



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

Taanis Daf Hey

MISHNA

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

GEMARA

- **Q: R' Nachman** asked, a Braisa says that the "yoreh" – the early rains – come in Cheshvan, not Nisnon!? **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 Nisnon 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 Nisnon. 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 Nisnon, from this new produce.
 - 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'ih", 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.