly Chazarah

- **R' Yehuda** said, wind after rain is as good as the rain. Clouds after rain is also as good as the rain. Sunshine after rain is as good as two rainfalls.
 - This excludes moonlight and a partly cloudy day, which are not good after the rain.
- **Rava** said, we see from a pasuk that snow on the mountain is as good as 5 rainfalls to the ground.
- **Rava** also said, snow is good for the mountains, heavy rain is good for the trees, regular rain is good for produce, and a light rain is even good for the seed in the earth.
 - **Rava** also said, a young member of the **Rabanan** is like a seed in the earth – once he begins to sprout, he continues to grow.
 - **Rava** also said, when a young member of the **Rabanan** gets heated (angry), it is the Torah that is heating him up, as the pasuk compares the words of Torah to fire.
 - Based on the next part of that pasuk, **R' Ashi** said, any talmid chachom who is not strong like iron, is not a talmid chachom. **R' Abba** learns this same concept from a different pasuk.
 - **Ravina** said, even so, a person must train himself to act calmly, as the pasuk instructs us to remove anger from our hearts.

-----Daf 7--4-----

- **R' Shmuel bar Nachmeini** said in the name of **R' Yonason**, there were 3 people who made requests to Hashem in an improper manner. Two of them were answered in a proper manner and one was answered in an improper manner. They are as follows: 1) Eliezer the slave of Avrohom, who asked Hashem that the girl who offers water should be a wife for Yitzchak. This girl could have been unfit for Yitzchak, but Hashem answered him and sent Rivka; 2) Shaul, who promised that he will give his daughter as a wife to whoever kills Galiat. The person could have been unfit or a mamzer, but Hashem answered him and sent Dovid; 3) Yiftach HaGiladi, who promised that the first thing he sees leave his house will be brought as a korban to Hashem. A non-kosher animal could have walked out which could not go on the Mizbe'ach. Hashem made his daughter leave the house first.
 - **R' Brachya** said, Klal Yisrael also made an improper request, and Hashem answered them properly. We see in pesukim that Klal Yisrael asked that Hashem be good to them, like rain. Hashem said, rain is not always wanted. I will be to you like dew, which is always wanted and needed. Klal Yisrael also asked (as seen in a pasuk) that Hashem place us like a seal on His heart and on His arm. Hashem said, those places are sometimes seen and sometimes covered. I will engrave you on my palm, which is a place that is always seen.

EIN SHO'ALIN ES HAGESHAMIM...

- Initially, it was thought that “mentioning” and “asking” refer to the same thing. Based on that, **Rava** said that the Tanna of our Mishna who said this part must be **R' Yehoshua**, who says that we begin saying mashiv haruach on the 8th day of Succos, which is “close to the rainy season”. **Abaye** said, the Mishna may even follow **R' Eliezer**. “Mentioning” rain and “asking” for rain are two different things (mentioning is saying mashiv haruach, and asking is saying v'sein tal u'matar), and have 2 different starting times.

R' YEHUDA OMER HA'OVER LIFNEI HATEIVAH...

- **Q: R' Yehuda** says in a Braisa that one stops to ask for rain after Pesach. How can he say in our Mishna that one stops to mention rain on the first day of Pesach at mussaf? **A: R' Chisda** said, one stops mashiv haruach on the first day of Pesach and stops saying v'sein tal u'matar after Pesach.
 - **Q: Ulla** asked, if one begins mentioning before he begins asking, surely he can't continue asking after the time for mentioning has passed!? **A: Ulla** therefore said, there are 2 Tanna'im who argue in what **R' Yehuda** actually held. **A2: R' Yosef** said, when he says one stops asking for rain “after Pesach”, he means after shachris on the first day of Pesach.
 - **Q: Abaye** asked, we never ask for rain in the Yom Tov davening!? **A: R' Yosef** said, the Meturgeman would ask for rain on Shabbos and Yom Tov.
 - **Q: Abaye** asked, the Meturgeman would not ask for something that is not needed! **A:** We must answer like **Ulla** answered.

Daf In Review – Weekly Chazarah

- **A: Rabbah** said, when **R' Yehuda** says we stop asking for rain “after Pesach”, he means after the time of the Korbon Pesach (after mincha on Erev Pesach). Just like he begins mentioning rain before he begins asking for rain, so too he continues mentioning rain even after he has finished asking for rain.
 - **Q: Abaye** asked, he mentions before asking, because we hope that will help to make us favorable in the eyes of Hashem when he judges on the rain. However, once we stop to ask, why do we need to continue to mention rain!? **A:** We must answer like **Ulla** answered.
- **R' Assi in the name of R' Yochanan** paskened like **R' Yehuda** (that one begins to mention rain by mussaf of Shmini Atzeres).
 - **Q: R' Zeira** asked, we find that **R' Elazar** paskens like **R' Gamliel** that we do not ask for rain until the 7th of Cheshvan!? **A: R' Assi** said, **R' Yochanan** argues with **R' Elazar!** **A2: R' Yochanan** was discussing mentioning rain, and **R' Elazar** is discussing asking for rain.
 - **Q: R' Yochanan** said that one mentions rain when he asks for rain (which presumably means that they begin on the same day)!? **A:** That is referring to the day that the asking and mentioning stops.
 - **Q: R' Yochanan** clearly said that they begin together as well!? **A:** In Bavel we begin in Cheshvan, because we have fruits out in the field until that time and rain would ruin the produce. In Eretz Yisrael, where this concern does not exist, they begin on Shmini Atzeres.
 - **Q:** In Eretz Yisrael there is the concern that the people who came to Yerushalayim for Yom Tov should be able to travel home before the rain comes. If so, they should also not begin on Shmini Atzeres!? **A: R' Yochanan** was referring to the time after the Beis Hamikdash was destroyed, when they would no longer go to Yerushalayim for Yom Tov.
 - Once we answer like this, we can say that both refer to the people of Eretz Yisrael. **R' Elazar** refers to a time when the Beis Hamikdash still stood, and **R' Yochanan** refers to after the Churban.
 - **Q:** We, who have 2 days of Yom Tov, on which day do we begin to mention rain? **A: Rav** said, we begin mentioning on mussaf of the first day (of the “second days” of Succos), we then do not mention it by mincha, maariv, or shachris, and begin again at the second day mussaf.
 - **Shmuel** said, it doesn't make sense not to mention it at mincha which is part of the same day as the mussaf on which you have begun to mention the rain. Rather, he begins on the first day at mussaf and continues by mincha as well. He does not make mention by the following maariv or shachris, and begins again at mussaf of the second day.
 - **Rava** and **R' Sheishes** say, once we begin to mention, we do not stop and start again.
 - We find that **Rav** retracted his opinion and held like **Rava** and **R' Sheishes**.
 - The Gemara paskens that once we begin to mention, we do not stop and start again.

-----Daf 7---5-----

MISHNA

- Until when do we ask for rain? **R' Yehuda** says, until Pesach has passed. **R' Yose** says, until Nisson has passed, as the pasuk says, that Hashem made the early rains and the later rains all fall in Nisson.

GEMARA

- **Q: R' Nachman** asked, a Braisa says that the “yoreh” – the early rains – come in Cheshvan, not Nisson!? **A: R' Yitzchok** said, **R' Yochanan** said that the pasuk quoted in the Mishna was said regarding the days of Yoel ben Pesuel. After 7 years of famine, it had still not rained when Adar arrived. On the first of Nisson the first rains finally came. The Navi told the Yidden to go and seed the fields. They planted on the 2nd, 3rd, and 4th of Nisson. On the 5th, the second rains came. The produce (which normally takes 6 months to grow) grew so quickly that they were able to bring the Omer, on the 16th of Nisson, from this new produce.

Daf In Review – Weekly Chazarah

- We learn from the pesukim, that the oxen which plowed the fields during that year were already able to eat some growth on their return from the plowing (that's how fast the growth grew).
- **R' Chisda** learns from a pasuk that the kernels of that year were twice the size of the stalks that carried them.
- **Q: R' Nachman** asked, what did the people eat during those 7 years of famine? **A: R' Yitzchak** answered, **R' Yochanan** said, the first year they ate whatever they had in the house, the 2nd year whatever they had in the fields, the 3rd – the meat of kosher animals, the 4th – the meat of not kosher animals, the 5th – the meat of shekatzim, the 6th – the meat of their children, and the 7th – the meat of their own arms.
- **R' Yitzchak** said that **R' Yochanan** explained the pasuk of “b'kirbicha kadosh v'lo avo b'ihv”, to mean that Hashem says He will not rest in the Heavenly Yerushalayim until the earthly Yerushalayim is rebuilt.
- **R' Yitzchak** said that **R' Yochanan** explained a pasuk to teach that there is one aveirah in particular that causes the wicked to burn in Gehinom – the aveirah of avodah zarah.
- **R' Yitzchak** said that **R' Yochanan** explained a pasuk to teach that the aveirah of avodah zarah is considered as 2 aveiros – first, that they leave Hashem, and second, they go to inferior gods.
- **R' Yitzchak** said that **R' Yochanan** explained a pasuk that says that Shmuel Hanavi became old (he died at 52, so seemingly never became old!?) to mean that he aged prematurely.
 - This was done because Shmuel asked Hashem that he not make Shaul die before him. Hashem did not want to make Shmuel die young just so that Shaul can die after him, because He said that people would think that Shmuel must have done an aveirah. He also couldn't let Shaul continue to live for much longer, because the time for Dovid to become king was approaching, and Hashem does not push off the time that one is destined for greatness by even one minute. Therefore, He made Shmuel age prematurely, so that people would not think that he died because of an aveirah.
- **R' Nachman** and **R' Yitzchak** were sitting at a meal. **R' Nachman** asked **R' Yitzchak** to relate a teaching. **R' Yitzchak** said, **R' Yochanan** said one may not talk while eating so that the food does not go down the windpipe. After eating, **R' Yitzchak** said that **R' Yochanan** said, Yaakov Avinu never died. Although the pasuk says that he was eulogized, embalmed, and buried, those people just thought he had died, but in actuality he had not. A pasuk compares Yaakov to his children who will be redeemed from Galus. Just like those children will be alive at that time, so too Yaakov will be alive.
- **R' Yitzchak** said, whoever says “Rachav, Rachav” (the name of a beautiful woman involved in the story of Yehoshua sending spies into Yericho) will immediately become a baal keri. **R' Nachman** said, I have said her name and it has not happened to me! **R' Yitzchak** said, it only happens to one who knows her and is familiar with her.
- When **R' Nachman** was leaving **R' Yitzchak**, he asked him for a bracha. **R' Yitzchak** answered him with the mashal of the hungry, thirsty, and tired traveler who ate, drank and rested by a tree. The traveler said to the tree, I need not bless that your fruit be sweet, because it is already so; I need not bless that your shade should be pleasant, because it is already so; I need not bless that you have a stream of water nearby, because it is already so; rather I will bless you that all the trees that are planted from you should become like you. **R' Yitzchak** said, so too with you. I need not bless you with Torah, greatness, honor, wealth, or children, because you have all that already. I will therefore bless you that all your children should be just like you.

-----Daf 1--6-----

- A Braisa says, the first rain is called “yoreh” because it instructs (“moreh”) the people to plaster their roofs, to bring in their produce, and to do all other preparations for the rainy season. Another reason is that it saturates (“miraveh”) the earth. Another reason is that it comes down calmly, not strongly. The Braisa asks, maybe the word “yoreh” refers to the fact that it makes the fruit fall to the ground (yoreh), and floods out the seeds and trees? The pasuk therefore compares yoreh to “malkosh” (the later rain), to teach that just as malkosh is a good rain, so too is yoreh. The Braisa asks, maybe malkosh refers to the rain knocking down houses, and trees, and bringing locusts? The pasuk therefore compares malkosh to yoreh, to teach that just as yoreh is a good rain, so

Daf In Review – Weekly Chazarah

too is malkosh. We know that yoreh is good, because the pasuk says that Hashem gives “hamoreh litzdaka” – the first rain as charity.

- A Braisa says, the yoreh rain comes in Cheshvan and the malkosh comes in Nisvan. The Braisa asks, maybe yoreh comes in Tishrei and malkosh in Iyar? The pasuk says “b’ito” – in its proper time, which is Cheshvan and Nisvan.
- **R’ Nihilai bar Idi in the name of Shmuel** said, the word malkosh means that it cuts out (“mal”) the hardness (“kasha”) of the Yidden. The yeshiva of **R’ Yishmael** taught, it means that it fills (malei) the straw (kash) with grain. A Braisa says, it means that it comes down on the kernels and the straw.
- A Braisa says, the yoreh rain comes in Cheshvan and the malkosh comes in Nisvan. The Braisa asks, maybe yoreh comes in Kislev? The pasuk says “b’ito yoreh u’ Malkos” – just as malkosh will come in its proper time, so too with yoreh.
- A Braisa says, **R’ Meir** says, the yoreh rain comes in Cheshvan and the malkosh comes in Nisvan, and the **Chachomim** say that the yoreh comes in Kislev.
 - **R’ Chisda** said, the “**Chachomim**” is **R’ Yose**, as we see that he says in a Braisa that the last of the first rains may even come on Rosh Chodesh Kislev (they come on 17th of Cheshvan, the 23rd of Cheshvan, and the first of Kislev).
 - **R’ Chisda** paskened like **R’ Yose**.
 - **Ameimar** said that **R’ Chisda’s** psak was regarding asking for rain, and he paskened like **R’ Gamliel** who says that we do so on the 7th of Cheshvan.
 - **Q:** It is important to know when the first rain should come, because that is the time when we would begin saying “v’sein tal u’matar”. It is important to know when the last rain of this group should come, because that is when we would begin to fast if no rain has come. What is the significance of knowing when the second rain should come? **A:** **R’ Zeira** said, we must know this for purposes of promises. If one promises something “until the rains come” or “from when the rains come”, we say this means the time of the second rain. **A2:** **R’ Zvid** said, a Mishna says that the second rain is the time when even the wealthy become mutar to take the “leket or shikcha” of the olives. **A3:** **R’ Pappa** said, the second rain is the time that it becomes assur to walk through someone else’s field as a shortcut. **A4:** **R’ Nachman bar Yitzchak** said, that is the time during the Shmitta year that one must take the straw from his house and put it out into the fields, since at that time there is no longer edible straw left in the fields for the wild animals to eat.
- **R’ Avahu** said, rainfall is referred to as “revi’ah”, because the rain penetrates the earth and causes it to bear fruit (like a male that causes the female to give birth).
- **R’ Avahu** said, the first rain is considered sufficient when it comes down enough so that it penetrates one tefach into the ground. The second rain is considered sufficient when it makes the ground muddy enough to make the cover of a barrel from it.
 - **R’ Chisda** said, rain that made it muddy enough to make the cover of a barrel is clearly not in the category of the curse of “v’atzar” (where Hashem says He will hold back the rain).
 - **R’ Chisda** said, when the rain comes before the time for saying Shema, it is not considered “v’atzar”.
 - **Abaye** said, this means it comes during the day, which is before the time for saying the nighttime Shema. However, rain that comes at night, before the time for saying the morning Shema, is not very beneficial, and therefore may still be considered “v’atzar”.
 - **Q:** **R’ Pappa** asked, we find that nighttime rain is beneficial!? **A:** When there are thick clouds, it is beneficial. When there are thin clouds, it is not beneficial.
- **R’ Yehuda** said, the year is better when there is no rain in Teves.
 - Some explain this is so because the roads remain in good condition and people can travel to yeshiva to learn. Others explain because the produce will not be wet when the winter winds come, which prevents the winds from damaging them.
 - **Q:** **R’ Chisda** had said that the year is better when Teves is dirty and muddy (from rainfall in Teves)!? **A:** **R’ Yehuda** was discussing where sufficient rainfall had fallen before Teves. **R’ Chisda** is discussing where rain had not previously fallen.

Daf In Review – Weekly Chazarah

- **R' Chisda** said, when rain only falls on part of a province (“medina”), that is not considered to be “v’atzar”, because there will be sufficient produce for all.
 - **Q:** A pasuk discusses when rain falls on one city and not the other, and **R' Yehuda in the name of Rav** said that this is a curse for both cities!? **A:** **R' Chisda** was discussing where the rain came down in a normal way. **Rav** was discussing where even the city that got rain, had floods that destroyed the produce.
- **R' Avahu** said, one makes a bracha on the rain when the “groom goes to meet the bride” – when there are puddles, so that the raindrops cause drops to jump up out of the puddle when the rain falls.
 - **Q:** What bracha is made? **A:** **R' Yehuda in the name of Rav** said, we say “Thank You Hashem our G-d for each and every drop that you brought down for us”. **R' Yochanan** said one should continue with “ilu finu malei shira kayam.....” and should end with “Baruch rov hahodaos”.
 - **Q:** Why only “rov hahodaos” and not “kol hahodaos”!? **A:** **Rava** said, therefore, one should end with “Eil hahodaos”.
 - **R' Pappa** said, therefore, one should say “Eil hahodaos” and “rov hahodaos”.

-----Daf 7-----

- **R' Avahu** said, a day of rain is greater than the day of techiyas hameisim, because techiyas hameisim is only for the tzaddikim, and rain is for the tzaddikim and the resha'im.
 - This argues on **R' Yosef**, who says that the two are equal, which is why we mention rain in the bracha of techiyas hameisim.
- **R' Yehuda** said, a day of rain is as great as the day on which we got the Torah, based on the pasuk of “yarof kamatar (rain) likchi (referring to Torah).
 - **Rava** said, the day of rain is even greater than the day on which we got the Torah, because the pasuk is saying that Torah is “like” rain – which means that the rain is even greater.
 - **Rava** asked, the pasuk first compares Torah to rain, and the pasuk then compares Torah to dew (“tizal katal imrasi”). Which one is it? He answered, for a righteous talmid chachom it is like dew – always beneficial. For others it is like rain – which at times is not beneficial.
 - A Braisa says, **R' Bina'ah** darshened pesukim to teach that if one learns Torah for its sake, it becomes a potion of life. If ones learns Torah not for its sake, it becomes a poison of death.
 - **R' Zeira in the name of R' Yochanan** darshened the pasuk that compares a person to a tree, to teach that a person should learn from a talmid chachom that is righteous, and should not “cut him down” (like a fruit tree, where the fruits are eaten and one may not cut it down). However, a talmid chachom that is not righteous should be “cut down”.
 - **R' Chama the son of R' Chanina** said, the pasuk of “barzel b'barzel yachad” teaches that just as 2 pieces of iron sharpen each other, so too, 2 talmidei chachomim sharpen each other's mind when they learn together.
 - **Rabbah bar bar Chana** said, Torah is compared to fire to teach that just like a fire cannot be started by one piece of wood alone, so too Torah must be learned together with others for it to be retained.
 - **R' Yose bar Chanina** darshened a pasuk to teach that talmidei chachomim who learn alone deserve to be punished. More than that, they become fools. More than that, they are considered to be sinners.
 - **R' Nachman bar Yitzchak** said, we see from a pasuk that Torah is compared to wood. This teaches that just as a small piece of wood can ignite a larger piece of wood, the same is with talmidei chachomim – small talmidim can sharpen great chachomim. Like **R' Chanina** said – he learned a lot from his rabbei'im, even more from his friends, but he learned the most from his students.
 - **R' Chanina bar Pappa** asked, one pasuk says that a rebbi should go to the student to teach Torah, and another says that the student should go to the rebbi!? The difference is, if the student is proper and righteous, the rebbi should even go to him. If the student is not, the student must go to the rebbi.

Daf In Review – Weekly Chazarah

- **R' Chanina bar Chama** asked, one pasuk suggests that one should look to teach Torah to others. Another pasuk suggests that one should learn for himself!? The difference is, if the student is proper and righteous, one should teach him Torah. If the student is not, he should not.
- **R' Chanina bar Idi** said, the Torah is compared to water, to teach that just like water rolls from a high place to a low place, so too Torah can only be retained by one who humbles himself.
- **R' Oshaya** said, Torah is compared to water, wine, and milk, to teach that just as these liquids can only be retained in inferior keilim, so too Torah can only be retained by one who humbles himself.
 - This is like the story of the princess who asked **R' Yehoshua ben Chananya** why such great knowledge (his knowledge) was kept in so ugly a body. **R' Yehoshua** asked her why her father keeps the wine in ugly, earthenware barrels. She responded by having it changed to golden keilim. All the wine spoiled. When asked by the king why he had done so, **R' Yehoshua** explained, I answered her the way she spoke to me (to show that the prestigious things – like wine and wisdom – must be kept in ugly keilim). She then asked, but there are beautiful people who have a lot of wisdom!? **R' Yehoshua** said, if they were ugly, they would have much more wisdom.
 - Another reason Torah is compared to these 3 liquids, is just like these only spoil when attention is not paid to them, so too Torah is only forgotten when no attention is paid to it.
- **R' Chama the son of R' Chanina** learned from a pasuk that the day of rain is as great as the day that the world was created.
 - **R' Oshaya** learned from the pasuk that the day of rain is so great that salvation is abundant on a rainy day.
- **R' Tanchum bar Chanilai** said based on a pasuk, that rain only comes if the aveiros of the Yidden have been forgiven.
- **R' Tanchum the son of R' Chiya** said based on a pasuk, rain is only withheld if the Yidden are deserving to be destroyed.
 - **R' Chisda** learned from a pasuk that rain is only withheld as punishment for not keeping the halachos of terumos and maasros.
 - **R' Shimon ben Pazi** learned from a pasuk that rain is withheld because of the speaking of lashon harah.
 - **R' Sala in the name of R' Hamnunah** learned that rain is only withheld because of chutzpah.
 - **R' Sala in the name of R' Hamnunah** learned that one who has chutzpah will eventually commit znus. **R' Nachman** learned from the same pasuk that such a person has certainly already committed znus.
 - **Rabbah bar R' Huna** learned that we may refer to a person with chutzpah as a rasha. **R' Nachman bar Yitzchak** learned, that we may even hate him.
 - **R' Katina** learned from a pasuk that rain is only withheld as a punishment for bitul Torah.
 - **R' Ami** learned from a pasuk that rain is only withheld as a punishment for stealing. The Gemara learns from the end of the pasuk that the remedy for this is to daven profusely.
 - **R' Ami** also learns from another pasuk, that if one sees that there is no rain because of the bad deeds of the generation, he should take to tefilla.