



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

Taanis Daf Tes

- **R' Yochanan** said, Hashem may make rain fall for the need of even one person (“Yiftach Hashem *lechah*”), but he only brings “parnassah” (bracha on all the crops) when it is merited by a tzibbur (“Hinini mamtir *lachem*”).
 - **Q:** A Braisa says that the “maan” was brought in the merit of Moshe, so we see that “parnassa” does come in the merit of an individual!? **A:** Moshe is considered to be a tzibbur, since he was the leader and davened for the tzibbur.
 - **R'Huna bar Manoach, R' Shmuel bar Idi, and R' Chiya MiVastanya** learned by **Rava**. When he died, they went to learn by **R' Pappa**. When they didn't agree with something that **R' Pappa** said, they would make faces to each other showing their feelings. **R' Pappa** saw this and felt bad. **R' Pappa** had a dream in which the pasuk was read to him – “Va'achid es shlosha haro'im” (saying that the 3 would die as a result of what they did). The next day, as they left, **R' Pappa** told them “Go in peace” (as a bracha to prevent them from dying).
 - **R' Simi bar Ashi** would ask **R' Pappa** a lot of questions. One time he saw **R' Pappa** saying tachnun and asking Hashem to save him from the embarrassment of **R' Simi's** questions. **R' Simi** accepted upon himself never to ask again.
 - **Reish Lakish** also holds, based on a pasuk, that rain can be brought even for a single individual. In fact, he learns from the pasuk that the rain may fall for even one of a person's fields, and even for one grass in that field.
 - We find that **R' Daniel bar Ketina** would examine his fields daily and point out which rows needed rain and which did not. It would then rain only on those rows that needed rain.
 - **R' Yose the son of R' Chanina** explained the word “chazizim” (in the pasuk quoted by **Reish Lakish**) to mean that Hashem creates clouds for each tzadik, that will water his personal field. “Chazizim” are explained to mean thin clouds in front of thicker clouds. These clouds are a sign of rain to come.
 - **R' Yehuda** said, when a drizzle precedes a rain, it means there will be a full period of rain (as in a sifter where the flour first comes through slowly, then heavily). When the drizzle follows rain, it means the rain is going to stop (as when a goat relieves itself).
 - **Ulla** went to Bavel and saw these “chazizim” clouds. He instructed all to bring their keilim in from the outdoors. It did not end up raining. He said, just like the people of Bavel are liars, so too their clouds are liars.
 - **Ulla** went to Bavel and saw that a basketful of dates only cost a zuz. He said, this is so cheap and people here don't learn Torah all the time!? That night he had big stomach issues from the dates. He said, a basketful of knives is only a zuz, and the people here are still able to learn at all!?
- A Braisa says, **R' Eliezer** says, based on a pasuk, that the rain water comes from the ocean (which evaporates and is then rained down from the clouds). **R' Yehoshua** asked, if so, the rain water should be salty!? He answered, that the clouds sweeten the water. **R' Yehoshua** says that rain water comes from the Heavens. The clouds get filled up from the Heavens and then rain the water down onto the ground. The Braisa then says that we learn from pesukim that a day of rain is as great as the day of Creation.

- **R' Yochanan** had explained the pasuk of “mashkeh harim mei'aliyosav” to mean that Hashem waters the mountains from Heaven. That explanation must follow **R' Yehoshua**.
 - **R' Eliezer** would explain the pasuk and say that since the water first goes into the clouds, it is considered to be coming from the Heavens as well.
- **R' Chanina** explained the pasuk of “koneis kaneid mei hayam nosein b'otzaros tehomos” to mean that the waters of “the deep” cause the storehouses to be full of grain. This explanation must follow **R' Eliezer**, who says that rain comes from the oceans.
 - **R' Yehoshua** would explain the pasuk to be referring to the time of Creation, when Hashem took the waters that covered the earth and stored them in the “storehouses” of the oceans.