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Taanis Daf 3

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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

WATER-LIBATIONS

Rabbi Yehudah ben Beseirah maintains that we begin mentioning rain on the second day of Sukkos. The Gemora cites a Scriptural allusion indicating that the water-libation services began on the second day of Sukkos and therefore that is the time designated to begin mentioning *morid hageshem*. It is written regarding the tamid brought on the second day of Sukkos: *v’nischeihem* – and their libations (with an extra letter ‘mem’), and on the sixth day, it is written: *un’sache’ha* – and its libations (with an extra letter ‘yud’), and on the seventh day, it is written (regarding the karban Mussaf): *k’mishpatam* – according to their laws (with an extra letter ‘mem’). Behold, we have a ‘mem,’ ‘yud’ and ‘mem,’ which spells out ‘mayim’ – water. This is the Scriptural allusion indicating that there is a water-libation service on Sukkos.

The Gemora asks: But why was the second day (of Sukkos) designated as the day (for the beginning of the mention of Powers of Rain)?

The Gemora answers: Since it was alluded to in connection to the second day of Sukkos, we begin mentioning it (the Powers of Rain) on the second day.

Rabbi Akiva rules that we begin mentioning *morid hageshem* on the sixth day of Sukkos. The Gemora

cites a Scriptural verse allusion indicating that the water-libation services began on the sixth day of Sukkos and therefore that is the time designated to begin mentioning *morid hageshem*. It is written regarding the tamid brought on the sixth day of Sukkos: *un’sache’ha* – and its libations (in the plural form). This connotes two libations: One, a libation of water, and the other, a libation of wine (which comes with the korbanos).

The Gemora asks: perhaps they both are referring to wine?

The Gemora answers: He agrees with the exposition of Rabbi Yehudah ben Beseirah who said that water is alluded to in the verses.

The Gemora asks: If he holds like Rabbi Yehudah ben Beseirah, then let him say like him (and the mentioning of the Powers of Rain should begin on the second day)?

The Gemora answers: Rabbi Akiva holds that the extra libation is alluded to in the sixth day (and therefore, then is when the mentioning begins). (2b – 3a)

WATER LIBATION

The Gemora cites a braisa in which Rabbi Nassan learns the requirement for a water libation from *hasech nesech*, the repetitive phrase in the verse about the daily tamid's libation. Since the verse didn't use the same word, we learn that the two libations are from different liquids (including water), and not both wine.

The Gemora asks: Who is the author of the Mishna 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. Therefore, Rabbi Yehoshua, who says that we start on the 7th day, should say that water libation is just on that day; Rabbi Akiva, who says that we start on the 6th day, should say that the water libation is just for the last 2 days, and Rabbi Yehudah ben Beseirah, who says that we start on the 2nd day, 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 who says that it was also done on the 8th day, giving a total of 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 7th day, since the source ends in the verse about the 7th day's sacrifice.

Therefore the Gemora answers that the author can even be Rabbi Yehoshua, since he learns the details

of water libations from an orally transmitted halachah from Moshe.

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.

STARTING FROM MUSSAF

The Gemora returns to discuss the statement of Rabbi Yehudah in the name of Rabbi Yehoshua cited in the braisa. He said that we start mentioning rain at mussaf of the 8th day of Sukkos, and stop mentioning it at mussaf of the first day of Pesach.

The Gemora says that this is inconsistent with the Mishna's version of Rabbi Yehoshua, which is the 8th day, which is presumably at the start of the day, and it is also inconsistent with the braisa's version, which is the 7th day, when the lulav is put down. Furthermore, the Gemora cites another version of the braisa in which Rabbi Yehudah cites the same opinion in the name of Ben Beseirah, which is inconsistent with the earlier braisa's version of Rabbi Yehudah ben Beseirah, which is the second day.

Rav Nachman bar Yitzchak says that Rabbi Yehudah is quoting Rabbi Yehoshua ben Beseirah, who was called Ben Beseirah before he had full authority to rule, and Rabbi Yehoshua afterwards.



CLOUDS AND WIND

DEW AND WIND

The Gemora cites a braisa which says that the Sages didn't require one to mention dew or wind, but one may mention them. Rabbi Chanina explains that this is because they are always present, so there is no need to mention them.

The Gemora proves that dew is never removed from the story of Eliyahu's promise that there would be no rain. When he proclaimed it, he said that there wouldn't be any rain or dew, but when Hashem restored the rain, it just says that rain will return, implying that dew never stopped. Eliyahu nonetheless promised that there dew would stop, since he was referring to dew of blessing, which is not always present.

Rabbi Yehoshua ben Levi proves that wind is always present from the verse in which Hashem says that He has spread the Jewish people like the four winds (i.e., directions) of the heavens. If the verse means that Hashem has spread them in all directions, it should have said *to* four winds. Rather, the phrase *like* the wind teaches us that just as the world always needs the Jewish people, so too it always needs winds.

Rabbi Chanina concludes that in the summer, one must repeat Shemoneh Esrei if one mentioned rain, but not if one mentioned wind, while in the winter, one must repeat it if one omitted mention of rain, but not if one omitted mention of wind. Furthermore, even if he said that Hashem removes the wind and diffuses the dew, he need not repeat it. (3a – 3b)

The Gemora cites a braisa which says that the Sages didn't require one to mention clouds or wind, but one may mention them. The Gemora explains that this is because they too are always present.

The Gemora challenges this from Rav Yosef who taught that the verse which warns that Hashem will stop the sky means that he will stop clouds and wind, since the continuation of the verse explicitly mentions the stopping of rain.

The Gemora answers that Rav Yosef was referring to later clouds, which sometimes stop, but early clouds are always present, and Rav Yosef was referring to uncommonly strong winds, which sometimes stop, but common winds are always present. Although strong winds are helpful for winnowing, that can be done by sifting.

The Gemora cites a braisa which says that clouds and winds are almost as beneficial as rain.

Ulla explains that this refers to those that occur after the rain.

The Gemora challenges this from Ulla (or Rav Yehudah) who says that the curse that Hashem will make the rain of your land into dust refers to wind after the rain.

The Gemora answers that strong winds after rain kicks up dust which covers the plants, which is harmful, but a soft wind after the rain is beneficial. (3b)

BENEFICIAL WEATHER

Rav Yehudah says that wind after rain is like the rain, clouds after rain is like the rain, and sun after rain is like double the rain. The Gemora explains that this is in contrast to night lightning and sun which appears through the clouds, which are not like the rain even when they come after it.

Rava says that snow is as beneficial to mountains like five rainfalls on the ground, as the verse says that 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 says that snow is beneficial for mountains, strong rain is beneficial for trees, soft rain is beneficial for grain, while *urfila* - light rain is even beneficial for the seeds in the ground. The Gemora explains that it is called *urfila* since it calls “Wake up (*uru*), seeds in the cracks (*fili*).” (3b – 4a)

INSIGHTS TO THE DAF

DEW, WIND AND CLOUDS VARIOUS CUSTOMS

The Gemora cites a braisa 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'Tawl" 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.

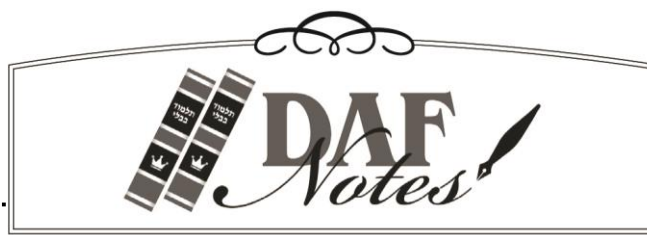
(b) Others, however, point out that the text of "ha'Geshem" (with a Segol) appears in *all* early Sidurim, of all Jewish communities, as well as most current Sidurim (except for those based on the Redelheim Sidur). Moreover, as mentioned above, the logical flow of the sentence clearly indicates that "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.