



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Taanis Daf Yud Tes

#### PEREK SEDER TAANIYOS EILU -- PEREK SHLISHI

##### MISHNA

- The procedure set out previously is done only when the first set of rains have been delayed. However, if the crops start growing abnormally, we immediately cry out and don't wait. Likewise, if there is a stoppage of 40 days in between the rainfalls, we call out immediately, because that is a sign of food shortage.
  - If it rained properly for the crops but not for the trees, or if it rained properly for the trees but not for the crops, or if it rained properly for both but not for water storage holes and wells, we cry out immediately.
  - Similarly, if it didn't rain on one particular city but it rained on the surrounding cities, that city immediately fasts and cries out, and the surrounding cities fast but do not cry out. **R' Akiva** says they cry out but do not fast.
  - Similarly, if a city is hit with a plague or with collapsing buildings, that city immediately fasts and cries out, and the surrounding cities fast but do not cry out. **R' Akiva** says they cry out but do not fast.
    - For this purpose, a plague means that a city with a population of 500 men had one person die on 3 consecutive days.
  - If there is news of "shidafon" (a crop disease), "yeirakon" (crop disease from drought), "arbeh" locusts, "chasil" locusts, wild animals attacking people, or armies on the move and attack in any place, all places cry out immediately, because these things travel from place to place.
    - It once happened that they were goizer a fast throughout Eretz Yisrael for having seen the size of an oven's opening of "shidafon" on grain in Ashkelon. They were also once goizer a fast because wolves ate 2 children on the other side of the Yarden. **R' Yose** says they didn't actually eat any children, they were just seen in the city.
  - For the following we even cry out on Shabbos: a city that is surrounded by attacking goyim, or by a river threatening to flood; or for a ship that is being tossed about at sea. **R' Yose** says we may yell out for help, but may not yell out in tefilla on Shabbos. **Shimon HaTeimani** said we also cry out if a plague has hit. The **Chachomim** did not agree with him.
  - We cry out for all tzaros, except for too much rain.
    - It once happened that they asked Choni Hamagul to daven for rain. He told them to bring in their ovens to protect them from the rain. He then davened but rain did not come. He drew a circle in the ground and said to Hashem, "Ribono Shel Olam, Your children have turned to me because I am like a member of Your household. I swear by Your Great Name that I will not leave this circle until You have mercy and bring rain". It began to only drizzle. Choni said, "I did not ask for this type of rain. I asked for rain to fill the water storage holes and wells." It began to pour down in dangerous, torrential downpours. Choni said, "I did not ask for this. I asked for rain of blessing." The rain then came down normally. It continued to rain, to the point that the people had to leave to higher ground. They asked Choni to now daven that the rain stop. He told them, "Go see if the

To'in Stone (a very high stone) is covered with water (because that is the only time I will daven that the rain stop)." **Shimon ben Shatach** sent to Choni, if you were not the great Choni, I would put you in cheirem for speaking like that to Hashem. However, what can I do, when you speak like that and yet Hashem answers your request, like a father who answers the request of his disrespectful son.

- If the people were fasting and it began raining before sunrise, they need not complete the fast. If it began raining after sunrise, they must complete the fast. **R' Eliezer** says, if it began raining before chatzos they need not complete the fast.
  - It once happened that they were fasting for rain in Lod, and it began raining before chatzos. **R' Tarfon** told them, go home and eat and make it a Yom Tov. They did so, and came back to shul in the afternoon to say "Halel Hagadol".

#### GEMARA

- **Q:** The Mishna said the procedures are done when the first rains don't come. However, a Braisa says it is only when the first 3 rains don't come!? **A: R' Yehuda** said, our Mishna means to say, if all 3 rains didn't come, they would begin to fast. If they planted and nothing grew, or if it grew abnormally, they should cry out immediately.
  - **R' Nachman** said, this is only if it grew abnormally, but not if it dried up (at that point it is too late for tefilla).
    - **Q:** That is exactly what the Mishna says!?! **A:** His point is, even if after it dried up it grew a bit. We would think there is still hope and therefore we should cry out for it. He teaches that there is still no hope, and we should not.

#### V'CHEIN SHEPASKU GESHAMIM BEIN GESHEM L'GESHEM...

- **R' Yehuda in the name of Rav** explained the wording of the Mishna, that this rain stoppage is something that brings to food shortages.
  - **R' Nachman** said, if food can be brought from across a river it is a less severe form of shortage. If it must come from another place with animals over land, that is more severe.
  - **R' Chanina** said, if food prices are very high but there is food to be had, that is a less severe form of shortage. If prices are low but there is little to be had, that is more severe.
    - **R' Yochanan** said, that is only true if people have money to buy the food.

#### YARDU LITZMACHIN AVAL LO LE'ILAN

- When the rain falls lightly, it is only good for the crops. When the rain falls hard, it is only good for the trees. When it falls in torrential downpours, it is only good for the water storage holes and wells.
- A Braisa says, we cry out for rain for the trees if it hasn't rained by Pesach time, and for the water storage holes and wells by Succos time. If there is no drinking water, we cry out immediately, which means we begin the first Monday, Thursday, and Monday. We only cry out in the affected country. For "askarah" and other contagious diseases, if they have caused death, we cry out immediately. If they have not, we do not. We also cry out for even the smallest amount of Govai locust. **R' Shimon ben Elazar** says, also for the Chagav locusts.
- A Braisa says we cry out for trees except on shmitta (since people do not rely on the fruit of that year to eat), but we cry out for the water storage and wells even on shmitta. **R' Shimon ben Gamliel** says we even call out for trees on shmitta, because the poor people rely on its fruit for food.
- **R' Elazar ben Prata** says in a Braisa, after the Churban, rain has become scarce. At times it falls abundantly, and at times it doesn't. At times it falls in the right time, and at times it doesn't. When it falls in the right time it is like a slave who gets paid with produce on Sunday, so he has a whole week to prepare and be ready for Shabbos. When it doesn't fall in the right time it is like a slave who gets the produce on Friday, so he must rush to prepare. When the rain falls in abundance it is like a slave who gets paid for the full year at one time, so the grinding and

kneading produces a much higher yield. When there is not an abundance of rain, it is like a slave who gets paid a bit at a time. Each grinding and kneading involves waste resulting in an overall smaller yield.

- A Braisa tells the story how there was once no drinking water for the people who were Oleh Regel. Nakdiman ben Gurion made a deal with a goy to take 12 wells of water from him and return them full of water after Yom Tov or pay an exorbitant fee for the water used. After Yom Tov it still had not rained and the goy demanded payment. Nakdiman said, I have until the end of the day to return the water. The goy asked a few more times during the day, getting the same response. Nakdiman went to the Beis Hamikdash and davened to Hashem. He said, I did this for Your Honor, so that the Yidden have water to drink, not for my honor. Immediately the sky became cloudy and it began to rain. It continued until all the wells were filled. The goy then said, it is already dark, so this rain fell on my time, and you still owe me the money. Nakdimon again davened, and Hashem had the sun pierce through the clouds, to show it was still day. The goy then had to pay for the overage of the water returned over what Nakdimon had taken.
  - A Braisa says, Nakdimon was a nickname for Buni (which was his real name). He was called so because Nakdimon means “piercing”, and the sun had pierced the clouds for him.