



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

Taanis Daf Chuf Daled

- **R' Yose bar Avin** would learn under **R' Yose of Yukras**. He left him and went to learn under **R' Ashi**. One day **R' Ashi** repeated the shita of **Shmuel** that if one takes a fish out of water on Shabbos, he is chayuv as soon as an area the size of a selah becomes dry (at that point the fish will surely die). **R' Yose bar Avin** asked, "Why don't you qualify that to mean that the dry spot must be in between the fins?" **R' Ashi** asked, that is the shita of **R' Yose bar Avin**, so why didn't you repeat that in his name? He answered, "I am **R' Yose bar Avin**". He asked, why are you not learning under **R' Yose of Yukras**? He answered, "If he doesn't have mercy on his own son and daughter, how can I expect that he will have mercy on me?"
 - The story concerning his son was, that once **R' Yose of Yukras** was late (due to being involved in a mitzvah) in bringing food for his workers. His son commanded a fig tree (not yet in growing season) to bring forth its fruit for the workers, and it did. When **R' Yose of Yukras** heard about this, he told his son, "You have bothered your Creator to bring forth food before its time, therefore, you should die before your time".
 - The story concerning his daughter was, that he once caught a man staring at his daughter (who was beautiful). The man explained, since he wouldn't merit to marry her, he should at least be allowed to look at her. **R' Yose of Yukras** told his daughter, "You are making people suffer. Return to the ground so that people shouldn't do aveiros because of you".
 - He had a donkey that he would rent out. The renter would place the money on the donkey to bring back to **R' Yose of Yukras** and the donkey would return on its own. If too much or too little money was placed on the donkey, it would not budge until it was corrected. Once a renter left a pair of sandals on the donkey, and it did not move until they were removed.
- **Elazar of Birsa** would give all his money to tzedaka, to the point that the tzedaka collectors would hide from him so that he wouldn't give away all his money. He was once going to the market place to buy items for his daughter who was getting married, and spotted the tzedaka collectors. He chased them and made them tell him what they were collecting for. At the time they were collecting for the wedding of 2 orphans. He gave all the money he had with him except for one zuz. He bought some wheat with that and threw it into the granary. When his wife went to look what he put into the granary, she saw that it was bursting at the seams, filled with wheat (a miracle had occurred). When he was told of this, he said they may not benefit from this more than any of the other poor people and he gave it to tzedaka.
- **R' Yehuda the Nasi** was goizer a taanis for rain. He davened and rain did not come. He became sad and said, look what a difference there is between Shmuel Hanavi and me. It then rained.
- The Nasi was once goizer a fast, but **R' Yochanan and Reish Lakish** did not know about it until the morning of the fast, and therefore did not accept the fast upon themselves the day before. **R' Yochanan** said, they did not need to accept the fast upon themselves the day before, because all people get dragged along with the decision of the Nasi.
- The Nasi was once goizer a taanis and it did not rain. **R' Oshaya** darshened a pasuk to suggest that the reason it did not rain was because the people of the Nasi were unworthy. The servants of the Nasi went and began choking **R' Oshaya**. The people of the city rescued him and told the servants, "All he says is for the sake of Heaven, so leave him alone".
- **Rebbi** was once goizer a taanis and rain did not come. **Ilfa** then went to lead the davening. When he said "mashiv haruach" the wind began to blow, and when he said "morid hageshem" the rain began to fall. **Rebbi** asked him what he does that he merits such a quick answer to his

tefillos. He explained that he lived in a poor town where no one has wine for Kiddush or Havdalah, but he puts in a lot of effort to get wine to be motzi everyone with Kiddush and Havdalah.

- **Rav** was once goizer a taanis and rain did not come. A man then went to lead the davening. When he said “mashiv haruach” the wind began to blow, and when he said “morid hageshem” the rain began to fall. **Rav** asked him what he does that he merits such a quick answer to his tefillos. He explained that he teaches Torah to children and only accepts payment from those who can afford. Moreover, he spends his own money to give the children prizes so that they are willing to learn.
- **R’ Nachman** was goizer a taanis and rain did not come. He became depressed because of that, and rain then came.
- **Rabbah** was goizer a taanis and davened for rain, and no rain came. The people said, “**R’ Yehuda** would be goizer a taanis and rain would come immediately!” **Rabbah** said, if you think it is because of the Torah the people of **R’ Yehuda’s** time learned, that is wrong, because we learn more and better than them. If it is because his deeds were better than mine, I ask anyone who knows of any shortcoming that I have, to come and speak. Rather, it has nothing to do with me. It is the generation that is not as worthy.
- **R’ Yehuda** saw 2 people playing with bread. He said, it must be that there is an abundance of food. He gave an angry look, and a famine began. The **Rabanan** asked **R’ Kahana the son of R’ Nechunya**, who was **R’ Yehuda’s** attendant, to walk **R’ Yehuda** to the marketplace so that he should see how severe a famine there now was, and so that he should daven for it to end. He did so, and **R’ Yehuda** saw a crowd of people waiting to buy just a few dates. He told **R’ Kahana**, “Remove my shoes”. As soon as he removed the first shoe, it began to rain. When he reached to remove the second shoe, Eliyahu came and told him, Hashem said, if you remove the second shoe, I will destroy the world.
 - **R’ Mari**, the grandson of **Shmuel**, said, “I was on the banks of the Pappa River when this story happened, and I saw Malachim who were dressed as sailors taking sand and putting it onto a ship. As soon as they did so, the sand turned into flour. They then sailed to the city of the famine and offered to sell the flour, thereby ending the famine. However, I told the people not to buy this flour, because it came about through a miracle, and one should try to not benefit from a miracle. The next day, the regular boats of wheat from another place came, and provided food for the people”.
- **Rava** went to Hagrunya and was goizer a fast (due to lack of rain), but rain did not come. He instructed all the people to continue fasting through the night. The next morning he asked whether anyone had a dream overnight. **R’ Elazar** of Hagrunya said that it was said to him in a dream “Good greetings to the good rebbi from the good Master, who gives good from His goodness to His people”. **Rava** said, this means that Hashem will now accept our tefillos. They davened and it began to rain.
 - **Rava** once gave someone malkus and the person died. The king wanted to punish **Rava** for doing so. The king’s mother said, “Do not start up with the Jews, because they can daven and are granted their requests – for example with rain”. The king said, that may be because they ask for rain in the rainy season, and has nothing to do with their tefillos. Let them ask for rain now in the summer and let’s see if they get answered. The king’s mother asked **Rava** to daven for rain. He davened but no rain came. He then davened again, saying the pasuk where Shmuel Hanavi davened for (and was answered with) rain in the summer. It then began to rain to the point that the gutters of the houses were flowing directly into the Tigris River. **Rava’s** father came to him in a dream and told him he must change the place where he sleeps, because he will be punished for causing a change to nature. He slept in a different place that night and in the morning found that his old bed was slashed by knives.
- **R’ Pappa** was goizer a taanis for rain, and rain did not come. He felt faint, and ate something and then davened more. The rains still did not come. **R’ Nachman bar Ushpazti** said to him sarcastically, “maybe if you eat some more the rain will come”. **R’ Pappa** was embarrassed and felt bad, and the rain then came.

- **R' Chanina ben Dosa** was once traveling and it began to rain. He said to Hashem, "The whole world is happy with the rain, but Chanina is in pain from it (because he was traveling)". The rain stopped. When he reached his house, he said to Hashem, "The whole world is in tzar because there is no rain, and only Chanina is happy". It then began to rain.
 - **R' Yosef** said, the tefilla of the Kohen Gadol on Yom Kippur had no power over **R' Chanina ben Dosa**. The Kohen Gadol would daven that Hashem should not listen to the tefila of a traveling person who asks that the rain should stop.