

Today's Daf Digest is dedicated
in loving memory of **שרגא פייוול דוד בן קמואל**
The Abramowitz family

OVERVIEW of the Daf

1) Water libations

A Baraisa records an alternative source for the practice of water libations on the altar.

2) When to begin mentioning the power of rain

A Mishnah in Sukkah is cited and the Gemara clarifies which of the earlier cited opinions the Mishnah follows.

The conclusion is that it follows R' Yehoshua who begins to mention powers of rain on the eighth day of Sukkos and the water libation requirement is derived from Halacha L'Moshe M'Sinai.

3) Clarifying R' Yehoshua's opinion

A discrepancy is noted between R' Yehoshua's opinion as cited in the Mishnah and his opinion as cited in a Baraisa. Furthermore, R' Yehudah cites a similar ruling in the name of Ben Besaira which sounds similar to the quote from the Baraisa in the name of R' Yehoshua.

R' Nachman bar Yitzchok explains that the Baraisos reflect the opinion of R' Yehoshua ben Besaira and explains why sometimes he is referred by his own name and other times by his father's name.

4) Dew, winds and clouds

A Baraisa teaches that there is no obligation to mention dew and winds but if one chooses to mention them he may.

R' Chanina explains that it is unnecessary to mention dew and winds because the world cannot survive without them and thus they are never withheld. The source that dew

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REVIEW and Remember

1. According to R' Yehoshua, how many days was the water libation performed?

2. Why did Chazal not require one to mention dew and winds in davening?

3. Is it possible for the world to continue without the presence of Jews?

4. Why is snow on the mountains as good as five rains?

Distinctive INSIGHT

No mention of dew of blessing or of gusty winds

תנא בטל וברוחות לא חייבו חכמים להזכיר, ואם בא להזכיר מזכיר, מאי טעמא? א"ר חנינא לפי שאין נעצרין

The Gemara notes that our obligation in the second bracha of the Amidah is specifically to mention rain—**מוריד הגשם**. Rain is seasonal, and there are many months when it does not fall. When the winter arrives and rain again begins to fall, we are overwhelmed with Hashem's might, and we note that this phenomenon is not to be taken for granted. The wind and dew, however, do not stop at any time of the year (**אין נעצרין**). Therefore, our sages did not require that we mention **משיב** **רוח**, not in the summer nor in the winter (see **בטל** **ה** **תד**), and there is also no requirement to mention the fact that Hashem provides dew.

The conclusion of the Gemara is that there are two types of dew, and there are also two types of wind. Standard dew never stops. The fact that we see it daily is therefore not an expression of Hashem's might. There is, however, a special **טל דברכה**—a dew of blessing" which does not always fall. Normal wind (**רוח**) blows throughout the year. However, gusty wind (**רוח**) is not always found.

Ritva asks why our sages did not establish a reference to the emergence of dew and wind, having in mind the special dew of blessing which is essential for some plants (see Rashi 3b, **ד** **ה** **אפילו**), and gusty winds, which are also necessary for the world. And although strong winds are not essential for winnowing, for this can be replaced with man-made winds (using a bellows), there are two other great benefits of strong winds which cannot be replicated by man. These are bringing of rain clouds (see later, 24a), and the spread of moisture and humidity (see Yerushalmi, Rosh Hashana 1:3). Why, then, do we not include a reference to dew of blessing and strong winds?

Ritva explains that the gusty winds are not indispensable. These winds are most essential is distributing moisture when the rain falls inadequately. However, if the rain falls properly, the strong winds are not critical. Our sages only established a addition to the Amidah regarding a resource which is absolutely essential. As far as the dew of blessing is concerned, here too we do not mention it because it appears as regular dew, and a superficial observer would not notice Hashem's great might in providing it for us. ■

Today's Daf Digest is dedicated by the Geller family
In loving memory of their grandfather
ר' יהודה לייב בן ר' יהושע, ע"ה

HALACHAH Highlight

Asking for rain before the correct time

אמר ר' חנינא הלכך בימות החמה וכו' אמר מוריד הגשם מחזירן אותו

R' Chanina said: Therefore, if during the summer one said, "He makes rain fall," he must return (to the beginning of the beracha and recite it correctly.)

The reason why one who added הגשם מוריד must repeat the beracha is that rain during the summer time is considered a curse and thus he has prayed improperly and must repeat the beracha correctly¹. The Mishnah² later writes that in Eretz Yisroel we begin to ask for rain on the seventh of Marcheshvan. The reason we wait to begin to ask for rain until that date is to allow the people who came to the Beis Hamikdash on Sukkos to return home. Rabbeinu Nissim³ notes that following the destruction of the Beis Hamikdash this reason no longer seems relevant and in Eretz Yisroel they should begin to ask for rain immediately after Shemini Atzeres. Nonetheless, since even after the destruction of the Beis HaMikdash there are people who travel to Yerushalayim for Yom Tov the practice of beginning to ask for rain on the seventh of Marcheshvan remains in place⁴.

What would the halacha be if one added a request for rain after Shemini Atzeres, before the seventh of Marcheshvan? At first glance it would seem that since this is not the time to add the request for rain the prayer was improper and must be repeated. Rav Ovadiah Yosef⁵, however, suggests that in this case the beracha should not be repeated. The reason the beracha is

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and winds are never withheld is identified.

R' Chanina draws halachic conclusions based on the above discussion regarding improper or unnecessary references to Hashem's powers.

A Baraisa teaches that there is no obligation to mention clouds or winds but if one chooses to mention them he may.

A contradiction is noted and resolved as to whether clouds and winds could be withheld.

A Baraisa teaches that clouds and winds are secondary to rain.

The exact meaning of this statement is clarified.

R' Yehudah notes the beneficial effects of wind, clouds and sunshine following a rainfall. Flashes of light and sunlight between the clouds, however, are not beneficial.

Rava teaches that snow on mountains is as beneficial as five rainfalls. ■

repeated if one adds a request for rain in the summer is that rain during the summer is considered a curse. After Shemini Atzeres, rain is not a curse but is beneficial and appropriate. The only reason we do not begin to request rain is to allow the people who came to Yerushalayim to return but one can not assert that the prayer is inappropriate thus requiring a repetition of the beracha. ■

1. ע' רש"י ד"ה מוריד הגשם

2. משנה י

3. ר"ן ב בדפי הרי"ף סד"א ואיכא למידק

4. אולם ע' בשו"ת יחיה דעת דלקמן שמביא דעת הרמב"ן שחולק

וס"ל דהאידידנא דאין עולי רגלים מתחילין לשאול טל ומטר ממוצאי חג שמיני עצרת והלאה

5. שו"ת יחיה דעת ח"ב סי' י ■

STORIES Off the Daf

A world without wind

כשם שאי אפשר לעולם בלא רוחות כך אי אפשר לעולם בלא ישראל

The Ben Ish Chai, zt"l, once told a story to explain the meaning of the statement on today's daf, "Just as the world cannot exist without wind, so too can the world not exist without the Jewish people."

Once there was a man who would always purchase exclusive rights from the royal crown to fish in a certain area. Since he made a comfortable living, he renewed his lease yearly for a number of years. One year, the king consigned this

lease to another of his subjects. When the man heard this he ran to petition his case before the king.

"Is this fair?" he cried. "Is this just? How could his majesty take away my living without even informing me?"

The king agreed that it was unfair but could not repeal a decree that he had already written. Instead, he offered to grant the former lessee another man's rights to a different living.

The lessee objected. "This would mean that I am stealing another man's livelihood!" he claimed. He said to the king, "You are the absolute ruler here. I want you to lease me the wind for ten thousand gold coins instead."

The king and his advisors thought that the man was mad, but the king

granted his novel request.

The owner of all rights to the wind went to all the different smiths in his town and all the ship captains and forced them to pay for using their sails and bellows that harness the wind. He also charged a fee of anyone who opened his window to catch a passing breeze. Finally, he charged everyone for the right to breathe! He made a fortune in the year that he was allowed these rights to the wind!

This is why the Jewish people are compared to the wind. Everyone needs the wind of their breath—no one can survive without it. So too, everyone is dependent on the Jewish people to live since the whole world exists in the merit of the Jewish people! ■