

מסכת תענית · דף י'

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we are zocheh to delve into the beautiful and deep ways that Hashem provides sustenance to His creation, specifically comparing the special hashgachah over Eretz Yisrael to the rest of the world. The Gemara brings a beautiful baraita showing how Eretz Yisrael was created first and is watered directly by Hashem Himself, while other lands receive their water through an intermediary. We also learn about the machlokes between Rabbi Eliezer and Rabbi Yehoshua regarding the source of rainwater, and the immense, beyond-comprehension proportions of the Garden of Eden, Eden itself, and Gehenna.

We then transition to the next Mishnah, which brings us to the practical halachos of when we begin to ask for rain in our tefillos. The Mishnah discusses the exact date in Marheshvan when we start saying "V'sein tal u'matar" in the Shemoneh Esrei, highlighting the incredible care and ahavah the Sages had for every single Yid who made the pilgrimage to the Beis HaMikdash.

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

EXPLANATION

בבביתו של עולם.

This refers to the water that was gathered in the creation of the world.

BRAISA

תנו רבנן: ארץ ישראל נבראת תחילה וכל העולם כולו נברא לבסוף, שנאמר: "עד לא עשה ארץ וחוצות".

The Rabbis taught in a Braisa: Eretz Yisrael was created first, and the rest of the entire world was created afterward, as it is stated: "While as yet He had not made the land, nor the fields".

BRAISA

ארץ ישראל משקה אותה הקדוש ברוך הוא בעצמו, וכל העולם כולו על ידי שליח, שנאמר: "הנחן מטר על פני ארץ ושליח מים על פני חוצות".

Furthermore, Eretz Yisrael is watered by the Holy One, Blessed be He, Himself, and the rest of the entire world is watered through an intermediary, as it is stated: "Who gives rain upon the land, and sends water upon the fields".

BRAISA

ארץ ישראל שותה מי גשמים, וכל העולם כולו מתמצית, שנאמר: "הנחן מטר על פני ארץ וגו'".

Additionally, Eretz Yisrael drinks rainwater, and the rest of the entire world drinks from the remaining residue of rainwater left in the clouds, as it is stated: "Who gives rain upon the land, etc." and only afterward "sends water upon the fields."

BRAISA

אָרֶץ יִשְׂרָאֵל שׁוֹתָה תְּחִילָה, וְכָל הָעוֹלָם כּוֹלֵו לְבִסּוּף, שֶׁנֶּאֱמַר: "הֵנִיתָ מָטָר עַל פְּנֵי אֶרֶץ וְגו' — מִשָּׁל לְאָדָם שֶׁמִּגְבֵּל אֶת הַגְּבִינָה, נוֹטֵל אֶת הָאוֹכֵל וּמְנִיחַ אֶת הַפְּסוּלֹת.

Eretz Yisrael drinks first, and the rest of the entire world afterward, as it is stated: "Who gives rain upon the land, etc." — there is a parable to a person who kneads cheese; he takes the food, the curdled cheese, and leaves the waste, the whey.

STATEMENT

אָמַר מָר: מִמֶּתְקִין הֵן בְּעָבִים.

The Master said above: The ocean waters are sweetened in the clouds.

QUESTION

מִנֵּה?

From where does he, Rabbi Eliezer, derive this?

ANSWER

דָּאָמַר רַב יִצְחָק בַּר יוֹסֵף אָמַר רַבִּי יוֹחָנָן, כְּתִיב: "חֹשְׁכַת מַיִם עָבִי שָׁמַיִם", וְכְתִיב: "חֹשְׁכַת מַיִם עָבִי שָׁמַיִם".

For Rav Yitzchak bar Yosef said that Rabbi Yochanan said: It is written in one place, "Darkness of waters, thick clouds of the skies," and it is written in a parallel verse, "A gathering of waters, thick clouds of the skies."

EXPLANATION

שָׁקוֹל כָּף וּשְׂדֵי אֲרִישׁ וְקָרִי בִּיה "חֹשְׁכַת".

Take the letter kaf from the word cheshchas and throw it onto the reish of the word chashras, and read in it: "The rendering fit" of waters, meaning that the clouds sweeten and prepare the water for drinking.

QUESTION

וְרַבִּי יְהוֹשֻׁעַ, בְּהֵנִי קָרָאִי מַאי דְרִישׁ בְּהוּ?

And Rabbi Yehoshua, what does he expound from these verses?

ANSWER

סָבַר לֵה כִּי הָא דְכִי אֶתָּא רַב דִּימִי אָמַר, אָמַרִי בְּמַעְרְבָא: נָחוּר עֲנִי — זְעִירִין מוֹהִי. חֲשׂוּהָ עֲנִי — סָגִירִין מוֹהִי.

He holds in accordance with this statement, as when Rav Dimi came from Eretz Yisrael he said: They say in the West, in Eretz Yisrael: Bright clouds have little water; dark clouds have much water. Thus, "darkness of waters" and "gathering of waters" refer to the quantity of rain.

QUESTION

כִּמְאֵן אֵלֶּיָּא הָא דְתַנָּיָא: מַיִם הָעֲלִיּוֹנִים בְּמֵאָמַר הֵם תְּלוּיִם, וּפִירוּתֵיהֶן מִי גִשְׁמִים, שֶׁנֶּאֱמַר: "מִפְּרִי מַעֲשֵׂיהָ תִשָּׁפַע הָאָרֶץ",

In accordance with whose opinion goes that which is taught in a Braisa: The upper waters are suspended by the word of Hashem, and their fruit is rainwater, as it is stated: "From the fruit of Your works the earth is satisfied"?

ANSWER

כִּמָּאן — כְּרַבִּי יְהוֹשֻׁעַ.

In accordance with whom? It is in accordance with Rabbi Yehoshua, who says that rain comes from the upper waters.

ANSWER

וְרַבִּי אֱלִיעֶזֶר: הֵהוּא, בְּמַעֲשֵׂה יָדָיו שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא דְּכָתִיב.

And Rabbi Eliezer, how does he explain this verse? He says: That verse is written regarding the handiwork of the Holy One, Blessed be He, meaning the creation of the world, and not the upper waters.

STATEMENT

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹלָם כּוֹלֵל מִתְמַצִּית גַּן עֵדֶן הוּא שׁוֹתָהּ, שְׁנֹאֲמַר: "וַיִּנְהַר יֵצֵא מֵעֵדֶן וְגו'".

Rabbi Yehoshua ben Levi said: The entire world drinks from the runoff of the Garden of Eden, as it is stated: "And a river went out of Eden to water the garden, etc."

BRAISA

תָּנָא: מִתְמַצִּית בֵּית כּוֹר שׁוֹתָהּ תְּרַקָּב.

It was taught in a Braisa: From the runoff of a beis kor, a large field, a tarkav, which is one-sixtieth of a beis kor, can drink and be watered.

BRAISA

תָּנִי רַבָּנִן: אֶרֶץ מִצְרַיִם הִיא אַרְבַּע מֵאוֹת פָּרְסָה עַל אַרְבַּע מֵאוֹת פָּרְסָה, וְהוּא אֶחָד מֵשָׁשִׁים בְּכוּשׁ, וְכוּשׁ — אֶחָד מֵשָׁשִׁים בְּעוֹלָם, וְעוֹלָם — אֶחָד מֵשָׁשִׁים בְּגֵן, וְגֵן — אֶחָד מֵשָׁשִׁים לְעֵדֶן, וְעֵדֶן — אֶחָד מֵשָׁשִׁים לְגִיְהֵנָה, נִמְצָא כָּל הָעוֹלָם כּוֹלֵל בְּכִסּוּי קִדְרָה לְגִיְהֵנָה.

The Rabbis taught in a Braisa: The land of Mitzrayim is four hundred parasangs by four hundred parasangs, and it is one-sixtieth of Cush, and Cush is one-sixtieth of the world, and the world is one-sixtieth of the Garden, and the Garden is one-sixtieth of Eden, and Eden is one-sixtieth of Gehenna. It turns out that the entire world is like a pot cover for Gehenna.

BRAISA

וַיֵּשׁ אוֹמְרִים: גִּיְהֵנָה אֵין לָהּ שִׁיעוּר, וַיֵּשׁ אוֹמְרִים: עֵדֶן אֵין לָהּ שִׁיעוּר.

And some say: Gehenna has no measure, and some say: Eden has no measure.

STATEMENT

אָמַר רַבִּי אוֹשַׁיָּא, מֵאִי דְּכָתִיב: "שְׁכֵנֶת עַל מַיִם רַבִּים רַבַּת אוֹצְרוֹת", מִי גָרַם לְכָבֵל שְׂיָהוּ אוֹצְרוֹתֶיהָ מִלְאוֹת בָּר, הָיִי אוֹמֵר: מִפְּנֵי שֶׁשׁוֹכֶנֶת עַל מַיִם רַבִּים.

Rabbi Oshaya said: What is the meaning of that which is written: "You who dwells on many waters, abundant in storehouses"? What caused Babylonia to have its storehouses full of grain? You must say: Because it dwells on many

waters.

STATEMENT

אמר רב: עתירה בכל דחצדא בלא מיטרא.

Rav said: Babylonia is wealthy because it harvests even without rain, due to its abundant water sources.

STATEMENT

אמר אביי: נקיטין, טובעני ולא יובשני.

Abaye said: We hold as a tradition: It is better to have a swampy land like Babylonia and not a dry land.

מִשְׁנָה MISHNAH

MISHNAH

מתני' בשלשה במרחשון שואלין את הגשמים.

MISHNAH: On the third of Marcheshevan, we begin to request rain by reciting "And give dew and rain" in the Shemoneh Esrei.

MISHNAH

רבן גמליאל אומר: בשבעה בו, חמשה עשר יום אחר הקץ.

Rabban Gamliel says: On the seventh of it, which is fifteen days after the Festival of Sukkos.

MISHNAH

כדי שיגיע אחרון שב ישראל לנהר פרת.

This is so that the last of the Jewish pilgrims can reach the Euphrates River on his way home before the rain starts.

גְּמָרָא GEMARA

STATEMENT

גמ' אמר רבי אלעזר: הלכה כרבן גמליאל.

GEMARA: Rabbi Elazar said: The halacha is in accordance with Rabban Gamliel.

BRAISA

תנא, חנניה אומר: ובגולה, עד ששים בתקופה.

It is taught in a Braisa: Chananya says: And in the Diaspora, they do not request rain until sixty days into the season, meaning sixty days after the autumnal equinox.

STATEMENT

אמר רב הונא בר חייה אמר שמואל: הלכה כחנניה.

Rav Huna bar Chiyya said that Shmuel said: The halacha is in accordance with Chananya.

QUESTION

אינני! והא בעו מיניה משמואל: מאימת מדכרינן "ותן טל ומטר"?

Is that so? But they asked of Shmuel: From when do we mention "And give dew and rain"?

ANSWER

אמר להו: מפי מעיילי ציבי לבי טבות רישבא!

He said to them: From when they bring wood into the house of Tavus the bird hunter, which is a different time!

RESOLUTION

דילמא אידי ואידי חד שיעורא הוא.

The Gemara suggests: Perhaps this and that are the same measure of time, and Shmuel was merely giving a practical sign for the sixty days.

QUESTION

איבעיא להו: יום ששים, כלפני ששים או כלאחר ששים?

A dilemma was raised before them: Is the sixtieth day itself treated like before sixty, and we do not ask for rain, or like after sixty, and we do ask?

ANSWER

תא שמע, רב אמר: יום ששים כלאחר ששים, ושמואל אמר: יום ששים כלפני ששים.

Come and hear: Rav said: The sixtieth day is like after sixty. And Shmuel said: The sixtieth day is like before sixty.

EXPLANATION

אמר רב נחמן בר יצחק: וסימנה עלאי בעו מיא, תתאי לא בעו מיא.

Rav Nachman bar Yitzchak said: And your mnemonic to remember who is lenient and who is strict: The upper ones, Rav who lived in the elevated land of Babylonia, want water earlier, so he includes the sixtieth day; the lower ones, Shmuel who lived in the lowlands, do not want water so early, so he excludes the sixtieth day.

RULING

אמר רב פפא, הלכתא: יום ששים כלאחר ששים.

Rav Papa said: The halacha is that the sixtieth day is like after sixty, and we begin to request rain on that day.

משנה MISHNAH

MISHNAH

מתני' הגיע שבועה עשר במרחשון ולא ירדו גשמים — התחילו היחידים מתעניין שלש תעניות.

MISHNAH: If the seventeenth of Marcheshevan arrived and rain did not fall, the individuals, the Torah scholars, begin fasting three fasts.

MISHNAH

אוכלין ושותין משקשיכה, ומותרין במלאכה וברחיצה ובסיכה ובנעילת הסנדל ובתשמיש המטה.

On these fasts, they may eat and drink once it gets dark on the night before, and they are permitted to do work, to bathe, to anoint, to wear leather shoes, and to have marital relations.

MISHNAH

הגיע ראש חודש כסליו ולא ירדו גשמים — בית דין גוזרין שלש תעניות על הצבור.

If Rosh Chodesh Kislev arrived and rain did not fall, the Beis Din decrees three fasts upon the entire community.

MISHNAH

אוכלין ושותין משקשיכה, ומותרין במלאכה וברחיצה ובסיכה ובנעילת הסנדל ובתשמיש המטה.

On these communal fasts as well, they may eat and drink once it gets dark, and they are permitted to do work, to bathe, to anoint, to wear leather shoes, and to have marital relations.

גמרא GEMARA

EXPLANATION

גמ' מאן "יחידים"? אמר רב הונא: רבנן.

GEMARA: Who are the "individuals" mentioned in the Mishnah? Rav Huna said: The Rabbis, the Torah scholars.

STATEMENT

ואמר רב הונא: יחידים מתעניין שלש תעניות, שני וחדמישי ושני.

And Rav Huna said: The individuals fast three fasts: Monday, Thursday, and Monday.

QUESTION

מאי קמשמע לן? תנינא: אין גוזרין תענית על הצבור בתחילה בחדמישי, שלא להפקיע את השערים, אלא שלש תעניות הראשונות שני וחדמישי ושני!

The Gemara asks: What is he teaching us? We already learned this in a Mishnah: We do not decree a fast on the community starting on a Thursday, so as not to inflate market prices, but rather the first three fasts are Monday, Thursday, and Monday!

ANSWER

מהו דתימא: הני מילי צבור, אבל יחיד לא, קמשמע לן.

The Gemara answers: Lest you say: This applies only to the community, but an individual does not have to follow this order, therefore he teaches us that individuals also fast on Monday, Thursday, and Monday.

PROOF

תניא נמי הכי: כשהתחילו היחידים להתענות. מתעניין שני וחדמישי ושני, ומפסיקין בראשי חודשים ובקמים טובים הכתובין במגילת תענית.

It is also taught in a Braisa: When the individuals begin to fast, they fast Monday, Thursday, and Monday, and they interrupt their fasts on Rosh Chodesh and on the holidays written in Megillas Taanis.

BRAISA

תנו רבנן: אל יאמר אדם תלמיד אני, איני ראוי להיות יחיד, אלא: כל תלמידי חכמים יחידים.

The Rabbis taught in a Braisa: A person should not say, "I am only a student, and I am not worthy to be considered an individual" to fast; rather, all Torah scholars are considered individuals for this purpose.

QUESTION

איזהו יחיד ואיזהו תלמיד?

The Gemara asks: Who is considered an "individual" and who is considered a "student"?

ANSWER

יחיד — כל שראוי למנותו פרנס על הצבור, תלמיד — כל ששואליו אותו דבר הלכה בתלמודו ואומר, ואפילו במסכתא דכלה.

An "individual" is anyone who is worthy of being appointed as a leader over the community. A "student" is anyone whom they ask a matter of halacha in his studies and he can answer, even in the tractate of Kallah which is studied during the Kallah months.

BRAISA

תנו רבנן: לא כל הרוצה לעשות עצמו יחיד עושה, תלמיד — עושה, דברי רבי מאיר.

The Rabbis taught in a Braisa: Not everyone who wants to make himself an "individual" to fast may do so, because it looks like arrogance; but a student may do so. These are the words of Rabbi Meir.

BRAISA

רבי יוסי אומר: עושה, וזכור לטוב, לפי שאין שבח הוא לו, אלא צער הוא לו.

Rabbi Yosei says: He may do so, and he is remembered for good, because it is not a matter of honor for him, but rather it is pain for him, and there is no arrogance in taking on pain.

BRAISA

תנא אידך: לא כל הרוצה לעשות עצמו יחיד עושה, תלמיד — עושה, דברי רבי שמעון בן אלקעזר.

It is taught in another Braisa: Not everyone who wants to make himself an "individual" may do so, but a student may do so. These are the words of Rabbi Shimon ben Elazar.

BRAISA

רבן שמעון בן גמליאל אומר: במה דברים אמורים: בדבר של שבח, אבל בדבר של צער — עושה, וזכור לטוב, שאין שבח הוא לו, אלא צער הוא לו.

Rabban Shimon ben Gamliel says: In what case are these words said? Regarding a matter of honor, where it looks like arrogance; but regarding a matter of pain like fasting, he may do so, and he is remembered for good, because it is not a matter of honor for him, but rather it is pain for him.

BRAISA

תנו רבנן: מי שהיה מתענה על הצרה ועברה, על החולה ונתרפא — הרי זה מתענה ומשלים.

The Rabbis taught in a Braisa: One who was fasting over a trouble and it passed, or over a sick person and he was healed, must still fast and complete his fast.

BRAISA

החולך ממקום שאין מתענין למקום שמתענין — הרי זה מתענה עמהן.

One who goes from a place where they do not fast to a place where they do fast, must fast with them so as not to separate himself from the community.

BRAISA

ממקום שמתענין למקום שאין מתענין — הרי זה מתענה ומשלים.

If he goes from a place where they do fast to a place where they do not fast, he must still fast and complete his fast.

BRAISA

שכח ואכל ושתה — אל יתראה בפני הצבור, ואל ינהיג עידונין בעצמו, שנאמר: "ויאמר יעקב לבניו לממה תתראו",

If he forgot and ate and drank, he should not show himself in front of the community as if he is not fasting, and he should not behave with luxuries for himself, as it is stated: "And Yaakov said to his sons: Why should you show yourselves?"

EXPLANATION

אמר להם יעקב לבניו: אל תראו עצמכם כשאתם שבעין, לא בפני עשו ולא בפני ישמעאל, כדי שלא יתקנאו בכם.

Yaakov said to his sons: Do not show yourselves as being sated, neither before Esav nor before Yishmael, so that they will not become jealous of you during the famine.

STATEMENT

"אל תרגזו בדרך", אמר רבי אלעזר, אמר להם יוסף לאחיו: אל תתעסקו בדבר הלכה, שמא תרגזו עליכם הדרך.

Regarding the verse: "Do not agitate on the way," Rabbi Elazar said: Yosef said to his brothers: Do not occupy yourselves with matters of halacha, lest the way become agitated for you and you lose your way while debating.

QUESTION

איני? והאמר רבי אלעאי בר ברכיה: שני תלמידי חכמים שמהלכים בדרך ואין ביניהן דברי תורה — ראויין לישרף, שנאמר: "ויהי המה הלכים הלוך ודבר והנה רכב אש וסוסי אש ויפרדו בין שניהם", טעמא דאיכא דיבור, הא ליכא דיבור — ראויין לישרף!

Is that so? But Rabbi Ilai bar Berechiah said: Two Torah scholars who are walking on the way and there are no words of Torah between them are worthy of being burned, as it is stated: "And it came to pass, as they went on and talked,

that behold, there appeared a chariot of fire and horses of fire, and parted them both asunder." The reason is because there was speech of Torah; but if there were no speech, they would have been worthy of being burned!

RESOLUTION

לֹא קִשְׁיָא: הָא — לְמִיגְרָס, הָא — לְעִיּוֹנִי.

This is **not difficult**: This statement, that they should speak Torah, refers **to reviewing** simple halachos; that statement of Yosef refers **to deep analysis**, which can distract a traveler and cause him to get lost.

BRAISA

בְּמִתְנִיתָא תָּנָא: אַל תִּפְסִיעוּ פְּסִיעָה גָּסָה, וְהַכְּנִיסוּ חֲמָה לְעִיר.

In a Braisa it was taught: Do not take giant strides, and bring the sun into the city.

EXPLANATION

אַל תִּפְסִיעוּ פְּסִיעָה גָּסָה — דָּאמַר מָר: פְּסִיעָה גָּסָה נוֹטֶלֶת אֶחָד מִחֲמֵשׁ מֵאוֹת מִמְּאֹר עֵינָיו שֶׁל אָדָם.

Do not take giant strides — as the Master said: A giant stride takes away one five-hundredth of the light of a person's eyes.

EXPLANATION

וְהַכְּנִיסוּ חֲמָה לְעִיר — כְּדִרְבִּי יְהוּדָה אָמַר רַב. דָּאמַר רַב יְהוּדָה אָמַר רַב: לְעוֹלָם יֵצֵא אָדָם בְּ"כִי טוֹב" וַיָּכִיֵּס בְּ"כִי טוֹב", שְׁנֵאמַר: "הַבֶּקֶר אֹר וְהָאֲנָשִׁים שָׁלְחוּ".

And "bring the sun into the city" — in accordance with that which Rav Yehudah said that Rav said. For Rav Yehudah said that Rav said: A person should always go out on a journey with "it is good," meaning after sunrise, and enter his destination with "it is good," before sunset, as it is stated: "The morning was light, and the men were sent away."

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַבִּי חִיָּיא: הִמָּהִלָּה בְּדֶרֶךְ — אַל יֵאָכֵל יוֹתֵר מִשְׁנֵי רָעָבוֹן.

Rav Yehudah said that Rabbi Chiyya said: One who is traveling on the road should not eat more than the measure of years of famine, meaning he should eat sparingly.

QUESTION

מַאי טַעְמָא?

What is the reason?

ANSWER

הָכָא תְּרַגְּימוּ: מִשּׁוּם מַעֲיִנָּא. בְּמַעְרְבָא אָמְרִי: מִשּׁוּם מְזוּנִי.

Here in Babylonia they explained: Because of the digestive system, which is weakened during travel. In the West, Eretz Yisrael, they say: Because of the food supply, so that his provisions do not run out.

QUESTION

מַאי בִּינְיָהוּ? אִיכָא בִּינְיָהוּ,

The Gemara asks: **What is the practical difference between them?** There is a difference between them in a case where he is close to a city or has plenty of food.

SUMMARY

The Gemara begins by expounding on the unique status of Eretz Yisrael, which drinks the choice rainwater directly from Hashem, while the rest of the world drinks from the residue. We analyze the source for how ocean waters are sweetened in the clouds, and explore the vast dimensions of the world, Egypt, Cush, the Garden of Eden, and Gehenna. The Gemara also notes the material wealth of Babylonia, which is blessed with abundant water from its rivers. Finally, we learn the Mishnah where the Tanna Kamma rules that we ask for rain on the third of Marheshvan, while Rabban Gamliel rules that we wait until the seventh of the month—fifteen days after Sukkos—so that the very last Yid traveling back from the Aliyah l'Regel can reach the Euphrates River safely without being caught in the rain. Rabbi Elazar concludes that the halakha follows Rabban Gamliel.

למעשה WHAT TO TAKE HOME

The Gemara teaches us a profound lesson about the nature of Eretz Yisrael and how Hashem sustains it. Unlike the rest of the world, which is watered through an intermediary, Eretz Yisrael is watered by the Holy One, Blessed be He, Himself. It drinks directly from the source, receiving the first and finest of the rain, while the rest of the world receives only the residue. This is not just a physical reality; it is a spiritual blueprint for how we must connect to Hashem.

When we look at our own lives, we often find ourselves relying on intermediaries—our jobs, our bank accounts, or the people around us. We think these are the sources of our sustenance. But the true avodah of a Yid is to live with the consciousness of Eretz Yisrael, to realize that we are always standing directly before the Ribbono shel Olam. Our parnassah, our health, and our very breath come straight from Him, without any middleman. When we internalize this emunah, we stop worrying about the natural order and start looking directly to Heaven.

Furthermore, the Gemara warns us that if a person has broken their fast or is not fasting when the community is in pain, they must not show themselves or indulge in pleasures, as Yaakov Avinu told his sons, "Why should you show yourselves?" Even when we are personally comfortable, we must feel the pain of the tzibbur and never separate ourselves from the community's tzaros.

Today, when you pray for your needs, bypass the worries of natural means and speak directly to Hashem with the simple bitachon that He is the One providing for you personally, right now.