



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Taanis Daf Yud

- A Braisa says, we see from a pasuk that Eretz Yisrael was created before the rest of the world. We also learn from a pasuk that Hashem waters Eretz Yisrael on His own, whereas the rest of the world is watered through a messenger. We also learn that Eretz Yisrael drinks rain water, whereas the rest of the world drinks the leftovers from the clouds. We also learn, Eretz Yisrael drinks first, and the rest of the world afterward.
- The Gemara earlier quoted a Braisa in which **R' Eliezer** said that the clouds sweeten the ocean water and then release the water as rain. **R' Yitzchak bar Yosef** in the name of **R' Yochanan** said, we learn this by darshening two similar pesukim. One says "cheshkas mayim" and the other says "chashras mayim". If we take a letter from one pasuk and combine it with the other, the word would read "chachsharas", which means "prepare", and teaches that the clouds prepare the water. **R' Yehoshua** darshens the pesukim as teaching that when the clouds are very dark that means there is a lot of rain in them. When they are light, there is not.
 - A Braisa brings a pasuk that says that rain is the "fruit" of the Heavenly waters. This seems to follow **R' Yehoshua** who says that rain is from the Heavenly waters.
 - **R' Eliezer** would explain the pasuk as saying that rain is the handiwork of Hashem.
- **R' Yehoshua ben Levi** said based on a pasuk, the entire world drinks from the leftover waters of Gan Eden.
- A Braisa says, Egypt is 400x400 parsah and is 1/60 of Kush, which itself is 1/60 of the world, which itself is 1/60 of Gan, which itself is 1/60 of Eden, which itself is 1/60 of Gehinom. This would mean that the entire world is like a pot cover for Gehinom. Others say that Gehinom has no measure. Others say that Eden has no measure.
- **R' Oshaya** explained a pasuk to mean that Bavel always has full storehouses of grain because it is low lying and gets the rainwater from all surrounding areas.
 - **Rav** said, Bavel is wealthy because it has cuttings of produce even if it doesn't rain.
 - **Abaye** said, we have a tradition that it is better to live in a moist land than in a dry one.

MISHNA

- We ask for rain on the 3rd day of Cheshvan. **R' Gamliel** says we do so on the 7th of Cheshvan, which is 15 days after Succos, which gives enough time for the last of the Oleh Regel to reach the Peras River before the rain comes.

GEMARA

- **R' Elazar** paskened like **R' Gamliel**.
- A Braisa says, **Chananya** said, outside Eretz Yisrael we begin to ask for rain 60 days after the fall equinox.
 - **R' Huna bar Chiya in the name of Shmuel** paskened like **Chananya**.
 - **Q: Shmuel** says elsewhere that we begin to ask for rain when they begin to store wood in the woodshed of Tavos!? **A:** It may be that both these points in time are one and the same.
 - **Q:** Do we ask on the 60th day itself? **A: Rav** says we do, and **Shmuel** says that we do not.
 - **R' Pappa** paskened that we do ask for rain on the 60th day.

MISHNA

- If the 27th of Cheshvan has come and it has yet to rain, certain individuals begin a series of 3 fasts. They may eat the night before the fast (it begins in the morning), they may do work on the fast, they make take baths, anoint themselves, wear shoes, and have tashmish.
- If Rosh Chodesh Kislev has arrived and it has yet to rain, Beis Din decrees a series of 3 fasts on the tzibbur. They may eat the night before the fast (it begins in the morning), they may do work on the fast, they make take baths, anoint themselves, wear shoes, and have tashmish.

GEMARA

- **Q:** Who are the “individuals” referred to in the beginning of the Mishna? **A:** **R’ Huna** said, this refers to the **Rabanan**.
- **R’ Huna** said, the individuals fast a series of 3 fasts, on a Monday, Thursday, and Monday.
 - **Q:** A Mishna already teaches that Beis Din never decrees fasts that begin on Thursday so as not to inflate the food prices, so what is **R’ Huna** teaching here? **A:** We would think that only applies when the tzibbur must fast, but not for individuals.
- A Braisa says, a person should not say to himself – I am a talmid (not one of the **Rabanan**) and therefore I need not fast. Rather, all talmidei chachomim should consider themselves as **Rabanan** and should fast. A “yachid” referred to in the Mishna is one who is fit to be appointed as a communal leader. A “talmid” is one who can answer a question regarding something that he is learning.
- A Braisa says, **R’ Meir** says, not every person who wants to consider himself a “yachid” (for purposes of fasting) should do so, and the same is true for giving oneself the status of a “talmid”. **R’ Yose** says, one may do and is praiseworthy for doing so, because this status for this purpose brings him no honor, only the pains of fasting.
 - Another Braisa brings the same machlokes between **R’ Shimon ben Elazar** (who holds like **R’ Meir**) and **R’ Shimon ben Gamliel** (who holds like **R’ Yose**).
- A Braisa says, if one was fasting because of a “tzara” or for the merit of healing a sick person, and before completing the fast the tzara was removed or the sick became healed, he should complete the fast anyway. If one travels from a place that was not fasting to a place that was fasting, he should fast with the people of the place he has gone to. If he travels from a place that was fasting to a place that was not fasting, he should continue to fast. If he mistakenly ate in front of the people who are fasting, he should not let people know that he has eaten, and he should not eat anymore (and should not think that since he broke his fast he may continue eating). We find that Yaakov told this to his sons, that they should not act like they have plenty of food in the years of hunger.
- **R’ Elazar** explains the pasuk of “Ahl tirgizu badarech”, that Yosef told the brothers, do not learn Halacha on the way, because it may cause you to get lost.
 - **Q:** **R’ Ilai bar Brachya** said that if 2 talmidei chachomim travel and they don’t learn while traveling, they deserve to be burned by fire!? **A:** One must learn, but should review his learning while traveling rather than focus and delve into new matters, which may cause him to lose his way.
 - A Braisa says, the pasuk means that Yosef told his brothers, do not take large steps (because we have learned that doing so removes 1/500th of one’s eyesight), and always enter the city when there is still sunlight (as we see that **R’ Yehuda in the name of Rav** said that one should always enter and exit a city when there is sunlight).
 - **R’ Yehuda in the name of R’ Chiya** said, when one is travelling he should not eat more than he would eat in a hunger year. In Bavel they said the reason is so that he not get stomach problems. In Eretz Yisrael they explained the reason so that he should not run out of food.
 - The difference between these reasons would be for one traveling on a ship (he need not worry about stomach issues but does need to worry about having enough food). Another difference would be where he travels from one hotel to

another (he will have plenty of food, but needs to worry about the stomach issues of traveling).

- **R' Pappa** would eat a loaf of bread after every parsah that he travelled. He obviously felt that the only concern was stomach issues (which he was certain wouldn't affect him).