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Taanis Daf 3

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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: Rabbi Nassan said: On the holy [Altar] pour a libation of intoxicating beverage to Hashem. The Torah is referring to two libations – one for a libation of water and the other for a libation of wine. – Perhaps they both refer to wine? – If so, the torah should say “hasech,” “hesech”, or “nasech,” “nesech”, - why does it say “hasech,” “nesech”? Learn from here that one is for a libation of water and the other is for a libation of wine. (3a1)

The Gemora asks: Who is the author of the Mishnah which states that the water libation was for seven days of Sukkos? [The Gemora assumes that the water libation begins on the same day we begin mentioning rain.] If it is the view of Rabbi Yehoshua (who says that we start on the 8<sup>th</sup> day), the Mishnah should say that water libation is just one day (on Shemini Atzeres); if it is Rabbi Akiva (who says that we start on the 6<sup>th</sup> day), the Mishnah should say that the water libation is just for (the last) 2 days; and if it is Rabbi Yehudah ben Beseirah (who says that we start on the 2<sup>nd</sup> day), the Mishnah should say that it should just be for 6 days!?

The Gemora suggests that the author is Rabbi Yehudah ben Beseirah. Although he says that the libation starts on the second day, he also agrees with Rabbi Yehudah in the Mishnah, for it was taught in a Mishnah: Rabbi Yehudah says: The Kohen would pour with a vessel that held a log for all eight days. He (Rabbi Yehudah ben Beseirah)

excludes the first day and includes the eighth day (so in total there are seven days).

The Gemora rejects this, since Rabbi Yehudah ben Beseirah's reason for excluding the first day is the fact that the source for water libation starts in the verse about the second day's sacrifice. By the same reasoning, he should say that the water libation ends on the 7<sup>th</sup> day, since the source ends in the verse about the 7<sup>th</sup> day's sacrifice.

Therefore, the Gemora answers that the author is Rabbi Yehoshua, since he learns the details of water libations from an orally transmitted halachah from Moshe.<sup>1</sup>

The Gemora supports this from a statement of Rabbi Ami in the name of Rabbi Yochanan citing Rabbi Nechunia from the valley of Bais Choron that the permission to plow a field with ten saplings until Shemittah, the use of aravah on Sukkos in the Bais Hamikdash, and water libations are all halachos transmitted orally to Moshe at Mt. Sinai. (3a1 – 3a2)

#### STARTING FROM MUSSAF

[The Baraisa above stated:] Rabbi Yehudah said in the name of Rabbi Yehoshua: The one who goes before the Ark [i.e., the chazzan] on the last Yom Tov of the Festival [i.e., Shemini Atzeres], the last one (the one who is praying Mussaf) mentions [the Powers of Rain], but the first one

<sup>1</sup> While the water libations begin on the first day of Sukkos, the Mentioning of Rain – as rain is a curse during Sukkos, begins on Shemini Atzeres.

(the one who is praying Shacharis) does not mention it. On the first day of Pesach - the first one (the one who is praying Shacharis) mentions it, but the last one (the one who is praying Mussaf) does not.

Which version of Rabbi Yehoshua's opinion does this agree with? If you will say it is with the Mishnah's version of Rabbi Yehoshua, but he said that on the last day [of the Festival] it is mentioned (which is presumably at the start of the day)!? Rather, it is Rabbi Yehoshua of the Baraisa; but he said [that we begin mentioning rain] from when the lulav is put down (which is the seventh day)!? Furthermore, the Gemora cites another version of the Baraisa: Rabbi Yehudah said in the name of Ben Beseirah: The one who goes before the Ark on the last Yom Tov of the Festival [i.e., Shemini Atzeres], the last one (the one who is praying Mussaf) mentions [the Powers of Rain]. Which ben Beseirah is this? If it is Rabbi Yehudah ben Beseirah, but he said that we begin mentioning rain on the second day!?

Rav Nachman bar Yitzchak says that Rabbi Yehudah is quoting Rabbi Yehoshua ben Beseirah, who sometimes, Rabbi Yehudah called him by his name (Rabbi Yehoshua) and sometimes he called him by his father's name (ben Beseirah). And this (being called Ben Beseirah) was before he was ordained, and the other (being called Rabbi Yehoshua) was afterwards. (3a2 – 3a3)

### DEW AND WIND

The Gemora cites a Baraisa which says that the Sages didn't require one to mention dew or wind, but one may mention them. What is the reason for this? Rabbi Chanina explains that this is because they are never withheld, so there is no need to mention them.

And how do we know that dew is never withheld? — For it is written: And Elijah the Tishbite, who was of the inhabitants of Gilead, said to Ahab: By the life of Hashem

the God of Israel, before Whom I stand, there shall not be dew nor rain these years except according to my word. And it is written further: Go, show yourself to Ahab, and I will send rain upon the earth. Of dew, however, He did not mention to him. Why? Because it is not withheld. But if it is never withheld, why did Elijah take an oath on it? — This is what he conveyed to him [Ahab]. The dew of blessing also would not fall. Then the dew of blessing should also have been restored? — Because the difference would not have been discernable.

How do we know that winds are not withheld? Rabbi Yehoshua ben Levi said: for the verse states: For like the four winds (i.e., directions) of the heavens, I have spread you, says Hashem. What is He saying to them (i.e., the Jewish people)? If you will say that the Holy One, Blessed be He, said to Israel: I have scattered you in all four corners of the earth, if so, why does it say *like* the four? It should have said *to* the four? Rather, this is what He said: Just as the world cannot exist without winds, so too it is impossible for the world to exist without Israel.

Rabbi Chanina said: Therefore, in the summer, one inserted [in the Tefillah the words], 'He makes the wind blow', he is not compelled to repeat [the Tefillah]; if, however, he said, 'He makes the rain fall', he is compelled to repeat [it]. Similarly, if in winter one did not insert, 'He makes the wind blow', he is not compelled to repeat; if, however, he did not say, 'He makes the rain fall', he is compelled to repeat. And furthermore, even if he said, 'He removes the wind and makes the dew fly away', he is not compelled to repeat. (3a3 – 3b1)

### CLOUDS AND WIND

The Gemora cites a Baraisa which says that the Sages didn't require one to mention clouds or wind, but one may mention them. What is the reason for this? It is because they are never withheld. — And are they never withheld? But Rav Yosef taught that the following Baraisa: And He

will restrain the heaven - this means, in respect of clouds and winds. You say that this verse is in respect of clouds and winds, perhaps it is not so but means in respect of rain? When Scripture adds: And there shall be no rain, rain is thus already referred to. What then is the force of [the words]: And He will restrain the heaven? [It must mean] in respect of clouds and winds. There will then be a contradiction between 'winds and winds' and between 'clouds and clouds'? — There is really no contradiction between clouds and clouds. In the one case [the reference is] to early clouds and in the other to late clouds. Between winds and winds too there is no contradiction; in the one case they are normal winds and in the other extraordinary winds. - But aren't extraordinary winds suitable for [winnowing] in the silo? — This can be done with sieves [independently of the wind]. (3b1 – 3b2)

A Tanna taught: The clouds and the winds are secondary to rain. Which are they? Ulla said, or as some say, Rabbi Yehudah said: Those that come after the rain. Can we then say that these are beneficial? Is it not written: Hashem will make the rain of your land dust and dirt, and on this Ulla, or as some say, Rabbi Yehudah commented: [This refers to] the wind following the rain? — There is no contradiction; in the one case [it speaks] of when the rain comes down gently and in the other when it comes down forcefully. In the latter it throws up dust, and in the former it does not.

Rav Yehudah further said: Wind after rain is as beneficial as rain, clouds after rain as beneficial as rain, sunshine after rain as beneficial as twofold rain. What does this exclude? — The glow after sunset and sunshine between clouds.

<sup>2</sup> Hashem says to the snow to [fall on] the ground, and *geshem* – rain (1) *matar* – rain (1) and *geshem* - rain (1) *matros* - rains (2) of His strength, referring to five instances of rain.

Rava said: Snow is beneficial to the mountains as five rainfalls are to the earth, as it is said: For He says to the snow, 'Be on the earth'; likewise to the shower of rain and to the showers of His mighty rain.<sup>2</sup>

Rava further said: Snow is beneficial to the mountain, heavy rain to the trees, gentle rain to produce, while *urfila* - light rain is even beneficial for the seeds in the ground. What is *urfila*? "Wake up (*uru*), seeds in the cracks (*fili*)."  
(3b2 – 4a1)

### INSIGHTS TO THE DAF

#### DEW, WIND AND CLOUDS VARIOUS CUSTOMS

The Gemora cites a Baraisa which rules that it is not compulsory to mention dew and winds in Shemoneh Esrei since the world cannot exist without them. If one desires to mention them, he may do so. The Gemora cites Scriptural verses that dew and wind are never withheld.

There are several different customs regarding the saying of *tal* during Shemoneh Esrei. It can be implied from Tosfos that in the winter season, they would say *mashiv haruach u'morid hageshem u'morid hatal*. The Ran writes that they would not say *morid hatal* in the winter. The Rambam in Hilchos Tefillah (2:15) rules that *morid hatal* is not recited during the winter season.

In regards to the summer season, the Tur (114) and the Rama write that it is the Ashkenazi custom not to mention *tal* at all. The Rambam cites the *minhag Sfard* that *tal* is mentioned during the summer months. The Gr"A states that this viewpoint can be found in the Yerushalmi.



The Bach explains the opinion of the Tur to mean that they would recite *mashiv haruach u'morid hatal*. The Beis Yosef disagrees and maintains that they would only say *morid hatal*. The Magen Avraham seemingly states like the Bach; however the Machtzis Hashekel claims that there was a printer's mistake in the Magen Avraham and in truth, he holds like the Beis Yosef that *mashiv haruach* is not said in the summer time.

There are different customs regarding the request for dew. Some have the custom to ask for dew during the summer season and during the winter. It has become our custom to request dew only in the winter.

It is noteworthy that there are different customs regarding dew, wind and clouds even though the Gemora states by all three that one is not obligated to mention them but if one desires to mention them, he may do so. Why is it that we find different customs for each one?

The Ran answers that dew is something that is always desired. It is beneficial in the summer season and during the winter. It is for this reason that dew is mentioned throughout the year. This is in contrast to wind which is only preferred in the rainy season when it is required to dry the soil and that is why *mashiv haruach* is only mentioned during the winter and not in the summer. Clouds are not mentioned at all since the benefit received from them is not recognizable to the world. [The Ritva has a different approach in answering these questions.]

The following insight is brought to you by  
Kollel Iyun Hadaf of Yerushalayim

**HALACHAH: "MORID HA'GESHEM" OR "MORID HA'GASHEM"?**

**QUESTION:** In the wintertime Shemoneh Esreh, we mention the praise of Hash-m Who brings rain -- "Morid ha'Geshem" -- in the blessing of Gevuros ("Atah Gibor..."). The custom among Sefardic Jews (Edot ha'Mizrach), as

well as those who pray according to Nusach Sefard (such as Chasidim), is to mention "Morid ha'Tal" in the summertime in the blessing of Gevuros (see previous Insight). This is also the custom in Eretz Yisrael, based on the practice of the Vilna Ga'on and the Ba'al ha'Tanya. Most other Ashkenazic communities (outside of Eretz Yisrael) do not make this addition in the Shemoneh Esreh in the summertime.

Many Sidurim vowelize the word "Morid ha'\*Geshem\*" with a Segol (the "eh" sound) and not "Morid ha'Gashem" with a Kamatz (the "aw" or "ah" sound). This seems grammatically correct, because only at the end of a sentence (or at the semi-sentence break marked by an Esnachta) is the Segol under the Gimel replaced by a Kamatz. The words "Morid ha'Geshem" are in the middle of a sentence in the Shemoneh Esreh, and thus the word "ha'Geshem" should retain its Segol. The fact that the word "ha'Geshem" does not mark the end or pause in a sentence is evident from the words of the **TUR** (OC 114). The Tur writes that the reason why we recite "Morid ha'Geshem" immediately before the words "Mechalkel Chayim" (and not at another point in the blessing) is because rain is also a form of Kalkalah (sustenance) and Parnasah (livelihood). Hence, the mention of rain is the *beginning* of the passage which mentions Kalkalah, and it is not the *end* of the previous passage ("Atah Gibor...").

However, there is an apparent inconsistency in the Sidurim. In most Sidurim which include the text "Morid ha'Tal" (for the summertime), the word "Tal" is spelled with a *Kamatz* (pronounced "ha'Taw!") in the Ashkenazic pronunciation) and not with a *Patach* ("ha'Tahl"). According to the rules of grammar, the word should have a Patach and not a Kamatz since it comes in the middle of a sentence and not at the end. When the word "Tal" appears in the Torah, the letter "Tes" usually is vowelized with a Patach, which changes to a Kamatz only when it is at the end of a sentence or at a pause marked by an Esnachta (see, for example, Shemos 11:9, Devarim 32:2).

Since "Morid ha'Tal" is recited in place of "Morid ha'Geshem" and is in the middle of a sentence, why is the word "Tal" spelled with a Kamatz and not a Patach? If the Sidurim consider "Morid ha'Tal" (with a Kamatz") to be the end of the sentence, why do they not spell "Morid ha'Gashem" with a Kamatz as well?

**ANSWERS:**

(a) **RAV MOSHE FEINSTEIN** zt'l (**IGROS MOSHE** OC 4:40) writes that the Kamatz of "Tal" is correct because this phrase is indeed at the end of the sentence (as many Sidurim place a period after "Morid ha'Tal"). Accordingly, it is proper to say "Morid ha'Gashem" with a Kamatz as well, in contrast to the spelling in many Sidurim. Such an opinion is cited by the **LIKUTEI MAHARICH**. This is the way the word is punctuated ("ha'Gashem") in the authoritative Redelheim Sidur.

(b) Others, however, point out that the text of "ha'Geshem" (with a Segol) appears in *all* early Sidurim, of all Jewish communities, as well as most current Sidurim (except for those based on the Redelheim Sidur). Moreover, as mentioned above, the logical flow of the sentence clearly indicates that "Morid ha'Geshem" is *not* the end of the sentence (regardless of whether or not the printer placed a period there). According to **SEFER MECHALKEL CHAYIM**, Rav Moshe Feinstein himself retracted his opinion. Why, then, do most Sidurim spell "ha'Tal" with a Kamatz and not a Patach?

The author of **SEFER SHA'AR HA'KOLEL**, printed in the back of the **SHULCHAN ARUCH HA'RAV** (who explains the Nusach of the Sidur of the Ba'al ha'Tanya) suggests that the word "Tal" is spelled with a Kamatz because it is not part of the regular text of the Shemoneh Esreh as established by the Anshei Keneses ha'Gedolah (as indicated by the fact that many Ashkenazic communities do not say it, and the Gemara says that it is not obligatory). Rather, it was added to the text of the Shemoneh Esreh by the Mekubalim. As such, it is a separate insertion that

stands by itself and is not part of the phrase that follows, and therefore it has a Kamatz and not a Patach.

(c) **RAV YAKOV KAMINETZKY** zt'l (**IYUNIM B'MIKRA**, p. 26) suggests that "Morid ha'Geshem" is part of the sentence which continues with "Mechalkel Chayim," as the **TUR** says, because rain brings Kalkalah and Parnasah. In contrast, the words "Morid ha'Tal" do not refer to the Parnasah-providing elements of dew. Rather, they refer to the Tal of Techiyas ha'Mesim, the Tal which will resurrect the dead. It is mentioned at this point because it follows the phrase "*\*Mechayeh Mesim\** Atah Rav l'Hoshi'a." As such, it is actually a continuation of the previous sentence and it does not flow into the following sentence. Therefore, it is appropriate to pause after "Morid ha'Tal" before the phrase "Mechalkel Chayim," which discusses a different topic. Accordingly, "Morid ha'Tal" is the end of the *previous* sentence which discusses Techiyas ha'Mesim, while "Morid ha'Geshem" flows into the *following* sentence which discusses Parnasah! (Even though the verse in Tehilim 68:10 refers to "*\*Geshem\** Techiyah" (see Targum there), that is not the Geshem to which we refer in the Shemoneh Esreh.)

(d) Grammarians point out that this may not be an inconsistency at all. Although the Segol of "Geshem" becomes a Kamatz only when the word completes a sentence or a clause (either at the end of a verse or at an Esnachta pause), the Patach of "Tal" is different. It becomes a Kamatz even at a "semi-stop," such as when the word "Tal" has the cantillation "Zakef-Katan" (see, for example, Shemos 16:13 and Devarim 33:13). (It is easier to turn a Patach into a Kamatz than a Segol into a Kamatz.) Since a slight pause (a "comma") follows the words "Morid ha'Tal" in the blessing, even though it is not a full stop the word "Tal" acquires a Kamatz.

(It is also possible that the pronunciation of the word in rabbinical texts may differ slightly from the Biblical pronunciation. Perhaps in the times of the Mishnah, the



word "Tal" was commonly pronounced with a Kamatz, like "Par" or "Har," unless it was associated with the word that followed it, such as "Tal ha'Shamayim" or "Tal Techiyah.")

## DAILY MASHAL

### DEW

The Gemora says that one may or may not mention dew and wind, since they are always present. Rabbi Chanina concludes that in the winter, one must return if he didn't mention rain, but not if he mentioned dew, while in the summer, one must return if he mentioned rain, but not if he omitted dew.

The Yerushalmi (cited by Tosfos, the Rif, the Rosh, and others) states that if one mentioned rain in the summer or omitted it in the winter, he must return. However, if he mentioned dew in the winter, even if he omitted rain, he need not return.

The Yerushalmi explains that this mention of something is sufficient, but the mention of rain in the summer is incorrect, since rain is a curse then.

The Raavad says that since the Bavli does not include the ruling about mentioning dew in the winter, it does not rule that way, and one therefore must return if he omits rain.

The other Rishonim assume that the Bavli does not disagree with the Yerushalmi, and therefore rule like the Yerushalmi.

The Shulchan Aruch (OH 114:5) rules like the Yerushalmi.

The Bais Yosef explains that the custom among Sefardim is to mention dew throughout the summer, so that even if one forgets to mention rain in the winter, he will not need

to return, since he mentioned dew, as he was accustomed to during the summer.

The Rama (3) states that the custom of Ashkenazim is nonetheless to never mention dew.