

18 Kislev 5782
Nov. 22, 2021



Taanis Daf 10

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Daf Notes is currently being dedicated to the neshamah of

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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

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

1. The Land of Israel was created first, and the rest of the world was created afterwards, as the verse refers to the time before He made the land (i.e., Eretz Yisrael) and its outskirts (i.e., the rest of the world).
2. Hashem waters the Land of Israel directly, while the rest of the world is watered via intermediaries, as the verse says: Who gives 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. The Land of Israel gets rain water, while the rest of the world is watered from the moisture left in the clouds afterwards, as it is said: Who gives rain on the face of the land.
4. The Land of Israel drinks first, while the rest of the world drinks afterwards, as it is said: Who gives rain on the face of the land. This is compared to one who kneads together cheese, who takes out the useful cheese, leaving the discarded whey. (10a1)

The master (Rabbi Eliezer) had stated that the salt water of the ocean become sweetened in the clouds. From where is this known to him? 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 are the thick clouds of the heavens*, and once referring to them as *chashras mayim* – *a sieve of water, the thick clouds of the heavens*. Take the

letter ‘chaf’ (from the first word – cheshkas) and place it with the letter ‘reish’ (from the second word – chashras) and together it will yield chachsharas (the preparation – meaning that the clouds make the word *muchshar* – *usable* for drinking). And Rabbi Yehoshua – what does he derive from these verses? He maintains like that which when Rav Dimi came, he said: they say in the West {i.e., Eretz Yisrael}: If the clouds are bright they contain little water, but if they are dark they contain much water.

Whose opinion is reflected in the following Baraisa: The upper water is suspended by God's command, and produces rain, as the verse say: from the products of Your actions (i.e., the upper water) the land is satiated? Who is this like? It follows Rabbi Yehoshua (who maintains that rain begins with the upper waters), while Rabbi Eliezer says that the verse refers to the products of the Holy One, Blessed be He (i.e., water in general).

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

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

It was taught in a Baraisa: the land of 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 Gehinnom. The world's proportion to Gehinnom is like a cover on a pot. Some say that Gehinnom has no measure, and some say Eden has no measure.

Rabbi Oshaya said: what is the meaning of that which is written: You (referring to Babylon) who is dwelling by great waters, abundant in storehouses? What has brought it about that Babylon's storehouses are full of grain? Because it dwells by great waters. Rav said: Babylon is rich because it can harvest without rain (since it is in a moist area). Abaye says: We have a tradition that Babylon (does not need rain), as it is swampy and never dries out. (10a1 – 10a2)

MISHNAH: 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 River (before it begins to rain). (10a2)

Rabbi Elozar says we rule like Rabban Gamliel.

It was taught in a Baraisa: Chananyah said: In the Diaspora we do not begin until 60 days into the rainy season. Rav Huna bar Chiya quotes Shmuel ruling like Chananyah.

The Gemora challenges this from Shmuel's answer when asked when one should begin v'sei tal u'matar (asking for rain). He said that one begins when they bring wood into the shed of Tovos the bird hunter (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 as before the 60 days (and rain is not requested on that day), or is it like after the 60 days (and rain is requested on that day)? Come and hear: Rav says that the 60th day is like after the 60 days,

while Shmuel says that the 60th day is as before the 60 days.

Rav Nachman bar Yitzchak says the way to remember the opinions is that the highlanders (Rav, who came from Eretz Yisrael, which is high) need water, and the lowlanders (Shmuel, who is from Babylon, which is lower) do not need water. Rav Pappa rules that the 60th day is like after the 60 days. (10a3)

MISHNAH: If rain didn't fall by the 17th of Marcheshvan, individuals fast [a series of] three fasts. They may eat and drink after nightfall (before these fasts), and they are permitted to do work, wash, anoint, wear shoes, and have marital relations. Once the first of the month of Kislev arrived and no rain fell, Beis Din decrees [a series of] three fasts on the community. They may eat and drink after nightfall (before these fasts), and they are permitted to do work, wash, anoint, wear shoes, and have marital relations. (10a3 – 10a4)

Who are the individuals? Rav Huna explains that the individuals in the Mishnah refers to Torah scholars. And Rav Huna says that they fast a [series of] three fasts – on Monday, Thursday, and [the following] Monday.

What is Rav Huna teaching us, as we learned in a Mishnah: We do not decree a sequence of fasts to begin on a Thursday, to avoid inflating food prices (due to the higher demand for food right before Shabbos). Rather, the first three fasts are on Monday, Thursday, and [the following] Monday.? The Gemora answers that we would have thought the Mishnah was only referring to communal fasts (which increase the demand on a larger scale), but not that of an individual; so Rav Huna informed us (that this applies to the individuals' fasts as well). The Gemora supports this with a Baraisa which says that when the individuals fast, they fast on Monday, Thursday, and [the following] Monday. [The Baraisa continues:] The fasts are

interrupted for Rosh Chodesh and holidays listed in Megillas Taanis.

The Gemora cites a Baraisa: A person should not say, “I am only a student, and I am not of the stature of an individual [to fast on these days],” but rather: All Torah students are considered individuals (and they should fast on those days). Who is regarded as an individual and as a student (and should be fasting)? An individual is one who is fit to be appointed as a communal leader, and a student is one when asked on a halachic matter in his current area of study, he is able to respond – and even [if is only in] something like the Tractate of Kallah.

The Gemora cites another Baraisa: Not everyone desirous to consider himself as an individual may do so, nor as a student¹ – may do so; these are the words of Rabbi Meir. Rabbi Yosi says: One may do so, and he is mentioned favorably, since it [fasting] is not a praise for him, but rather, it is painful for him.

The Gemora cites another Baraisa: Not everyone desirous to consider himself as an individual may do so, nor as a student – may do so; these are the words of Rabbi Shimon ben Elozar, while Rabban Shimon ben Gamliel says: When are these words said? It is regarding something which is a praise to him, but something which is painful for him, may do so, and he is mentioned favorably, since it [fasting] is not a praise for him, but rather, it is painful for him. (10a4 – 10b1)

The Gemora cites a Baraisa: If one was fasting because of a troubling circumstance and it passed (before he completed the fast), or for someone who was sick and he was healed, he must continue his fasting and complete it. If one went from one place where they were not fasting to a place where they were fasting, he must fast with them. If he went from a place where they were fasting to a place

where they were not fasting, he must continue his fasting and complete it. If [in the first case, where he travelled to a place which was fasting] he forgot and ate or drank, he should not appear in front of people satiated, nor should he indulge himself [by continuing to eat], as it is stated: And Yaakov said to his sons: Why should you make yourself conspicuous? Yaakov was conveying to his sons: When you are fully satiated, do not show yourselves either before Esav or before Yishmael that they should not envy you (as they are suffering from the famine). (10b1 – 10b2)

The Gemora discusses Yosef's command to his brothers on their return from Egypt: *al tirgezu baderech* – do not become agitated on the road. Rabbi Elozar said: Yosef was telling his brothers: Do not become involved in studying halachah, lest you excite the way upon yourselves (and by being distracted, they might lose their way).

The Gemora challenges this from Rabbi Illa'i bar Berechia who said: If two Torah scholars are traveling on the road without words of Torah spoken between them, it is fit for them to be burned, as it is said: And it came to pass, as they [Eliyahu and Elisha] were walking and talking, that behold, there appeared a chariot of fire, and horses of fire, which separated between them — [They were not burned] only because they talked [of Torah], but if they had not talked they would have merited to be devoured by fire! — There is no contradiction. The latter case speaks of repeating one's studies,² and the former of analyzing.

It was taught in a Baraisa: Yosef was telling his brothers: Do not take large steps and gather the sun into the city (i.e., make sure to enter the city and secure lodging during daylight). “Do not take large steps,” since a master said: A large step reduces one's eyesight by 1/500th, and “gather the sun into the city,” as Rav Yehudah taught in the name of Rav, for Rav Yehudah said in the name of Rav: One should always exit [from a city] on a road “that is good,”

¹ Who should be particular about his dress and conduct.

² Which does not require great concentration.



and he should enter [at the end of the day] with “that it is good,” as it is said: The morning dawned, and the men were sent off.

Rav Yehudah said in the name of Rabbi Chiya: While one is traveling on the road, he should not eat more than the amount eaten during a famine. What is the reason? Here they explained that this is due to intestines [i.e., concerns about digestive issues from traveling], while in Eretz Yisrael they explained it is to conserve food. – what is the difference between them? - The difference between them would be regarding one who is on a boat (which doesn't cause digestive issues, but he still needs to be concerned that his food might not suffice), or alternatively, one who is traveling from a merchants' inn to another merchants' inn (where food is readily 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. (10b2 – 11a1)

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 we 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.