

מסכת תענית · דף ה'

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

We begin this portion of the shiur by clarifying the halachos of mentioning rain in our tefillos, establishing that once a person starts to say "mashiv haruach u'morid hagashem," he does not stop. The Gemara then brings us to a new Mishnah that discusses the timeframe for requesting rain, presenting a machlokes between Rabbi Yehuda and Rabbi Meir regarding whether we ask for rain until Pesach has passed or until the end of Nisan.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

ANSWER

רבא אָמַר: כִּינּוֹן שֶׁהִתְחִיל, שׁוֹב אֵינוֹ פּוֹסֵק.

Rava said an alternative suggestion: **Once he has started** to mention rain, **he no longer stops**, but continues to mention it consistently until the summer.

STATEMENT

וְכֵן אָמַר רַב שֵׁשֶׁת: כִּינּוֹן שֶׁהִתְחִיל, שׁוֹב אֵינוֹ פּוֹסֵק.

And so too said Rav Sheshet: Once he has started, he no longer stops.

STATEMENT

וְאַף רַב הִדֵּר בֵּיהּ.

And even Rav retracted his previously stated opinion, and agreed with this rule.

PROOF

דָּאָמַר רַב חֲנַנְאֵל אָמַר רַב: מוֹנֶה עֶשְׂרִים וְאַחַד יוֹם כְּדֶרֶךְ שְׁמוֹנֶה עֶשְׂרֵה יָמִים מֵרֹאשׁ הַשָּׁנָה עַד יוֹם הַכְּפוּרִים, וּמִתְחִיל, וְכִינּוֹן שֶׁהִתְחִיל — שׁוֹב אֵינוֹ פּוֹסֵק.

As Rav Chananel said that Rav said: One counts twenty-one days from Rosh Hashanah, just as one counts ten days from Rosh Hashanah until Yom Kippur, and then starts to mention rain, and once he has started, he no longer stops.

RULING

וְהִלְכָתָא: כִּינּוֹן שֶׁהִתְחִיל, שׁוֹב אֵינוֹ פּוֹסֵק.

And the halacha is: Once he has started, he no longer stops.

מִשְׁנָה MISHNAH

MISHNAH

מתני' עד מתי שואלין את הגשמים?

MISHNAH: Until when do we request rain in the Shemoneh Esrei?

MISHNAH

רבי יהודה אומר: עד שיעבור הפסח,

Rabbi Yehuda says: Until Pesach has passed.

MISHNAH

רבי מאיר אומר: עד שיצא ניסן, שנאמר: "ויוֹרֵד לָכֶם גֶּשֶׁם מִזֶּרֶחַ וּמִלְקוֹשׁ בְּרֵאשִׁוֹן".

Rabbi Meir says: Until Nisan has ended, as it is stated: "And He causes to come down for you the rain, the first rain and the last rain, in the first month" which is Nisan.

גְּמָרָא GEMARA

QUESTION

גמ' אמר ליה רב נחמן לרבי יצחק: יורה בניסן? יורה במרחשון הוא!

GEMARA: Rav Nachman said to Rabbi Yitzchak: Is the first rain indeed in Nisan? The first rain is in Marcheshevan!

QUESTION

דתנן: יורה במרחשון ומלקוש בניסן!

As we learned in a baraisa: The first rain is in Marcheshevan and the last rain is in Nisan!

ANSWER

אמר ליה, הכי אומר רבי יוחנן: בימי יואל בן פתואל נתקיים מקרא זה דכתיב ביה "יתר הגזם אכל הארבה וגו'".

He said to him, so said Rabbi Yochanan: In the days of Yoel son of Pesuel this verse was fulfilled, concerning which it is written: "That which the palmer-worm has left, the locust has eaten, etc."

EXPLANATION

אותה שנה יצא אדר ולא ירדו גשמים, ירדה להם רביעה ראשונה באחד בניסן.

In that year, Adar ended and no rain had fallen; the first rain fell for them on the first of Nisan.

EXPLANATION

אמר להם נביא לישראל: צאו וזרעו!

The prophet said to Israel: Go out and sow!

EXPLANATION

אמרו לו: מי שיש לו קב חטים או קבים שעורין — יאכלנו ויחיה, או יזרענו וימות?

They said to him: One who has a kav of wheat or two kavs of barley, should he eat it and live for a little while, or should he sow it and die of starvation if it does not grow?

EXPLANATION

אָמַר לָהֶם: אֵף עַל פִּי כֵן צָאוּ וְזָרְעוּ.

He said to them: Even so, go out and sow.

EXPLANATION

נַעֲשֶׂה לָהֶם גֵּם, וְנִתְגַּלָּה לָהֶם מַה שֶּׁבִּכְתָּלִין וּמַה שֶּׁבַּחֲוֵרֵי נִמְלִים.

A miracle was performed for them, and there was revealed to them what was in the walls and what was in the holes of ants to use for seed.

EXPLANATION

יָצְאוּ וְזָרְעוּ שְׁנֵי וּשְׁלִישֵׁי וּרְבִיעֵי, וַיִּרְדֶּה לָהֶם רְבִיעֵה שְׁנִיָּה בַּחֲמִשָּׁה בְּנִיסָן.

They went out and sowed on the second, third, and fourth of Nisan, and the second rain fell for them on the fifth of Nisan.

EXPLANATION

הִקְרִיבוּ עוֹמֶר עֹמֶר בְּשִׁשָּׁה עָשָׂר בְּנִיסָן, נִמְצְאוּ תַבּוּאָה הַגְּדִילָה בְּשִׁשָּׁה חֳדָשִׁים, גְּדִילָה בְּאַחַד עָשָׂר יוֹם.

They offered the Omer on the sixteenth of Nisan; thus grain that normally grows in six months was found to have grown in eleven days.

EXPLANATION

נִמְצָא עוֹמֶר הַקָּרֵב מִתַּבּוּאָה שֶׁל שִׁשָּׁה חֳדָשִׁים, קָרֵב מִתַּבּוּאָה שֶׁל אֶחָד עָשָׂר יוֹם.

Thus the Omer, which is normally offered from grain of six months, was offered from grain of eleven days.

EXPLANATION

וְעַל אוֹתוֹ הַדּוֹר הוּא אוֹמֵר: "הַאֲרָעִים בְּדִמְעָה בְּרָנָה יִקְצְרוּ. הַלֹּחַ יִלֵּךְ וּבִכָּה נִשָּׂא מִשָּׁה הַזֶּרַע וְגו'".

And concerning that generation the verse says: "They who sow in tears shall reap with songs of joy. Though he goes on his way weeping, who bears the measure of seed, etc."

QUESTION

מַאי "הַלֹּחַ יִלֵּךְ וּבִכָּה נִשָּׂא מִשָּׁה וְגו'?"

What is the meaning of: "Though he goes on his way weeping, who bears the measure of seed"?

ANSWER

אָמַר רַבִּי יְהוּדָה: שׁוֹר, כְּשֶׁהוּא חוֹרֵשׁ — הוֹלֵךְ וּבּוֹכָה, וּבִחְזִירָתוֹ — אוֹכֵל חֲזִיז מִן הַתֶּלֶם.

Rabbi Yehuda said: The ox, when it plowed at that time, went on its way weeping because there was nothing to eat, but upon its return along the same furrow, it ate the young shoots from the furrow which had already sprouted.

ANSWER

וזהו: "בא יבא פרנה".

And this is the meaning of: "He shall come home with songs of joy."

QUESTION

מאי "נשא אלמתי"?

What is the meaning of: "Bearing his sheaves"?

ANSWER

אמר רב חסדא, ואמרי לה במתניתא תנא: קנה זרת, שיבולת זרתים.

Rav Chisda said, and some say it was taught in a baraisa: The stalk was one span, and the ear of grain was two spans.

QUESTION

אמר ליה רב נחמן לרבי יצחק, מאי דכתיב: "כי קרא ה' לרעב וגם בא אל הארץ שבע שנים", בהנה שבע שנים מאי אכול?

Rav Nachman said to Rabbi Yitzchak: What is the meaning of that which is written: "For Hashem has called for a famine, and it shall also come upon the land for seven years"? In those seven years, what did they eat?

ANSWER

אמר ליה, הכי אמר רבי יוחנן: שנה ראשונה אכלו מה שבבתים,

He said to him, so said Rabbi Yochanan: In the first year they ate what was in the houses;

ANSWER

שנה אכלו מה שבשדות,

in the second year they ate what was in the fields;

ANSWER

שלישית בשר בהמה טהורה,

in the third year, the meat of kosher animals;

ANSWER

רביעית בשר בהמה טמאה,

in the fourth year, the meat of non-kosher animals;

ANSWER

חמישית בשר שקצים ורמשים,

in the fifth year, the meat of detestable things and creeping things;

ANSWER

ששית בשר בניהם ובנותיהם,

in the sixth year, the flesh of their sons and daughters;

ANSWER

שְׂבִיעִית בָּשָׂר זְרֻעוֹתֵיהֶם, לְקַיֵּים מֶה שֶׁנֶּאֱמַר: "אִישׁ בָּשָׂר זֶרְעוֹ יֹאכְלוֹ".

and in the seventh year, the flesh of their own arms, to fulfill what is stated: "Each man shall eat the flesh of his own arm."

QUESTION

וַאֲמַר לִיהִי רַב נְחֻמָּן לְרַבִּי יִצְחָק, מַאי דְּכָתִיב: "בְּקִרְבְּךָ קְדוֹשׁ וְלֹא אָבוֹא בְּעִיר", מִשּׁוּם דְּבִקְרִבְךָ קְדוֹשׁ
לֹא אָבוֹא בְּעִיר?

And Rav Nachman said to Rabbi Yitzchak: What is the meaning of that which is written: "The Holy One is in your midst, and I will not enter the city"? Because the Holy One is in your midst, He will not enter the city?

ANSWER

אָמַר לִיהִי: הֵכִי אָמַר רַבִּי יוֹחָנָן, אָמַר הַקְּדוֹשׁ בָּרוּךְ הוּא: לֹא אָבוֹא בִירוּשָׁלַיִם שֶׁל מַעְלָה עַד שֶׁאָבוֹא
לִירוּשָׁלַיִם שֶׁל מַטָּה!

He said to him: So said Rabbi Yochanan, the Holy One, Blessed be He, said: I will not enter Jerusalem of above until I enter Jerusalem of below at the time of the redemption.

QUESTION

וּמִי אֵיפֹא יְרוּשָׁלַיִם לְמַעְלָה?

And is there a Jerusalem above?

ANSWER

אֵין, דְּכָתִיב: "יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה לָהּ יְחֻדּוֹ".

Yes, as it is written: "Jerusalem built up, like a city that is joined together with it."

QUESTION

וַאֲמַר לִיהִי רַבִּי נְחֻמָּן לְרַבִּי יִצְחָק, מַאי דְּכָתִיב: "וּבְאַחַת יִבְעֲרוּ וְיִכָּסְלוּ מוֹסַר הַבָּלִים עֵץ הוּא?"

And Rav Nachman said to Rabbi Yitzchak: What is the meaning of that which is written: "But with one they are brutish and foolish, the teaching of vanities is a stock"?

ANSWER

אָמַר לִיהִי, הֵכִי אָמַר רַבִּי יוֹחָנָן: אַחַת הִיא שְׂמִיכַעְרַת רָשָׁעִים בְּגִיהֵנָם, מַאי הִיא — עֲבוֹדַת זָרָה.

He said to him, so said Rabbi Yochanan: There is one sin that burns the wicked in Gehenna. What is it? Idol worship.

PROOF

כְּתִיב הֵכָא: "מוֹסַר הַבָּלִים עֵץ הוּא", וְכָתִיב הֵתָם: "הֶבֶל הֵמָּה מַעֲשֵׂה תַעֲתָעִים".

It is written here: "The teaching of vanities [hevelim] is a stock," and it is written there regarding idols: "They are vanity [hevel], a work of delusion."

QUESTION

וַאֲמַר לִיה רַב נַחֲמָן לְרַבִּי יִצְחָק, מַאי דְכָתִיב: "כִּי שְׁתֵּים רָעוֹת עָשָׂה עַמִּי",

And Rav Nachman said to Rabbi Yitzchak: What is the meaning of that which is written: "For My people have committed two evils"?

QUESTION

תַּרְתִּין הוּא דִּהּוּ? עֲשָׂרִין וְאַרְבַּע שְׁבִיקָא לְהוּ?

Were there only two sins that they committed? Did they leave aside the twenty-four sins listed in the book of Yechezkel?

ANSWER

אָמַר לִיה, הָכִי אָמַר רַבִּי יוֹחָנָן: אַחַת שֶׁהִיא שְׁקוּלָה כְּשֵׁתִים, וּמַאי נִיהוּ — עֲבֹדָה זָרָה,

He said to him, so said Rabbi Yochanan: It refers to one sin which is equal to two. And what is it? Idol worship,

PROOF

דְּכָתִיב: "כִּי שְׁתֵּים רָעוֹת עָשָׂה עַמִּי אֲתִי עֲזָבוּ מְקוֹר מַיִם חַיִּים לְחֻצַּב לָהֶם בְּאֵרוֹת בְּשִׁבְרִים",

as it is written: "For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns."

PROOF

וּכְתִיב בָּהוּ: "כִּי עָבְרוּ אֵי כִּתִּיִּים וְרָאוּ וְקָדַר שְׁלַחוּ וְהִתְבּוֹנְנוּ מֵאֵד וְגוֹי הִתְיַמֵּר גּוֹי אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים וְעַמִּי הִמִּיר כְּבוֹדוֹ בְּלוֹא יוֹעִיל".

And it is written concerning them: "For pass over to the isles of Kittim and see, and send to Kedar and consider diligently, etc. Has a nation changed its gods, which are yet no gods? But My people have changed their glory for that which does not profit."

BRAISA

תָּנָא: כּוֹתִיִּים עוֹבְדִים לָאֵשׁ, וְקִדְרִיִּים עוֹבְדִין לַמַּיִם,

It was taught: The Kittites worship fire, and the Kedarenes worship water,

BRAISA

וְאַף עַל פִּי שִׁיּוּדָעִים שֶׁהַמַּיִם מְכַבִּין אֶת הָאֵשׁ — לֹא הִמִּירוּ אֱלֹהֵיהֶם, "וְעַמִּי הִמִּיר כְּבוֹדוֹ בְּלוֹא יוֹעִיל".

and even though they know that water extinguishes fire, they did not change their gods; "but My people have changed their glory for that which does not profit."

QUESTION

וַאֲמַר לִיה רַב נַחֲמָן לְרַבִּי יִצְחָק, מַאי דְכָתִיב: "וַיְהִי כַּאֲשֶׁר זָקַן שְׁמוּאֵל", וּמִי סִיב שְׁמוּאֵל כּוֹלֵי הָאִי?

And Rav Nachman said to Rabbi Yitzchak: What is the meaning of that which is written: "And it came to pass when Shmuel was old"? Did Shmuel really grow so old?

QUESTION

וְהָאֵל בַּר חֲמִישִׁים וּשְׁתַּיִם הָיָה, דָּאָמַר מָר: מֵת בְּחֲמִישִׁים וּשְׁתַּיִם שָׁנָה, זָהוּ מֵיתָתוֹ שֶׁל שְׁמוּאֵל הָרַמָּתִי.

But he was only fifty-two years old, as the Master said: He died at fifty-two years of age, this was the death of Shmuel of Ramah!

ANSWER

אָמַר לֵיהֶּ, הֶכִי אָמַר רַבִּי יוֹחָנָן: זָקְנָה קִפְצָה עָלָיו, דְּכָתִיב: "נִחַמְתִּי כִּי הִמְלַכְתִּי אֶת שָׁאוּל".

He said to him, so said Rabbi Yochanan: Old age jumped upon him prematurely, as it is written that Hashem said: "I regret that I have made Saul king."

EXPLANATION

אָמַר לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם! שָׁקֵלְתָנִי כְּמֹשֶׁה וְאַהֲרֹן, דְּכָתִיב: "מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וּשְׁמוּאֵל בְּקִרְיָאֵי שְׁמוֹ",

Shmuel said before Him: Master of the Universe! You have equated me to Moshe and Aaron, as it is written: "Moshe and Aaron among His priests, and Shmuel among those who call upon His name."

EXPLANATION

מָה מֹשֶׁה וְאַהֲרֹן לֹא בָטְלוּ מַעֲשֵׂה יְדֵיהֶם בְּחַיֵּיהֶם, אַף אֲנִי לֹא יִתְבַּטֵּל מַעֲשֵׂה יְדֵי בְּחַיֵּי.

Just as Moshe and Aaron did not see the work of their hands undone in their lifetimes, so too let the work of my hands not be undone in my life time by seeing Saul's kingdom destroyed.

EXPLANATION

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: הֵיכִי אֶעֱבִיד? לִימּוֹת שָׁאוּל — לֹא קָא שְׂבִיק שְׁמוּאֵל,

The Holy One, Blessed be He, said: What shall I do? If Saul dies, Shmuel will not allow it because of his prayers;

EXPLANATION

לִימּוֹת שְׁמוּאֵל אֲדֻוֹטֵר — מְרַנְנֵי אֲבַתְרִיָּה.

if Shmuel dies while he is still young, people will complain about him saying he must have sinned.

EXPLANATION

לֹא לִימּוֹת שָׁאוּל וְלֹא לִימּוֹת שְׁמוּאֵל — כְּבָר הִגִּיעָה מַלְכוּת דָּוִד, וְאֵין מַלְכוּת נּוֹגַעַת בְּחֻבְרָתָהּ אֶפְּיָלוּ כְּמֵלֶאכֶּלֶת נִימָא.

If neither Saul dies nor Shmuel dies, the kingdom of David has already arrived, and one kingdom cannot touch another even by a hair's breadth.

EXPLANATION

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: אֶקְפִּיץ עָלָיו זָקְנָה.

The Holy One, Blessed be He, said: I will bring old age upon him prematurely so he can die of old age.

EXPLANATION

הָיָינוּ דְּכֹתִיב: "וְשָׂאוֹל יוֹשֵׁב בַּגְּבֵעָה תַּחַת הָאֶשֶׁל בְּרָמָה", וְכִי מָה עֲנִין גְּבֵעָה אֶצֶל רָמָה?

This is what is written: "And Saul was sitting in Givah under the tamarisk tree in Ramah." But what is the connection of Givah to Ramah?

EXPLANATION

אֵלָּא לֹאמַר לָהּ: מִי גָרַם לְשָׂאוֹל שִׁיֵּשֵׁב בַּגְּבֵעָה שְׁתֵּי שָׁנִים וּמֶחֶצֶה — תִּפְּלֹתוֹ שֶׁל שְׁמוּאֵל הַרְמָתִי.

Rather, it is to tell you: Who caused Saul to sit in Givah as king for an extra two and a half years? The prayer of Shmuel of Ramah.

QUESTION

וּמִי מִיָּדְחִי גִבְרָא מִקְמִי גִבְרָא?

And can one man be pushed aside for another?

ANSWER

אִיו, דְּאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: מָאִי דְּכֹתִיב: "עַל כֵּן חָצַבְתִּי בַּנְּבִיאִים הַרְגָתִים

בְּאֶמְרֵי פִי" — "בְּמַעֲשֵׂיהֶם" לֹא נֶאֱמַר, אֵלָּא "בְּאֶמְרֵי פִי", אֵלָּמָּה: מִיָּדְחִי גִבְרָא מִקְמִי גִבְרָא.

Yes, as Rabbi Shmuel bar Nachmani said that Rabbi Yochanan said: What is the meaning of that which is written: "Therefore I have hewed them by the prophets, I have slain them by the words of My mouth"? "By their deeds" is not said, but rather "by the words of My mouth." This proves that one man is pushed aside for another.

STATEMENT

רַב נַחְמָן וְרַבִּי יִצְחָק הָיוּ יְתִבִּי בְּסַעֲוִדָּתָא. אָמַר לֵיהּ רַב נַחְמָן לְרַבִּי יִצְחָק: לֵימָא מָר מִיָּלְתָּא.

Rav Nachman and Rabbi Yitzchak were sitting at a meal. Rav Nachman said to Rabbi Yitzchak: Let the Master say a word of Torah.

ANSWER

אָמַר לֵיהּ, הָכִי אָמַר רַבִּי יוֹחָנָן: אִין מְסִיחִין בְּסַעֲוִדָּה, שְׁמָא יְקָדִים קָנָה לְוֶשֶׁט וְיָבֵא לִיָּדֵי סַפְּנָה.

He said to him, so said Rabbi Yochanan: One must not speak during a meal, lest the windpipe precede the esophagus and he come to danger of choking.

STATEMENT

בְּתַר דְּסַעֲוִיד אָמַר לֵיהּ, הָכִי אָמַר רַבִּי יוֹחָנָן: יַעֲקֹב אָבִינוּ לֹא מָת.

After they dined, he said to him, so said Rabbi Yochanan: Yaakov Avinu did not die.

QUESTION

אָמַר לֵיהּ: וְכִי בְּכָדֵי סִפְדוֹ סִפְדִּנְיָא וְחֻנְטוֹ חֻנְטִיָּא וְקִבְרוֹ קִבְרִיָּא?

He said to him: Was it for nothing that the eulogizers eulogized, the embalmers embalmed, and the buriers buried him?

ANSWER

אמר ליה: מקרא אני דורש, שנאמר: "ואתה אל תירא עבדי יעקב נאם ה' ואל תחת ישראל כי הנני מושיעה מרחוק ואת זרעה מארץ שבבים", מקיש הוא לזרעו: מה זרעו בחיים — אף הוא בחיים.

He said to him: I expound a verse, as it is stated: "And you, do not fear, My servant Yaakov, says Hashem, and do not be dismayed, Yisrael, for behold, I will save you from afar, and your seed from the land of their captivity." The verse compares him to his seed: Just as his seed is alive, so too he is alive.

STATEMENT

אמר רבי יצחק: כל האומר "רחב" "רחב" מיד נקרי.

Rabbi Yitzchak said: Anyone who says "Rachav, Rachav" immediately has a seminal emission because of her extreme beauty.

OBJECTION

אמר ליה רב נחמן: אנא אמינא ולא איכפת לי!

Rav Nachman said to him: I say it and I am not affected!

RESOLUTION

אמר ליה: כי קאמינא, ביודעה ובמכירה.

He said to him: When I said this, it was only of one who knows her and is familiar with her beauty.

STATEMENT

כי הוו מיפטרי מהדדי, אמר ליה: ליברכן מר!

When they were parting from each other, Rav Nachman said to him: Let the Master bless me!

EXPLANATION

אמר ליה: אמשול לך משל, למה הדבר דומה? לאדם שהיה הולך במדבר והיה רעב ועיף וצמא, ומצא אילן שפירותיו מתוקין וצלו נאה ואמת המים עוברת תחתיו.

He said to him: I will tell you a parable, to what is this matter comparable? To a man who was traveling in the desert, and he was hungry, tired, and thirsty, and he found a tree whose fruits were sweet, its shade pleasant, and a stream of water passed beneath it.

EXPLANATION

אכל מפירותיו, ושתה ממimיו, וישב בצילו.

He ate of its fruits, drank of its waters, and sat in its shade.

EXPLANATION

וכשביקש לילך, אמר: אילן אילן, במה אברכך?

And when he wished to leave, he said: Tree, tree, with what shall I bless you?

EXPLANATION

אם אומר לך שיהיו פירותיך מתוקין — הרי פירותיך מתוקין.

If I say to you that your fruits should be sweet, behold, your fruits are sweet;

EXPLANATION

שִׁיחַ צִלָּה נָא — הֲרִי צִלָּה נָא,

that your shade should be pleasant, behold, your shade is pleasant;

EXPLANATION

שֶׁתֵּהָא אֲמַת הַמַּיִם עֹבֶרֶת תַּחְתֶּיךָ — הֲרִי אֲמַת הַמַּיִם עֹבֶרֶת תַּחְתֶּיךָ,

that a stream of water should pass beneath you, behold, a stream of water passes beneath you.

EXPLANATION

אֵלָּא: יְהִי רְצוֹן שְׁכָל נְטִיעוֹת שְׁנוּטְעִין מִמֶּךָ

Rather, may it be His will that all plantings planted from you should be just like you.

SUMMARY

The Gemara delves into the beautiful and miraculous events of the days of Joel the prophet, where Hashem showed His great love for Klal Yisrael by bringing the first and second rains in Nisan, causing crops that normally take six months to grow in a mere eleven days so they could bring the Omer on time. Following this, Rav Nahman and Rabbi Yitzhak discuss the hardships of the historical seven-year famine, the deep meaning of the passuk regarding the holiness of Yerushalayim, and the beautiful assurance from Hashem that He will not enter the Yerushalayim of above until He can enter the earthly Yerushalayim below at the time of the Geulah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at the incredible miracle of the prophet Joel's generation. The land was completely barren, and the people had only a tiny, desperate measure of grain left. The natural reaction was to hoard it just to survive another day. Yet, when the prophet told them to go out and sow, they obeyed. They sowed in tears, weeping over what seemed like a lost cause, but they did their avodah anyway. And what happened? Hashem turned those eleven days into a lifetime of blessing, making the crops grow at a supernatural speed.

This is the secret of "sowing in tears." In our own lives, we often face moments of spiritual or material drought where we feel we have nothing left to give. The yetzer hara whispers, "Why bother praying? Why bother trying to learn or do chesed when you are so drained? Save your energy." But the Torah teaches us that when you take that last bit of strength and sow it anyway—even with tears, even when it feels completely dry—Hashem can make your small effort sprout into something unimaginably great.

Today, do not wait for the perfect, comfortable conditions to do what is right. Even if you feel tired, distracted, or overwhelmed, take one small, positive action—a few minutes of learning, a heartfelt tefillah, or a kind word to another Yid—and sow that seed with emunah, trusting that Hashem will make it grow.

