



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

Taanis Daf Vuv

- 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 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 Nisnon. 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 Nisnon.
- **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 Nisnon. 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 Nisnon, 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'atazar".
 - **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.
- **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".