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Taanis Daf 10

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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

Eretz Yisrael vs. the world

The Gemora cites a braisa which lists distinctions of Eretz Yisrael over the rest of the world:

1. It was created first, as the verse refers to the time before Hashem created land (i.e., Eretz Yisrael) and its outskirts (i.e., the rest of the world).
2. Hashem waters it directly, while He waters the rest via intermediaries, as the verse says that Hashem puts rain on the face of the land (i.e., Eretz Yisrael), and He sends the water on the face of the outskirts (i.e., the rest of the world).
3. It gets rain water, while the rest of the world is watered from the moisture left in the clouds afterwards, as the previous verse refers to rain in Eretz Yisrael, but just water elsewhere.
4. It is watered first, as the previous verse refers to it first.

The Gemora compares this to one who makes cheese, who takes out the useful cheese, leaving the discarded whey.

Water for the world

The Gemora returns to Rabbi Eliezer's earlier answer that the salt water of the ocean get sweetened in the clouds.

Rabbi Yitzchak bar Yosef cites Rabbi Yochanan saying that the source for this is the verse which appears once referring to the clouds as *cheshchas mayim* – *the darkness of water*, and once referring to them as *chashras mayim*. Putting these two words together yields *chachsharas*, meaning that the clouds make the word *muchshar* – *usable* for drinking.

Rabbi Yehoshua says the first verse teaches that when the clouds are dark, there is a lot of rain, as Rav Dimi taught from Eretz Yisrael, while the second one teaches that the clouds are the source of water.

The Gemora says that a braisa which says the upper water is suspended by Hashem's command, and produces rain, as the verse says that from the products of Your actions (i.e., the upper water) the land is satiated, follows Rabbi Yehoshua, while Rabbi Eliezer says that the verse



refers to the products of Hashem's creation, i.e., water in general.

Rabbi Yehoshua ben Levi says that the whole world is watered from the moisture left after the garden of Eden is watered from the river, as the verse says that the river leaves Eden to water the garden, and presumably it then continues to the rest of the world.

The braisa says that the moisture left from watering a field of a kor (30 se'ah) can water a field of half a se'ah.

The braisa says that Egypt is 400 x 400 parsah, which is 1/60th of the land of Kush, which is 1/60th of the world, which is 1/60th of the Garden (of Eden), which is 1/60th of Eden, which is 1/60th of Gehinom. The world's proportion to Gehinom is like a cover on a pot. Some say that Gehinom has no measure, and some say Eden has no measure.

Rabbi Oshaya explains that the verse referring to Babylonia as "dwelling on a lot of water, with a large storehouse," teaches that its full storehouses are due to its abundance of water.

Rav said that Babylonia is rich because it can harvest without rain, since it is in a moist area. Abaye says that we know that it is a wet area, which is never dry.

Beginning to ask for rain

The Mishna says that we begin asking for rain on the 3rd of Marcheshvan, while Rabban Gamliel says we begin on the 7th, which is 15 days after Sukkos, to allow anyone who ascended to the Bais Hamikdash to return home as far as the Euphrates.

Rabbi Elozar says we rule like Rabban Gamliel.

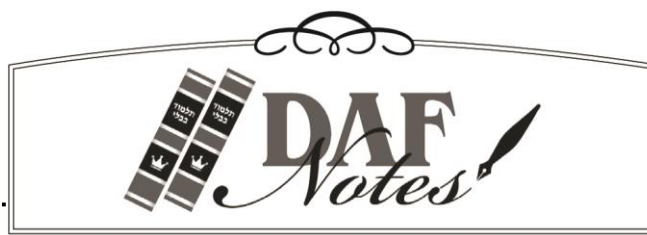
The braisa cites Chanania saying that in the diaspora we don't begin until 60 days into the rainy season.

Rav Huna bar Chiya quotes Shmuel ruling like Chanania.

The Gemora challenges this from Shmuel's answer when asked when one should begin asking for rain. He said that one begins when Tovos the hunter starts storing up wood, indicating that the wood would now be too moist.

The Gemora deflects this by saying that this was the same as 60 days into the rainy season.

The Gemora inquires: Is the 60th day the start of asking, or the end of the time before we ask?



Rav says that we begin on the 60th, while Shmuel says we begin after the 60th.

Rav Nachman bar Yitzchak says the way to remember the opinions is that the upper one (Rav, who came from Eretz Yisrael, which is high) needs more water than the lower one (Shmuel, who is from Babylonia, which is lower), and therefore Rav says to ask for rain before Shmuel says to. Rav Pappa rules that we begin on the 60th day.

Fasting for rain

The Mishna says that if rain didn't fall by the 17th of Marcheshvan, individuals fast three days. They may eat the night before these fasts, and they are permitted to do work, wash, anoint, wear shoes, and have marital relations. Once the first of Kislev arrived and no rain fell, the court decreed three fasts for everyone, which have the same rules as the individuals' fasts.

Rav Huna explains that the individuals in the Mishna refers to Torah scholars. Rav Huna says that they fast a Monday, Thursday, and Monday.

The Gemora questions why Rav Huna had to teach this, as the Mishna says that we never begin a sequence of fasts on a Thursday, to avoid inflating food prices (due to the higher demand for food right before Shabbos).

The Gemora answers that we would have thought the Mishna was only referring to communal fasts, which increase the demand on a larger scale, so Rav Huna had to teach that it applies to the individuals' fasts as well.

The Gemora supports this with a braisa which says that the individuals begin fasting, a Monday, Thursday, and Monday, interrupting for a Rosh Chodesh and holidays listed in Megilas Taanis.

The Gemora cites a braisa which says that a student shouldn't say that he isn't of the stature of an individual to fast on these days, but instead all Torah students are considered individuals. The braisa explains that an individual is one who is fit to appoint as a communal leader, while a student is one who can rule on anything in current area of study, even something like the topic of brides.

The Gemora cites a braisa in which Rabbi Meir says that not anyone can act a student or an individual. Rabbi Yosi says that one consider himself an individual and fast, and he is mentioned favorably, since it is pain and not praise.

The Gemora cites another braisa in which Rabbi Shimon ben Elozar says that not everyone can act as a student or individual, while Rabban Shimon ben Gamliel says that he may do so for the



purpose of fasting, which is only pain, and he is then mentioned favorably.

How to act in a fasting area

The Gemora cites a braisa which says that if one was fasting because of trouble and it passed, or for someone who was sick and he was healed, he must finish his fasting. If one went from one place where they were not fasting to a place where they were, he must fast with them. If he went from a place where they were fasting to a place where they were not, he must complete his fast. If he forgot and ate or drank in a place where they are fasting, he should not appear in front of people satiated, nor should he continue to enjoy, as we see that Yaakov told his sons they should not appear satiated and healthy to their starving neighbors, lest they become jealous of them.

Traveling

The Gemora discusses Yosef's command to his brothers on their return from Egypt: *al tirgezu baderech – don't get agitated on the road.*

Rabbi Elozar says he was telling them not to get involved in studying halachah, lest they lose their way.

The Gemora challenges this from Rabbi Ila'i bar Berechia who says that if two Torah scholars travel without studying Torah, it is fit for them to

be burned. We see this from Eliyahu and Elisha, who were only saved from the chariots and riders of fire due to the discussions between them.

The Gemora answers that they must review halachos that are clear to them, but not delve deeply into it, as that can distract them from the correct route.

The braisa says that he was telling them not to take large steps and make sure they enter cities during daylight. He told them to avoid large steps, since a large step reduces one's eyesight by 1/500th, and he told them to enter during daylight, as Rav Yehudah taught in the name of Rav that one should always enter and exit a city while there is light out, as we see from the verse which says when the morning lit up, Yosef's brothers were sent on their way.

Rav Yehudah quotes Rabbi Chiya saying that while one is traveling, he should eat only the amount eaten during a famine. In Babylonia, they explained this is due to concerns about digestive issues from traveling, while in Eretz Yisrael they explained it is to conserve food.

The Gemora notes that the difference between these reasons is one who is on a boat, which doesn't cause digestive issues, or one who is traveling on an inhabited road, where food is always available.

Rav Pappa would eat a full loaf each parsah of travel, since he said the concern was for digestion, and he had no such concern, due to his large size.

INSIGHTS TO THE DAF

ASKING FOR RAIN

The Gemora rules like Rabban Gamliel, who says that we begin asking for rain on the 7th of Marcheshvan, and like Chanania, who says that in the diaspora, we begin 60 days into the rain season.

The Rishonim discuss the practical application of these rulings in various places and situations.

The Ra'avya says that the 60 days are counted from the actual time of the start of the season. Therefore, if the season began in the daytime, we would begin asking for rain at Shacharis.

The Rosh (4) says that the custom is not like the Ra'avya, but instead we always count days, and begin at ma'ariv of the 60th day.

The Rosh (4) says that although we follow the Babylonian rulings as opposed to the Yerushalmi ones, this should not dictate that we all follow the time of 60 days, which was the time for Babylonia. The time for asking rain is not a

halachic dispute between the two locales, but rather a reflection of when they needed rain. Since Babylonia was very moist, as the Gemora discusses, they didn't need rain until much later than Eretz Yisrael, and therefore only started asking for it 60 days into the winter. However, in Europe, rain is necessary at the start of the cold season, and therefore we should ask for it from the 7th of Marcheshvan.

The Ra"n goes even further, arguing that we should start asking for it when we start mentioning it, since the Gemora (4b) says that we delay asking for rain to allow people to return from their pilgrimage for sukkos, and for people to take their fruit in from drying in the fields. This implies that nowadays, where there is no more pilgrimage, in a situation where the fruit are not left out in the summer, we should ask from after sukkos. He doesn't rule this way, as the Rif categorically states that in Eretz Yisrael we begin on the 7th of Marcheshvan, and elsewhere after 60 days.

The Shulchan Aruch (117:1) rules like the Rif, making no distinction between Babylonia and other lands.

However, the Radvaz (2055) rules that if one mistakenly asked for rain in Egypt before the 60 days, he need not repeat Shemoneh Esrei, since rain is definitely not a curse at that point, and many of the Rishonim state that one should



mention the rain at that point in areas outside of Babylonia.

Rav Ovadia Yosef (Yabia Omer OH 5:15) further rules that in Eretz Yisrael or elsewhere, if someone asked for rain any time after sukkos, he need not repeat Shemoneh Esrei. If he wishes to, he may repeat it, conditionally stipulating that it is voluntary, if he isn't obligated to repeat it.

The Abudraham says that the 60 days into the rainy season corresponds to November 22 (or November 23 if the following secular year is a leap year).

The later poskim note that this was shifted by 10 days in 5343 (1582 C.E.), when the secular calendar was changed to the Gregorian calendar, skipping 10 days. It therefore became December 2 (or 3). Since the Gregorian calendar also eliminated a leap year in every year which is divisible by 100, but not by 400, we have had three exceptions to the leap year pattern since then (1700, 1800, and 1900), which shifted the date three more days, to December 5 (or 6). Since we begin at Ma'ariv the night before, this leads to our starting on Ma'ariv on December 4 (or 5), which is the Ma'ariv of the following day (December 5 or 6). For more details, please see <http://www.judaicseminar.org/halakhoh/talumatar.pdf?vm=r&s=1> and http://www.lookstein.org/articles/veten_tal.htm?vm=r&s=1.

DAILY MASHAL

LARGE STEPS

The Gemora (10b) says that a large step removes 1/500th of one's eyesight.

Tosfos (3a pesia) asks: Why doesn't one then go blind after 500 large steps?

Tosfos suggests that each large step removes 1/500th of the remaining eyesight, so there is always some eyesight left.

Tosfos asks why the first one should be more harmful than the following ones, and offers two answers:

1. Only the first step is harmful at all, but subsequent ones are not, since the person has gotten used to the larger steps.
2. The first one is more harmful, as we always find that the start of anything is harder than continuing it.