



- A** בס"ד
Intro
- Today we will learn בע"ה of תענית דף ה
- Some of the topics we will learn about include the following:
- Until when do we ask for rain in the Davening?
- The miracles during the times of the prophet יואל
- The existence of a Heavenly ירושלים

A

Until when do ask for rain in the Davening?

The miracles during the times of the prophet יואל

The existence of a Heavenly ירושלים

- B** The severity of idol worship
- Why the prophet שמואל aged prematurely and died so young
- The idea that יעקב אבינו לא מת our forefather יעקב is still alive
- How to bless someone who has everything

B

Why the prophet שמואל aged prematurely and died so young

יעקב אבינו לא מת

- C** Some of the key terms and concepts we will learn about include:
- יורה - Rain that falls at the beginning of the season

C

How to bless someone who has everything

יורה





D מלקוש - Rain that falls at the end of the season

עומר - A measure of barley flour from the new crop that is brought on the sixteenth of Nisan, the second day of פסח





1 So let's review...

משנה the זאגט
עד מתי שואלין את הגשמים
Until when do we ask for rain?
ר' יהודה אומר עד שיעבור הפסח
Rebbe Yehuda says until after Pesach.
ר' מאיר אומר עד שיצא ניסן
Rebbe Meir says until the end of Nissan,
שנאמר ויורד לכם גשם מורה ומלקוש בראשון
As the פסוק says, He made rain fall for you, Yoreh and Malkosh,
in the first month.

The גמרא questions this verse because Yoreh, the first rain falls during Cheshvan, not Nissan.
ר' יוחנן explains that this פסוק is from the book of יואל, where after a seven year famine that included a four year plague of locusts, Hashem provided Yoreh rain in Nissan even though it normally only falls in Cheshvan.

1

אלוף

עד מתי שואלין את הגשמים

ר' מאיר ר' יהודה

עד שיצא ניסן עד שיעבור הפסח

למאיר

ויורד לכם גשם
מורה ומלקוש
בראשון

He made rain fall for you
Yoreh and Malkosh
in the first month

Yoreh - the first rain falls during Cheshvan not Nissan

ניסן

כ' יוחנן
ספר יואל
After seven years of famine that included a four year plague of locusts Hashem provided Yoreh rain in Nissan

2 The גמרא now details the miracles from the times of יואל. That year no rain had fallen even after Adar had ended. On the first of Nissan, the first rainfall came down and יואל told them צאו וזרעו, go out and plant the fields, but the people said; יאכלנו ויחיה או יזרענו וימות, should we eat what we have and live, or plant it and die? יואל said, plant it anyway.

2

Miracles from the times of יואל

That year no rain had fallen... until the first of Nissan

The people answered
יאכלנו ויחיה או יזרענו וימות

יואל tells them
צאו וזרעו

Plant it anyway!

ועלה ארבע נס ונמארה ארבע
מה לבכתיאין ומה לבחורי נתאים

They then planted for the next three days and the rain fell again on the fifth of Nisan





3 קרבן עומר עומר בששה עשר בניסן from the new grain on the 16th of Nissan. Grain that normally took 6 months to grow now grew in eleven days. It is this miracle that the Posuk in תהלים is referring to; הזורעים בדמעה ברנה יקצרו Those who planted with tears will reap with joy. The next פסוק there also refers to these miracles; הלך ילך ובכה נושא משך הזרע הלך ילך ובכה נושא משך הזרע explains that as the ox pulled the plow, and the seed was being sowed, the ox was crying. But the grain grew so quickly that on its way back, אוכל חזיז מן התלם - it ate the newly sprouted green from the furrow. This is what the next פסוק means; בא יבא ברנה - he will return with joy. קנה זרת שיבולת זרתים means נושא אלומותיו the stalk was one hand span, and the ear measured two hand spans!! - which רש"י says is a great miracle since normally the stalk is 3 or 4 times the length of the ear.

3 בקריבו עומר בללך ילך בניסן

Grain that normally took 6 months to grow grew in eleven days

As the ox pulled the plow, it was crying

But on its way back אוכל חזיז מן התלם it was already able to eat from the newly sprouted green!

הזורעים בדמעה ברנה יקצרו

הלך ילך ובכה נושא משך הזרע

בא יבא ברנה נושא אלומותיו

קנה זרת שיבולת זרתים miraculously - the stalk was only one hand span, but the ear measured two hand spans!!

4 The גמרא then discusses the terrible famine that preceded this miraculous harvest: א"ל רב נחמן לר' יצחק what did they eat during the seven years of famine? יחנן ר' יחנן who said that in the first year אכלו מה שבבתים they ate the food in their houses. In the second year, אכלו מה שבשדות they ate what was in the fields. In the third year, בשר בהמה טהורה they ate the meat from kosher animals. In the fourth year, בשר בהמה טמאה they ate the meat of non-kosher animals. In the fifth year, בשר שקצים ורמשים they ate bugs and creeping creatures. In the sixth year, בשר בניהם ובנותיהם they ate their own children. In the seventh year, בשר זרועותיהם they ate the flesh of their own arms. This fulfilled the verse איש בשר זרועו each man will eat the flesh of his arm.

4 The גמרא then discusses THE TERRIBLE FAMINE that preceded this miraculous harvest

א"ל רב נחמן לר' יצחק What did they eat during the seven years of famine?

אמר רבי יוחנן

שנה ראשונה - אכלו מה שבבתים

שניה - אכלו מה שבשדות

שלישית - בשר בהמה טהורה

רביעית - בשר בהמה טמאה

חמישית - בשר שקצים ורמשים

ששית - בשר בניהם ובנותיהם

שביעית - בשר זרועותיהם



5 The Gemara relates five other teachings where ר' יוחנן quotes ר' יצחק to answer a question of רב נחמן. Regarding this verse; בקרבך קדוש ולא אבוא בעיר, there is something holy amongst you and I will not come in to the city, רב נחמן asked because of something holy, Hashem won't enter the city? ר' יוחנן quoted ר' יצחק that the פסוק means Until the Holy One is amongst you in the earthly Jerusalem, I will not come in to the city of Jerusalem in heaven. We know there is a Jerusalem in heaven, because the פסוק says; ירושלים הבנויה כעיר שחברה לה יחידין The built up Jerusalem will be like the city which is joined together with it. There is another city joined with the earthly Jerusalem and as רש"י explains, והיכן אם לא למעלה - where else would it be if not in Heaven?

5

בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אֲבוֹא בְעִיר
 א"ל רב נחמן לר' יצחק
Because of something holy Hashem will not enter the city?
 אמר רבי יוחנן
The פסוק means that until the Holy One is amongst you in the earthly Jerusalem I will not come in to the city of Jerusalem in Heaven
ירושלם הבנויה כעיר שחברה לה יחידין

6 Next ר' יוחנן is quoted explaining the follow verse: ובאחת יבערו ויכסלו מוסר הבלים עץ הוא He said: אחת היא שמבערת רשעים בגיהנם, there is one transgression which burns the wicked in Gehinnom. This is עבודה זרה. רש"י explains that the word ובאחת is being translated literally "And with one," and the root of יבערו is "to burn". The stupid person in the פסוק is considered wicked. The word הבל refers to עבודה זרה because the same word is used in another פסוק that refers to עבודה זרה.

6

אמר רבי יוחנן
 Burn (ובאחת יבערו) With one
 ויכסלו
 מוסר הבלים Wicked
 עץ הוא
 אחת היא שמבערת רשעים בגיהנם
there is one transgression which burns the wicked in Gehinnom
 This is עבודה זרה

7 Next רב נחמן asked about this verse כי שתיים רעות עשה עמי, for My nation has committed two acts of evil. But as רש"י says there are 24 transgressions listed in the book of Yechezkel, or it refers to the 24 books of שבכתב, the Written Torah, and they violated all of them. עבירה ר' יוחנן is quoted that אחת שהיא שקולה כשתים, it refers to one עבירה which is considered like two, namely עבודה זרה. This is based on the פסוק, אותי עזבו מקור מים חיים לחצוב להם בארות בארות נשברים, they have abandoned Me, the source of living water to dig for themselves broken cisterns. Worshipping idols is like committing two עבירות: abandoning Hashem, and following the idols.

7

כי שתיים רעות עשה עמי
 א"ל רב נחמן לר' יצחק
The nation committed only two acts of evil?
 אמר רבי יוחנן
 אחת היא לקולב לתם
 it refers to one עבירה which is considered like two namely עבודה זרה
 אותי עזבו Abandoning Hashem
 מקור מים חיים Following the idols
 לחצוב להם
בארות בארות נשברים





8

Next

The Posuk says ויהי כאשר זקן שמואל - the prophet שמואל was so old. But, asks Reb Nachman, he was only 52 when he died?! ויהונן ר' answers...

ויהונן ר' answers... זקנה קפצה עליו old age came upon him suddenly and his hair turned white.

When שמואל did not properly follow the command of Hashem, Hashem decided that שמואל must die. However שמואל kept on praying to Hashem to save שמואל.

שמואל, so to speak, then listed His options. שמואל cannot die immediately, because שמואל will not allow it, שמואל cannot die immediately, because, if שמואל will die young, people will say שמואל had sinned to warrant an early death.

On the other hand the time for דוד's reign is very soon to arrive, and

אין מלכות נוגעת בחברתה אפילו כמלא נימא

The reign of one king cannot impede on another's even by a hair's breadth.

Therefore, Hashem decided

- אקפיץ עליו זקנה

I will make שמואל age before his time, so that his death will be viewed as natural.

8

ויהי כאשר זקן שמואל

א"ל רב נחמן לר' יצחק

He was only fifty two years old?!

אמר רבי יוחנן

קפץ קפצה עליו

old age came upon him suddenly and his hair turned white

Hashem decided

אקפיץ עליו זקנה

I will make שמואל age before his time so that his death will seem natural

9

However, the גמרא asks:

ומי מידחי גברא מקמי גברא

Does one person get pushed aside for another? Would Hashem let שמואל die earlier so that דוד could begin his reign? The גמרא says yes, and proves it from a פסוק that says Hashem killed the prophets פי באמרי פי, with the words of His mouth.

במעשיהם לא נאמר אלא באמרי פי, it doesn't say they were killed for something they had done, they were killed by a decree from Hashem similar to this case in which שמואל died by Divine decree.

9



ומי מידחי גברא מקמי גברא

Would Hashem let שמואל die earlier so that דוד could begin his reign

Hashem killed the prophets

באמרי פי

with the words of His mouth

במעשיהם לא נאמר

אלא באמרי פי

by Divine decree



10 Next, רב נחמן ר' יוחנן was quoted by ר' יצחק during a meal, when רב נחמן asked him to say some words of Torah. He said in the name of ר' יוחנן
 אין מסיחין בסעודה
 שמא יקדים קנה לושט ויבא לידי סכנה
 One should not speak while eating lest the windpipe precedes the esophagus which would put him in danger. After the meal, ר' יצחק said in the name of ר' יוחנן:
 יעקב אבינו לא מת
 never died. Even though he was eulogized and embalmed and buried. ר' יצחק said he learned it from a פסוק.
 Hashem said He will save יעקב together with the Jewish people when the פסוק says זרעך ואת זרעך I will save you from afar and your children.
 מה זרעו בחיים אף הוא בחיים, just like his children will be alive, he will also be alive.

The גמרא continues with two conversations between רב נחמן and ר' יצחק:
 First, they discussed the incredible beauty of רחב and that whoever knew her, and mentioned her name, would have a seminal discharge.

The second conversation was when they were about to say goodbye to each other and רב נחמן asked ר' יצחק to bless him. He related a משל - a parable. A man came upon an אילן שפירותיו מתוקין וצילו נאה ואמת המים עוברת תחתיו
 A tree with sweet fruits, pleasant shade, and a stream flowing beneath it -
 He ate from the fruits, and enjoyed all the benefits of the tree. Before leaving, he said:
 אילן אילן במה אברכך
 Tree, O tree, with what can I bless you? You lack for nothing. All I can say is;
 יהי רצון שכל נטיעות שנטעין ממך יהיו כמוך
 May it be the will of Hashem that all the shoots planted from you be like you. רב נחמן ר' יצחק said the same to רב נחמן. You already have
 תורה עושר ובנים - Torah, wealth, and children.
 יהי רצון שיהו צאצאי מערך כמוך
 may it be the will of Hashem that your offspring be like you.

10

אמר רבי יוחנן
 אין מסיחין בסעודה
 שמא יקדים קנה לושט
 ויבא לידי סכנה

יעקב אבינו לא מת

הנני מושיעך מרחוק ואת זרעך

אף הוא בחיים

אף הוא בחיים

רב נחמן asked ר' יצחק to bless him. He related the famous משל of...

The incredible beauty of רחב

אילן אילן במה אברכך
 and in the end said...
 יהי רצון שכל נטיעות שנטעין ממך יהיו כמוך