

Daf Notes

Insights into the Daily Daf

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Taanis Daf 3

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Daily Daf

WATER-LIBATIONS

➤ Rabbi Yehuda ben Beseira 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*.

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*.

The Gemora cites a Mishna in Sukkah (42b) that the water-libations were performed on all seven days of Sukkos and the Gemora inquires as to who the author of this Mishna could be. The Gemora assumes that all the Tannaim maintain that the commencement date of the water-libation services coincide with the beginning of mentioning *morid hageshem*. Rabbi Yehoshua rules that we

begin mentioning *morid hageshem* on Shmini Atzeres and it would therefore emerge that the water-libations are performed for only one day and not seven. Rabbi Akiva maintains that we begin mentioning *morid hageshem* on the sixth day of Sukkos and it would therefore emerge that the water-libations are performed for only two days and not seven. Rabbi Yehuda ben Beseira holds that we begin mentioning rain on the second day of Sukkos and it would therefore emerge that the water-libations are performed for only six days and not seven. The Gemora concludes that the Mishna can be following Rabbi Yehoshua's viewpoint that the mentioning of rain begins on Shmini Atzeres but the water-libations is for seven days. We do not mention rain until Shmini Atzeres since rain during Sukkos is nothing more than a curse and the water-libations are for seven days was learned from Moshe at Sinai. (2b -3a)

DEW AND WIND

➤ 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.

Based on this braisa, Rav Chanina rules that if someone, during the summer season, states “He makes the wind blow,” (which is supposed to be recited only in the winter) does not have to repeat the Shemoneh Esrei since the wind is never withheld anyway. If, during the summer season, he says “He makes the rain fall,” will have to repeat Shemoneh Esrei since the rain can at times be withheld. If, during the winter season, one does not recite “He makes the wind blow,” is not required to repeat the Shemoneh Esrei since the wind is not withheld anyway but if he does not recite “He makes the rain fall,” he must repeat Shemoneh Esrei.

The Gemora cites a braisa which is contradictory to the first braisa regarding clouds and winds. The Gemora resolves the contradiction by stating that there are two kinds of clouds and two types of winds. The clouds which come prior to the rain are never withheld and therefore there is no need to mention them but the clouds that come after the rain can be withheld at times. Normal winds are never withheld and therefore we are not obligated to mention winds in our tefillah but an unusual wind can be withheld. (3b)

CLOUDS, WIND AND SUNLIGHT AFTER THE RAIN

➤ The Amoraim explain a braisa that clouds and winds that come after the rain are beneficial. The Gemora concludes that we are referring to a gentle rain and the wind which came afterwards did not lift the dust and therefore it is beneficial, however a

fierce wind that comes after a strong rain will pick up the dust and will be disadvantageous.

Rav Yehuda states that wind, clouds and sun after a rain is extremely beneficial, however the glow after sunset and the sunlight between the clouds is not favorable. (3b)

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.")