

## OVERVIEW of the Daf

### 1) Eretz Yisroel

A Baraisa notes the special attention that is given to Eretz Yisroel with regard to rain.

### 2) Rain (cont.)

R' Eliezer cites pesukim that indicate that the clouds sweeten the salty waters of the ocean and R' Yehoshua interprets the pesukim to teach a lesson about how the clouds indicate the type of rain that will fall.

A Baraisa is cited that reflects the opinion of R' Yehoshua and the Gemara notes how R' Eliezer will interpret the cited pasuk.

R' Yehoshua ben Levi teaches that the world receives its rain from the leftovers of Gan Eden.

A Baraisa supports R' Yehoshua ben Levi's teaching.

A Baraisa compares the relative size of different places.

The discussion concludes with some comments about Bavel.

**3) MISHNAH:** The Mishnah discusses the correct time to begin reciting the request for rain (ותן טל ומטר לברכה).

### 4) When to commence asking for rain

R' Elazar rules in accordance with R' Gamliel and in Eretz Yisroel they commence asking for rain on the seventh of Marcheshvan.

Chanayah, cited in a Baraisa, rules that in Bavel they should not ask for rain until sixty days after the autumnal equinox.

R' Huna bar Chiya in the name of Shmuel rules in accordance with Chananyah.

This ruling is unsuccessfully challenged.

The Gemara inquires whether the request begins in the sixtieth or sixty-first day.

R' Pappa rules that we begin to ask for rain on the sixtieth day.

**5) MISHNAH:** The Mishnah begins to describe the progression of fast days and how they are observed if the rain is not falling in its expected time.

### 6) יחידים

R' Huna teaches that the term יחידים refers to the Rabbis.

R' Huna also teaches that these fast days are observed on Monday, Thursday and Monday.

A Baraisa supports this ruling.

A Baraisa discusses who qualifies as a יחיד for this halachah.

Two related Baraisos are recorded.

### 7) Fasting

A Baraisa presents details related to completing a fast that is no longer necessary as well as the laws that relate to a person who

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## Distinctive INSIGHT

*Waiting for the last person to return home before asking for rain*

רבן גמליאל אומר בשבעה בו, ט"ו יום אחר החג כדי שיגיע אחרון שבישראל לנהר פרת

The Mishnah allows fifteen days on the calendar after Sukkos before we began to ask for rain in the Amidah, in order for those who lived furthest away from Yerushalayim to travel back to their houses after having come to celebrate the festival in Yerushalayim. Ritva points out, though, that the dimensions of Eretz Yisroel given in Megillah 3a reveal that it takes forty days to traverse the entire length or width of the land. Even with calculating Yerushalayim as being in the center, this still results in to take twenty days of travel to the farthest extent of the land, not fifteen as reported in our Gemara. Nevertheless, the Mishnah acknowledges that the entire nation is in dire need of rain, and we do not want to delay the prayer for rain beyond the seventh of Cheshvan. The travelers who live farthest from Yerushalayim are expected to travel quickly, perhaps by night as well as by day, and to make the twenty-day trip in fifteen days.

רש"י answers this question based upon the Midrash (Eichah Rabba 3:3) which states that during times when the Jewish nation enjoyed affluence and blessing, they were blessed with having the roads miraculously condense under them. In other words, they enjoyed a supernatural effect of traveling large distances in shorter travel times. Here, too, upon returning from the festival celebration in Yerushalayim, they could expect to cover a distance which normally took twenty days in only fifteen days.

Tosafos Yom Tov adds that even the fifteen days necessarily includes two days of Shabbos, during which travel is restricted. Nevertheless, this limit is not part of the calculation, because a person can, in fact, travel on Shabbos up until the techum, and even beyond the two-thousand amah limit, if he sets up בורגנין huts to extend the techum farther in one direction. ■

## REVIEW and Remember

1. What is the starting point for rain?  
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2. When do people in the Diaspora begin to request rain and why?  
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3. When is it appropriate for one to conduct himself like a talmid chacham?  
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4. What type of learning should one do while traveling?  
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*Today's Daf Digest is dedicated by  
 the Schwartz and Bennett families of Monsey, NY as a zechus  
 For the safe return of Yaakov Naftali ben Rachel Devora,  
 Gilad Michael ben Bat Galim and Eyal ben Iris Teshurah*

# HALACHAH Highlight

## Traveling to Yerushalayim after the destruction of the Beis HaMikdash

ר' גמליאל אומר בז' בו ט"ו יום אחר החג כדי שיגיע אחרון שבישראל לנהר פרת

R' Gamliel says that we begin to ask for rain on the seventh [of Marcheshvan which is] fifteen days after the festival so that the last Israelite will be able to reach the Euphrates River.

It is clear from the Gemara that the reason in Eretz Yisroel they do not begin to request rain until the seventh of Marcheshvan is to allow time for those who came to the Beis HaMikdash to return home after the festival. Rabbeinu Nissim<sup>1</sup>, the Ran, questions why this practice is still in force after the Beis HaMikdash was destroyed. During the time the Beis HaMikdash was standing the people came to the Beis HaMikdash to fulfill the mitzvah of appearing in the Beis HaMikdash during Yom Tov. Now that the Beis HaMikdash is no longer extant, the timing of when to begin requesting rain should adjust to reflect the new circumstances. The conclusion that must be drawn, asserts Ran, is that people would gather into Yerushalayim for the festivals, even after the destruction of the Beis HaMikdash, and it was out of considera-

tion for this practice that the time to begin to request rain was not adjusted. Rav Yosef Trani<sup>2</sup>, the Maharit, also notes that people from Egypt, Syria and Bavel would travel to Yerushalayim to celebrate the festivals.

Rav Tzvi Hirsch Chayos<sup>3</sup>, the Maharatz Chayos, cites numerous references from the Gemara that indicate that traveling to Yerushalayim for the festival, even after the destruction of the Beis HaMikdash, was a common practice. Rav Chaim Chizkiyahu Medini<sup>4</sup>, the Sdei Chemed, also cites numerous sources that indicate that this was a widely practiced custom. Rav Moshe Sofer<sup>5</sup>, the Chasam Sofer, also references the obligation to ascend to Yerushalayim nowadays. Chasam Sofer wrote a eulogy for the people of Tzefas who died in an earthquake. The reason for the earthquake was that people considered Tzefas to be a holier more precious city than Yerushalayim and Hashem was defending the honor of His Holy City. In the course of his discussion of the importance of Yerushalayim he mentions that there is still a mitzvah in our days to ascend to Yerushalayim for the festivals. ■

1. ר"ן ב בדפי הר"ף ד"ה ואיכא
2. שו"ת מהרי"ט ח"א סי' קל"ד
3. הגהות מהר"ץ חיות נדרים כג
4. שדי חמד מערכת ארך ישראל אות א'
5. חת"ס פרשת אמור ■

# STORIES Off the Daf

## Learning Halachah on the road

אמר רבי אלעזר אמר להם יוסף לאחיו אל תתעסקו בדבר הלכה בדרך שמא תרגזו עליכם בדרך

On today's daf we find that Yosef told his brothers not to learn halachah on the road to their father. Rashi z"l explains that their intense concentration on clarifying the law would very likely cause them to err on the way home. Someone who is deeply absorbed in his learning might fail to notice any number of landmarks along the way.

Reb Yaakov Rosenwasser was once privileged to travel with the Imrei Emes, zt"l, by train. At that time, the Imrei Emes was still a relatively unknown young man, but since Reb Yaakov had heard that he was the son of the illustrious Sefas Emes, zt"l, he decided to observe him closely during the course of the lengthy journey.

"I noticed that he learned the whole

time. At one point, we had an unpleasant surprise. The train was derailed! No one was hurt and we waited outside for the technicians to come with the proper equipment to get the train back on track. Everyone was conversing or relaxing, some were sauntering around and others were enjoying the pleasant scenery. I was still observing the young prodigy. I noticed that although he got off the train like the rest of the passengers, he immediately made his way to a nearby tree and continued learning as if nothing had happened."

Fixing the problem on the rails and getting the train back on track took several hours, but the Imrei Emes kept learning with the same fiery devotion all the while. Even when they brought a crane to place the train back on the rails and everyone else stood there watching in curious amazement, he did not even look up from his Gemara once! When the repair was finally done, one of the young men accompanying the Rebbe walked over to him and tugged on his sleeve. The Rebbe followed the young man back onto the train.

Reb Yaakov concluded, "It was then

that I calculated that the Rebbe had been standing there learning with intense concentration for six straight hours. And he looked as fresh as before he started!" ■

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travels to a different community.

### 8) Traveling

The Gemara digresses to discuss Yosef's warning to his brothers to avoid discussing halachic matters on their way home.

The assertion that one is not permitted to study Torah while traveling is challenged and the Gemara resolves the challenge by distinguishing between reviewing one's learning and analyzing one's learning.

A Baraisa offers an alternative explanation of the instructions Yosef gave his brothers.

The Gemara explains the value of these traveling tips.

R' Yehudah in the name of R' Chiya advises against overeating while traveling.

Two reasons are offered to explain the rationale behind the advice and the Gemara identifies the difference between the two reasons. ■