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Taanis Daf 5

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

CEASE REQUESTING RAIN

➤ The Mishna presents a dispute regarding the date that we cease asking for rain. Rabbi Yehudah maintains that *v’sen tal u’matar* is recited until Pesach is over and Rabbi Meir holds that it is recited until the end of the month of Nissan. Rabbi Meir cites a Scriptural verse proving that it can be recited in the month of Nissan.

The Gemora asks on the verse which Rabbi Meir had cited to prove that we request rain throughout the month of Nissan. Rav Nachman asked that the word ‘yoreh’ which Rabbi Meir explained to be referring to the yoreh rain of Nissan is seemingly incorrect. He cites a braisa which explicitly states that yoreh rain falls in the month of Mar-Cheshvan and malkosh rain falls in the month of Nissan.

Rabbi Yitzchak answered that in the times of Yoel, there was yoreh rain which fell in the month of Nissan and that is what the verse is referring to. (5a)

MIRACLE IN THE DAYS OF YOEL

➤ The Gemora provides the details of the miracle that transpired in the times of Yoel. That year, the month of Adar passed and there was still no

rainfall. The first rain fell on the first day of Nissan. The prophet Yoel told Klal Yisroel to go and plant their fields. The people protested that since they have a small amount of wheat and barley, they should eat it and not plant it. If they would plant it, they would die from starvation waiting for the new crop to grow. Yoel persisted and told them to plant the grain which they had. A miracle occurred and they found grain in the walls and in the ant holes. They planted on the second, third and fourth day of Nissan from the grain with which they had and the second rainfall came down on the fifth day of Nissan. They miraculously were able to bring the korban omer on the sixteenth of Nissan from the new crop which grew. It emerges that grain which normally grows in six months grew in eleven days. Regarding this generation, it is said “Those who plant with tears will harvest with bliss.” (5a)

SEVEN YEARS OF FAMINE

➤ The Gemora discusses what Klal Yisroel ate during the seven years of famine prior to that miraculous harvest. Rabbi Yitzchak stated in the name of Rabbi Yochanan that in the first year they ate the food that they had stored in their houses. The second year, they ate from the food which was in the fields. The third year, they ate from kosher animals. During the fourth year, they ate from non-kosher



animals. The fifth year, they ate from non-kosher creeping creatures. During the sixth year, they ate from the flesh of their children. In the seventh year, they ate from the flesh of their own arms. (5a)

RABBI YOCHANAN'S INTERPRETATIONS

➤ The Gemora cites questions which Rav Nachman inquired of Rabbi Yitzchak and Rabbi Yitzchak's responses in the name of Rabbi Yochanan. Rabbi Yochanan explained a verse in Hoshea to mean that Hashem said that He will not enter the Yerushalayim located in heaven until He enters the Yerushalayim on earth.

Rabbi Yochanan explained a verse in Yirmiyahu to mean that that there is one sin that causes the evil people to be burned in Gehinom and that is idolatry. (5a)

SHMUEL

➤ Rabbi Nachman asked Rabbi Yitzchak another question. It is written in Shmuel that Shmuel was old. How can this be when we know that Shmuel died when he was fifty-two years old? Rabbi Yitzchak answered in the name of Rabbi Yochanan that Shmuel became old-looking suddenly.

SHMUEL, SHAUL AND DOVID

➤ Rabbi Yochanan elaborates on what transpired towards the end of Shmuel's life. Hashem related to Shmuel that it was time for King Shaul to die and for Dovid to replace him as king. Shmuel said that it was improper for Shaul, who was anointed to

be king by Shmuel, to die while he, Shmuel, was still alive. Hashem said that he cannot cause Shmuel to die young because people will claim that he died young because of a sin that he committed. He cannot keep Shaul alive since once it is time for Dovid to become king, one reign cannot impinge upon another even by a hairbreadth. Hashem said that he will make Shmuel appear old and this way Shmuel can die without anyone alleging that he sinned and then Shaul can die in order for Dovid to become king. (5b)

A SPECIAL BLESSING

➤ Rabbi Nachman and Rabbi Yitzchak were eating together. Rabbi Nachman asked Rabbi Yitzchak to relate some Torah words. Rabbi Yitzchak said in the name of Rabbi Yochanan that one should not talk while he is eating since food might enter the windpipe causing him to choke. After they finished eating, Rabbi Yitzchak said in the name of Rabbi Yochanan that Yaakov Avinu never died and he cited a Scriptural verse proving this.

When Rabbi Nachman and Rabbi Yitzchak were leaving each other, Rabbi Nachman asked Rabbi Yitzchak to give him a blessing. Rabbi Yitzchak responded with a parable. A person was walking in a desert and he was hungry, tired and thirsty. He happened upon a tree which had sweet fruits, a pleasing shade and a spring of water flowing beneath it. The man ate from the fruits, drank the water and sat in its shade. When he was leaving the tree, he pondered as to how he can bless the tree. He could not bless the tree that its fruits should be sweet, its shade should be nice or that it should have a stream of water flowing beneath it since it already possessed



all these things. The blessing he gave was that it should be the will of Hashem that all the shoots planted from this tree should be just like it. Rabbi Yitzchak explained to Rabbi Nachman that he cannot bless him with Torah, riches or children since he already had all that. Rabbi Yitzchak blessed Rabbi Nachman that all his children should be just like him.

(5b – 6a)

INSIGHTS TO THE DAF

GRAIN FROM THE ANT HOLES

➤ The Gemora provides the details of the miracle that transpired in the times of Yoel. That year, the month of Adar passed and there was still no rainfall. The first rain fell on the first day of Nissan. The prophet Yoel told Klal Yisroel to go and plant their fields. The people protested that since they have a small amount of wheat and barley, they should eat it and not plant it. If they would plant it, they would die from starvation waiting for the new crop to grow. Yoel persisted and told them to plant the grain which they had. A miracle occurred and they found grain in the walls and in the ant holes. They planted on the second, third and fourth day of Nissan from the grain with which they had and the second rainfall came down on the fifth day of Nissan.

Rashi learns that they planted from the grain with which they had and ate the grain from which they found. Rabbeinu Chananel learns exactly the opposite. They ate from the grain from which they had and they planted from the grain with which they found. What compelled Rashi to learn his way? The

Rif in the Ein Yaakov asks on Rashi that how was the verse “Those who plant with tears will harvest with bliss” fulfilled? Rashi learns that they were crying since they didn’t have what to eat. Why should they be planting with tears if they had grain which they found in the walls?

The Rif answers that Hashem did not perform the miracle of providing them with the grain in the walls until they showed their faith in Hashem by planting from the grain with which they had.

The Yad Yosef answers that the grain from the ant holes would not be suitable for planting. The saliva from the ants and mice destroys all the moisture in the grain and therefore they ate from that grain and planted the old grain.

Sefer Tehilla L’yonah found an answer that since they would be bringing the grain with which they planted for the korban omer; grain from a miracle is not fitting to be used for a korban.

TIME TO BECOME ROOTED

➤ The Gemora relates that in the times of Yoel, Klal Yisroel planted on the second, third and fourth day of Nissan from the grain with which they had and the second rainfall came down on the fifth day of Nissan. They miraculously were able to bring the korban omer on the sixteenth of Nissan from the new crop which grew. It emerges that grain which normally grows in six months grew in eleven days.

The Maharsha comments that it was necessary for the grain to take root three days before the second

rainfall. This is because the Gemora in Rosh Hashanah (10b) states that in order for grain to be considered from the previous year, it is required to be rooted into the ground and that takes three days.

The Metzapeh Eisan asks that this is only correct according to Rabbi Yehudah; however Rabbi Yosi and Rabbi Shimon disagree and maintain that it takes two weeks to become rooted in the ground and the halachah is in accordance with their opinion.

Shulchan Aruch (Y"D 293) rules that grain which took root before the sixteenth of Nissan becomes permitted for consumption with the korban omer offered on the sixteenth. The Shach cites the Terumos Hadeshen (191) who states that it takes three days for the grain to become rooted into the ground.

The Dagul Meirvova asks that this is only correct according to Rabbi Yehudah; however Rabbi Yosi and Rabbi Shimon disagree and maintain that it takes two weeks to become rooted in the ground and the halacha is in accordance with their opinion.

The Metzapeh Eisan answers that the Terumos Hadeshen relied on our Gemora that would seem to indicate that three days is sufficient time for the grain to take root into the ground. The Gr"A states that perhaps there is a distinction between trees and grain as to the amount of time it takes for them to become rooted in the ground. He cites a Yerushalmi that makes such a distinction.

The Chasam Sofer (Y"D 284) answers that in truth, there is not a factual dispute as to how many days it

takes for a tree to take root since everyone holds that it takes root in three days or less and the facts can attest to this. The argument amongst the Tannaim is regarding a case where for some reason the tree did not take root; after how long can it be stated with a certainty that the tree will not take root any longer? Regarding Shemitah, which is a Biblical transgression, we must rule stringently that grain which is planted two weeks prior to Shemitah receives the sanctity of Shemitah. The prohibition of eating from the new crop outside of Eretz Yisroel is only Rabbinical and therefore we can rule leniently and three days will be sufficient.

DAILY MASHAL

"Va'yiko'lei ho'om mei'hovi" - And the nation stopped bringing - The word "va'yiko'lei" appears in Breishis 8:2 as well, "Va'yikolei ha'geshem min hashomayim." These two verses can be linked as follows: Our Gemora says that drought is caused by people pledging donations and not fulfilling their commitment. This is derived from the verse in Mishlei 25:15, "N'siim v'ruach ayin ish mis'ha'leil b'matas sho'ker," - clouds and a storm wind, but there is not (rain), similar to a person who prides himself with a false donation, i.e. a pledge that is not honoured. The pledge gives a false feeling of a donation about to be given. Similarly, not only is there no rain, but there are clouds and a storm wind, which give rise to an expectation that becomes naught. When is there "va'yiko'lei ha'geshem," there is no rain? It is when "va'yiko'lei ho'om mei'hovi," when the nation does not bring its donation. (Kli Yokor)