



A

Intro

Today we will learn בע"ה of דף ג תענית of מס' Today we will learn בע"ה  
Some of the topics we will learn about include the following:

On which days was the מזבח ניסוך המים, pouring the water on the מזבח performed?

What other elements of the weather and environment need to be mentioned or not mentioned in the Davening.

A

On which days סוכות was the מזבח ניסוך המים on the מזבח performed?

What other elements of weather NEED or need NOT be mentioned in the Davening?

B

When שמונה עשרה must be repeated if the incorrect addition is recited or the correct one is left out.

The benefits of the wind and clouds as compared to rain

B

When שמונה עשרה must be repeated?

The benefits of wind & clouds as compared to rain

C

Some of the key terms and concepts we will learn about include:

הלכה למשה מסיני - A law give to משה directly at סיני, and not explicitly included in the Torah or Talmud.

C

כאשר אמר מסיני



**1** So let's review...  
 In the previous Daf we learned 5 opinions as to when we begin to say משיב הרוח ומוריד הגשם - and why -  
 רבי אליעזר  
 יום טוב הראשון של חג משעת נטילת לולב  
 From when we take the מיינים ד', the first day of Sukkos, at אשרית רבי יהושע  
 רבי יהושע  
 יום טוב האחרון של חג משעת הנחתו  
 From when we set down the Lulav the final time, on the seventh day  
 There seems to be a Machlokes Rishonim whether according to רבי יהושע we begin on the seventh day of Sukkos at Mincha, or on מעריב at שמיני עצרת.  
 רבי יהושע holds like רבי יהודה  
 יום טוב האחרון של חג  
 But holds that we only begin at מוסף  
 The Gemara later also attributes this opinion to רבי יהושע בן בתירה אומר  
 רבי יהודה בן בתירה אומר  
 בשני בחג הוא מזכיר  
 From the first רמז of המים on the second day  
 רבי עקיבא אומר  
 בששי בחג הוא מזכיר  
 From the main רמז of המים on the sixth day

**2** The Gemara here first understood that the day we begin to say משיב הרוח ומוריד הגשם corresponds to the day ניסוך המים was begun.

**1** 5 opinions...  
 When we begin to say משיב הרוח ומוריד הגשם and why?

רבי אילאי	רבי יפולץ	רבי יפולד	רבי יפולד	רבי זקיבא
יום טוב הראשון של חג	יום טוב האחרון של חג	בשני בחג	בשני בחג	בששי בחג
הוא מזכיר	הוא מזכיר	הוא מזכיר	הוא מזכיר	הוא מזכיר
נטילת לולב	נטילת	נטילת	נטילת	נטילת
At שחרית	At מוסף	At מוסף	At מוסף	At מוסף

*The Gemara also attributes this opinion to רבי יפולץ בן בתירה*

*Whether we begin the 7th day at מנחה, or שמיני עצרת at מעריב*

**2** The Gemara first understood the day we begin משיב הרוח ומוריד הגשם corresponds to the day ניסוך המים was begun

3 Therefore, the Gemara asks that the Mishnah in סוכה which says;  
 ניסוך המים כל שבעה  
 That ניסוך המים was done seven days - apparently can only be reconciled with רבי אליעזר. It cannot be reconciled with the other opinions, because, according to them there are no seven days left in the Yom Tov Sukkos from when we began saying משיב הגשם הרוח ומוריד הגשם.  
 According to רבי יהושע it's only done on one day, the last day of Sukkos,  
 According to רבי עקיבא it's done two days, the 6th and 7th day.  
 According to רבי יהודה בן בתירא it's done six days, from the 2nd to the 7th day.

3

IN מַשְׁנָה SAYS; מִסַּכְת סוּכָה

**ניסוך המים כל שבעה**  
 Can ONLY be reconciled with רבי אליעזר

! רבי יבנאי  
 It's only done on 1 day, the last day of סוכות!

! רבי זקיבא  
 It's done 2 days, the 6th and 7th day!

! רבי יבנאי בן בתירא  
 It's done 6 days, from the 2nd to the 7th day!

4 However, the Gemara answers that the Mishnah CAN be reconciled even with רבי יהושע and the other opinions, because the משיב הרוח ומוריד הגשם AND ניסוך המים are NOT connected.  
 ניסוך המים כל שבעה הלכתא גמירי לה  
 It is a Halachah L'Moshe Mi'sinai that ניסוך המים is done all seven days of Sukkos.  
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4

The מַשְׁנָה CAN be reconciled even with רבי יהושע & the other opinions

ניסוך המים are NOT connected משיב הרוח ומוריד הגשם

ניסוך המים כל שבעה  
 פלגתא גמירי לה

5 The Gemara continues with a Braisa בטל וברוחות לא חייבו חכמים להזכיר ואם בא להזכיר מזכיר  
 And the Gemara later says the same about עבים  
 The חכמים did not require dew, wind and clouds to be mentioned in Davening, but may be mentioned if one so desires.  
 ר' חנינא explains;  
 לפי שאין נעצרין  
 Because they are never withheld - And the Gemara cites Psukim to support this contention

5

בריייתא:  
 בטל וברוחות  
 DEW, WIND & CLOUDS  
 לא חייבו חכמים להזכיר  
 ואם בא להזכיר מזכיר  
 ר' חנינא  
 לפי שאין נעצרין

THE GEMARA CITES PSUKIM TO SUPPORT THIS



6 We know that טל is never withheld from אליהו הנביא who vowed a drought from dew and rain against King Achav, and when he deemed Achav and his people worthy again, he said על מטר על אתנה מטר על, פני האדמה, I will let the rain fall on the ground. He does not mention the dew because it was never withheld.

6 — טל —

*We know טל is NEVER withheld from אינו פקידא*  
 Who vowed a drought from dew and rain against King אחאב

*When he deemed אחאב & his people worthy again, he said אתנה מטר על פני האדמה*

He DOESN'T mention dew because it was never withheld!

7 When he originally mentioned it in the oath, he was referring to טל דברכה, dew of blessing, which makes plants grow, will be withheld. It was not restored by אליהו because דלא מינכרא מילתא, its restoration would not have been noticed by Achav who would then have made fun of אליהו and claimed that he did not restore anything since dew was still falling during the drought.

7 Originally mentioned in the oath, was referring to טל דברכה, which makes plants grow

It was NOT restored by אליהו דלא מינכרא מילתא אינו would have made fun of א"ה and claimed that he did not restore anything

8 We know that wind is never withheld because the פסוק says; כי כארבע רוחות השמים פרשתי אתכם נאם ה' Hashem says 'For like the four winds of Heaven have I spread you.' He doesn't mean that He spread us to the four corners of the earth because it should say בארבע, to the four instead of כארבע, like the four. The Posuk compares us to the wind. כשם שאי אפשר לעולם בלא רוחות כך א"א לעולם בלא ישראל Just like it's impossible for the world to exist without wind, it's impossible for the world to exist without the Jewish nation.

8 — WIND —

THE פסוק SAYS;  
 כי כארבע רוחות השמים פרשתי אתכם נאם ה'

כארבע ✓ בארבע ✗

LIKE the four corners of the earth

The פסוק compares US to the wind

כשם שאי אפשר לעולם בלא רוחות כך א"א לעולם בלא ישראל



9 Since the winds are never withheld, if in the summer months a person said משיב הרוח - He makes the wind blow - the person does not have to repeat שמונה עשרה. However, if a person says מוריד הגשם - He makes the rain fall - in the summer, the person does have to repeat שמונה עשרה because sometimes the rain is withheld in the summer months. Similarly, in the rainy season of the winter months, if a person did not say משיב הרוח, he does not repeat שמונה עשרה. However, if he did not say מוריד הגשם, he must repeat שמונה עשרה.

9 SINCE THE WINDS ARE NEVER WITHHELD

IN THE SUMMER MONTHS	IN THE WINTER MONTHS
If one SAID משיב הרוח	If one did NOT say משיב הרוח
does NOT repeat שמונה עשרה	does NOT repeat שמונה עשרה
If one SAID מוריד הגשם	If one did NOT say מוריד הגשם
DOES repeat שמונה עשרה	DOES repeat שמונה עשרה

Rain IS withheld in the summer months

10 If one said מעביר הרוח ומפריח הטל - He makes the wind pass and the dew to fly away - he does not have to repeat שמונה עשרה. =====

10 If one said... מעביר הרוח ומפריח הטל  
He makes the wind pass & the dew fly away  
He does NOT repeat שמונה עשרה

11 Regarding עבים וברוחות, which we mentioned earlier are not withheld,

the Gemara asks that the Posuk in Krias Shama; ועצר את השמים ולא יהיה מטר Must be understood as follows; מן העבים ומן הרוחות and He will shut the heavens from clouds and winds, because it says right after it ולא יהיה מטר - and there will be no rain. Apparently, they are sometimes withheld?

11 עבים וברוחות

קריאת שמע IN פסוק; ועצר את השמים ולא יהיה מטר

He will shut the heavens מן העבים ומן הרוחות

And there will be no rain!

Apparently, they ARE sometimes withheld?



12 The Gemara answers that there are two types of clouds: חרפי, clouds before the rain, are never withheld. אפלי, clouds after the rain are sometimes withheld. Rashi explains that since some clouds are never withheld, they do not need to be mentioned in the Davening.

12

There are 2 types of CLOUDS:

<p><b>אפלי</b> AFTER THE RAIN</p> <p>▼</p> <p>SOMETIMES withheld</p>	<p><b>חרפי</b> BEFORE THE RAIN</p> <p>▼</p> <p>NEVER withheld</p> <p><b>רש"י</b></p> <p><i>Do NOT need to be mentioned in the Davening</i></p>
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13 Also, there are two types of wind. רוח מצויה, common wind is never withheld. רוח שאינה מצויה, uncommon wind is sometimes withheld, but it's not beneficial, and need not be mentioned. The Gemara says that although it might be useful for winnowing grain, אפשר בנפוחתא, that could be accomplished with a sieve as well.  
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13

There are 2 types of WIND:

<p><b>רוח שאינה מצויה</b> UNCOMMON WIND</p> <p>▼</p> <p>SOMETIMES withheld</p> <p><i>But it's NOT beneficial, &amp; need not be mentioned</i></p>	<p><b>רוח מצויה</b> COMMON WIND</p> <p>▼</p> <p>NEVER withheld</p>
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*Although it might be useful for winnowing grain,*  
**אפשר בנפוחתא**





14 The Gemara continues to discuss winds and clouds, and cites a ברייתא. העבים והרוחות שניות למטר, clouds and wind are almost as beneficial as rain itself. רב יהודה or עולא says this means after a rainstorm. Now this seems to contradict another statement - we have a פסוק that says יתן ה' את מטר ארצך אבק ועפר ועפר, Hashem will make the rain of your land like dust and dirt, upon which רב יהודה or עולא said THIS refers to the wind after the rain and seems to imply it is NOT beneficial?

14

*ברייתא:*  
**העבים והרוחות שניות למטר**  
*Clouds & Wind are almost as beneficial as rain itself!*

*רב יהודה or עולא, this means...*  
**AFTER a rainstorm**

? **יתן ה' את מטר ארצך אבק ועפר**

*רב יהודה or עולא, this means...*  
**AFTER a rainstorm**  
*And it is NOT beneficial?*

15 The Gemara explains, it's talking about two different types of rain. When it comes down gently, it does not cause dust and earth to come up. When the rain falls violently, it causes dust and dirt to come up.

15

It's talking about 2 types of RAIN:

<p>When rain comes down gently, it does NOT cause dust and earth to come up</p>	<p>When rain comes down violently, it DOES cause dust and earth to come up</p>
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