

**Daf Hashvuah Halacha Gemara and Tosfos Taanis Daf 3**  
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We learned: R' Nosson Darshins; "in the holies, Haseich Nesech (you certainly make a libation) of an intoxicating drink to Hashem. (So, it's written with a double Lashon to teach us) that there are two libations, one of water and one of wine. The Gemara asks: maybe both libations were of wine? The Gemara answers: if so, it should had written (the double Lashon with the same word); either Haseich Haseich or Nesech Nesech. Why did the Pasuk (mix different words and) say Hasech Nesech? It teaches us that one is of water and one is of wine.

The Gemara asks: this, which we learned in the Mishna in Sukka; the water libations were for all seven days, who could it be like? If it's R' Yehoshua, then it should be only one day (of Shmini Atzeres, since all the other days, rain's a curse). If it's R' Akiva (who starts the libations on the sixth day, there are only two days. If it's R' Yehuda b. Beseira (who holds the libations start on day two), there should only be six days. **[Tosfos explains: R' Yehuda b. Beseira says that we mention rain from the second day of Sukkos, for six days of Sukkos. So, to him, they only had the water libations for six days.]** If you say that he holds like R' Yehuda in the Mishna, who says that you libate a Lug of water all eight days. Therefore, (you have the complete seven days) by subtracting the first day and adding the eighth day, (that can't be). After all, why is the first day different that it doesn't have libations, since the Torah only starts the hint (of Mem, Yud, Mem) on the second day, the eighth day should also be excluded since (the last letter of the hint) was written on the seventh day.

The Gemara answers: it's really R' Yehoshua. He holds that water libations all seven days is a Halacha L'Moshe M'sinai. Like R' Ali quotes R' Yochanan; R' Nechunya of the valley of Beis Charason says: the ten saplings, the taking of the Arava (in the Mikdash on Sukkos) and water libations on Sukkos are learned from a Halacha L' Moshe M'sinai. **[Tosfos explains: the Aravos that you walk around the Mizbeiach with, and the water libations, they're both Halacha L'Moshe M'sinai]**

Tosfos quotes Rashi to explain the ten saplings: it refers to saplings spread out through a Beis Sa'ah (a field that's fifty square Amos), he can plow the whole Beis Sa'ah because of the saplings, since a saplings will absorb (the water) in it. The amount of a Beis Sa'ah is exact, and that's the amount you may plow all Erev Shvius until Rosh Hashana, (since it's not for improving next year's crop) but is necessary for the saplings' upkeep. However, if it's more than a Beis Sa'ah, you only can plow the amount necessary for the saplings (but not the whole field, since it's bigger than what the saplings can absorb from). Since it's more than a Beis Sa'ah, the saplings will keep well (without plowing the whole area). If it's less than a Beis Sa'ah, (then it's too crowded for them to grow well), so what is the saplings meant for? It's meant to eventually uproot, (so we don't consider them established in the field as trees, so you can't plow there).

We only say this Heter by saplings, but it's forbidden from the Torah to plow by regular trees the whole Elul (before Shvius). However, from a rabbinical decree, they forbade plowing from Pesach and Shvuos. I.e., they enacted to only plow a grain field until Pesach, but it's forbidden to plow afterwards. In a tree orchard, you can plow until Shvuos, but it's forbidden afterwards.

New Sugya

The Mishna quotes R' Yehuda who quotes R' Yehoshua: on Shmini Atzeres, the Chazon for Musaf says Mashiv Haruach and not the Chazon for Shacharis. On the first day of Pesach, the Chazon for Musaf doesn't say Mashiv Haruach and the Chazon for Shacharis says it. The Gemara asks: who is this R' Yehoshua? If you say it's the same R' Yehoshua of our Mishna, but that can't be. He holds that you mention it right away on Shmini Atzeres. Rather, it's R' Yehoshua of the Braisa. However, that can't be either, since he said that you say it when you put down the Lulav (which is also the beginning of Shmini Atzeres). Another problem: we have a Braisa that R' Yehuda quotes b. Beseira; those people who go to Daven (for the Amud) on Shmini Atzeres, the Chazon for Musaf mentions it. The Gemara asks: who is this "b. Besiera?" if it's R' Yehuda b. Beseira, but he says to mention it from the second day of Sukkos. R' Nachman b. Yitzchok says its R' Yehoshua b. Beseira. Sometimes they called him by his own name (R' Yehoshua) and sometimes they called him by his father's name (b. Beseira). He's called by his father's name before he received Smicha and he was called by his own name after he received Smicha

### **New Sugya**

We learned: the rabbis didn't obligate us to mention dew and winds, but if you want to mention them, you may. Why is that? Since they're never stopped.....

**Tosfos explains: therefore, it's not necessary to mention Morid Hatal even during the summer, as long as he doesn't mention Morid Hageshem. This is the Halacha. If you just said during the winter Morid Hageshem without Mashiv Haruach or Morid Hatal, you don't have to return to say those omitted pieces.**

### **Daf 3b**

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R' Chanina says: therefore, if he says "Mashiv Haruach" in the summer, he doesn't return (to the Bracha to omit it). If he says "Morid Hagashem," he returns (to the Bracha to omit it). If he doesn't say Mashiv Haruach during the winter, he doesn't return to say the Bracha, but if he doesn't say Morid Hageshem, he needs to return to say it.

**Tosfos says: if you skip both (in the summer), and don't mention rain or dew, you don't return. However, in the winter, if he doesn't say Mashiv Haruach, he doesn't return. If he doesn't mention Mored Hageshem, he must return. However, if he mentions Morid Hatal in the winter (without mentioning Morid Hageshem), he doesn't return.**

**If he's in doubt whether he mentioned (Mashiv Haruach), if he doesn't remember saying anything in the winter, during the first thirty days, we assume that he said what he was used to (which was to omit it). Therefore, we make him go back the first thirty days from a Safeik. The same applies for Zachreinu L'chaim, Mi Kamocha, V'kusuv L'chaim that we say from Rosh Hashana until Yom Kippur. If you have a Safeik whether you said it, you need to go back.**

**The Yerushalmi quotes R' Chanina: if you should be mentioning rain and you mentioned dew, you don't need to go back. However, if you should be mentioning dew (during the summer), and you mentioned rain, you need to go back (to fix it). [It assumes the reason why you return is because you didn't mention dew, and just by mentioning rain, which is not necessary during the summer, can't take the place of dew the same way that dew takes the place of rain in the winter.] The Yerushalmi asks: but we have a Braisa that says: they didn't require you to mention dew or**

wind, but if you want to mention them, you could. [So, the problem was not because you missed the dew, since you don't need to mention dew at all.]

The Yerushalmi answers: there is a difference when someone prays and curses and those that don't pray and don't curse. R' Nesanel explains the answer: it's better when you don't mention dew and rain than if you mention rain, since rain is a curse during the summer.

Therefore, if it's (during the summer), where it's applicable to mention dew, and you don't mention dew or rain, you don't return. However, this is the exact opposite by Morid Hageshem (where you need to say one of them). As the Yerushalmi says; we learned: if it's during winter, and you mention dew, you don't return. The Yerushalmi asks: we learned: if you don't ask (for rain) in Birchas Hashanim, or you didn't mention Morid Hageshem, you need to return. The Yerushalmi answers: that Braisa (that says you return) only refers to the case where you didn't mention rain or dew. (Therefore, the other Braisa, where you mentioned dew, you don't need to return.)

*[Bach- the following is not really part of Tosfos-]* In the name of the Maharam they say, one can't say Mashiv Haruach (even without Morid Hageshem) during the summer since R' Chanina says that, if you do say it, you don't need to return. This implies; you shouldn't L'chatchila say it.

The Ri quotes Or Zaruah: one should always say Morid Hatal, whether during the summer or winter, since you'll never get into a Safeik whether you mentioned rain or not.

However, when you don't mention Mashiv Haruach in Mechaya Hameisim, you should say it in Shomaya Tefila. As the Yerushalmi says: what by asking for rain; i.e., V'sain Tal U'matar, which is said because of necessity (to ask for the needed rain), you can say it in Shomaya Tefila, of course mentioning rain (Mashiv Haruach) which is said for extra gain (in order to appease Hashem to help with the asking for rain), you may say it then. So, the same way you can ask for rain in Shomaya Tefila, you can mention it there. Even if you remember about saying it before Shomaya Tefila, you must wait until you reach Shomaya Tefila to say it.

If he doesn't say it by Shomaya Tefila, if he remember about it before he takes his steps back, he returns to Shomaya Tefila (to say it). If he doesn't (remember until afterwards), he needs to return to the beginning of Shemona Esrei. This is true whether he forgot Morid Hageshem or if he forgot V'sain Tal U'matar. That's the P'sak. This is also only when he's an individual Davening, but for a Chazon, R' Yehuda Paskins that he doesn't need to return but for three Brachos: if he omitted Mechaya Hameisim, Bonai Yerushalayim and V'lamalshinim. This is because; he seems like an Apikores.

I heard from R' Shlomo to explain (the term of the Yerushalmi mentioned earlier): it's not the same if someone prays and 'Meikal' and if someone doesn't pray and is not 'Meikal' " to mean; that Meikal is like Mekalel, to curse. This means to say: you don't return to the beginning for not saying V'sain Tal U'matar.

Also, even if he says "pushes away the wind" or "throws away the dew," he doesn't need to return (to fix it, since it never stops anyhow).

We learned: the rabbis never obligated people to mention clouds and winds, and if he wants to mention them, he may. (The reason they didn't obligate to mention it) because they're never stopped. he said this thing, and it made sense, and his Rebbi quoted him.

