



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Taanis Daf Beis

MESECHTA TAANIS

PEREK MEI'EIMASAI -- PEREK RISHON

MISHNA

- From when do we begin mentioning the “gevuros geshamim” (referring to “mashiv haruach u'morid hageshem”)? **R' Eliezer** says, on the first day of Succos. **R' Yehoshua** says, on the last day of Succos. **R' Yehoshua** said, since we find that rain on Succos is a bad sign from Heaven, why would we mention it on Succos!? **R' Eliezer** responded, “I didn't say we *ask* for rain on Succos, I said we *mention* that Hashem blows the wind and brings down the rain in its proper time”. **R' Yehoshua** said, based on what you are saying, we should mention this all year round, and never stop!?
- We only ask for rain close to the rainy season.
- **R' Yehuda** says, on the last day of Succos, the chazzan for Shachris does not mention “mashiv haruach...”, but the chazzan for mussaf does. On the first day of Pesach, the chazzan for shachris does mention it, and the chazzan for mussaf does not.

GEMARA

- **Q:** From where does the Tanna of the Mishna know that one is obligated to say “mashiv haruach...”, that caused the Tanna to ask when we begin to say it? **A:** The Tanna is asking based on the Mishna in Mesechta Brachos that says that we “mention gevuros geshamim in the bracha of techiyas hameisim”.
 - **Q:** Why does the Tanna wait for Mesechta Taanis to ask a question that is based on Mesechta Brachos? **A:** The Tanna's question is actually based on Mesechta Rosh Hashanah, where it was said that on Succos we are judged regarding water. Based on that, the Tanna asked when do we begin mentioning gevuros geshamim.
- **Q:** Why does the Mishna use the term “*gevuros geshamim*” (the powerful rain)? **A:** **R' Yochanan** said, this is because the rain comes down with power, like the pasuk says “oseh gedolos v'ei cheiker”, and the next pasuk says “hanosein mayim ahl pnei eretz”, showing that the first pasuk refers to rain. **Rabbah bar Shilah** explains, we learn a gezeirah shava on the word “cheiker” from Creation. Just as the pasuk regarding Creation says it was done with power, so too the rain comes down with power.
- **Q:** How do we know that the mention of rain is to be done in shmoneh esrei? **A:** The pasuk says “u'le'avdo b'chol l'avchem”, which refers to shmoneh esrei, and the next pasuk then says “v'nasati m'tar artzichem”, teaching that the mention of rain should be done in the shmoneh esrei.
- **R' Yochanan** said, there are 3 “keys” that are in the hand of Hashem that are never given over to a messenger: the key of childbirth (i.e. having children, as we see in the pasuk of “Vayizkor Elokim es Rachel...vayiftach es rachma”, that Hashem Himself gave her the child), the key of rain (as we see in the pasuk of “Yiftach Hashem lecha...laseis m'tar artzicha”, that Hashem Himself gives the rain), and the key of techiyas hameisim (as we see in the pasuk of “Vidatem ki Ani Hashem b'pischi es kivroseichem”, that Hashem Himself does techiyas hameisim).

- In Eretz Yisrael they add that Hashem also has the key of sustenance (as we see in the pasuk of “pose’ach es yadecha”, that it is Hashem’s hand that gives sustenance).
 - **R’ Yochanan** doesn’t mention this “key” because he feels that the key of rain is the key of sustenance.

R’ ELIEZER OMER M’YOM TOV HARISHON SHEL CHAG...

- **Q:** Is **R’ Eliezer’s** view based on the mitzvah of lulav (which would mean that the mentioning of rain would not be done until daytime of the first day of Succos, like lulav), or is it based on the mitzvah of the offering of water on the Mizbe’ach (which would mean that the mentioning begins at night)? **A:** **R’ Avahu** said, **R’ Eliezer’s** view is based on lulav.
 - Some say that **R’ Avahu** had a tradition regarding this. Others say that he learned it from a Braisa. The Braisa says, **R’ Eliezer** says we begin mentioning the rain at the time that one takes the lulav. **R’ Yehoshua** says, from the time that one puts the lulav down (on the last day of Succos). **R’ Eliezer** said, since the lulav (along with the other species) are taken to please Hashem and to receive a favorable judgment regarding rain, by showing that just like these species can’t exist without water, neither can the world, it makes sense that we mention rain then. **R’ Yehoshua** said, rain is a bad sign on Succos, so why would we mention it!? **R’ Eliezer** responded, I didn’t say that we *ask* for rain, I said that we mention rain. Just like we always mention techiyas hameisim even though it will only happen in its time, so too one may even mention rain the entire year, even though it will only come in its time. **Rebbi** says, I say, when one stops asking for rain he also stops mentioning the rain. **R’ Yehuda ben Beseira** says we begin mentioning rain on the second day of Succos. **R’ Akiva** says, on the 6th day of Succos. **R’ Yehuda in the name of R’ Yehoshua** says, on the last day of Succos, the chazzan for Shachris does not mention “mashiv haruach...”, but the chazzan for mussaf does. On the first day of Pesach, the chazzan for shachris does mention it, and the chazzan for mussaf does not.
 - **Q:** **R’ Eliezer** seemed to ask a fair question to **R’ Yehoshua**!? **A:** **R’ Yehoshua** could say, techiyas hameisim can happen at any time, and therefore we always make mention of it. However, rain is not beneficial at every time of the year.
 - **Q:** Why does **R’ Yehuda ben Beseira** say that we begin making mention on the 2nd day of Succos? **A:** In a Braisa **R’ Yehuda ben Beseira** explains, the pasuk regarding the korbon of the second day has an extra letter “mem”, the pasuk regarding the 6th day has an extra “yud”, and the pasuk regarding the 7th day has an extra “mem”. The extra letters spell out the word “mayim” (water), which is where we learn out the Water Offering from the Torah. The Gemara says, since the first of the extra letters is written on Day 2, we begin mentioning rain on Day 2.
 - **R’ Akiva** says that we begin mentioning on the 6th day, because that is where the pasuk says “unisacheha” – which means there are 2 pourings on the Mizbe’ach – one of wine and one of water.
 - **Q:** Maybe both are of wine? **A:** He holds like **R’ Yehuda ben Beseira** that the extra letters teach us that there is a pouring of water. Still, he holds, that since the 6th day is where a second pouring is mentioned, it is that day when we begin mentioning rain.
 - A Braisa says, **R’ Nosson** says, the pasuk says “haseich nesech”, which refers to 2 pourings on the Mizbe’ach – one of wine and one of water.
 - **Q:** Maybe they are both of wine? **A:** If so, the pasuk should have said the same word twice. The fact that it switched from hasech to nesech, teaches that one is of wine and one is of water.
 - **Q:** A Mishna said that the Water Offering is done for all 7 days. Who does that follow? According to **R’ Yehoshua**, who says we mention rain on the 8th day, this is presumably because he says that that is when the Water Offering is brought, so the Mishna can’t follow him. **R’ Akiva** says that we begin on the 6th day, which means that he holds that the Water Offering was brought beginning on the 6th day, so it can’t follow him. **R’**

Yehuda ben Beseira says that we begin on the 2nd day, which means that he holds that the Water Offering was brought beginning on the 2nd day, so it can't follow him either!?

A: It may follow the view of **R' Yehuda ben Beseira**, who may hold that the Water Offering was not done on the first day of Succos, but was done on Shmini Atzeres, so there is still a total of 7 days.

- **Q:** He holds it does not begin until the 2nd day because that is the day on which the pasuk begins to teach us regarding the Water Offering (with the extra letter). If so, the last day should be the 7th day, because that is the last day that has the extra letter from which we learn out the Water Offering? **A:** The Mishna follows **R' Yehoshua**. Although he holds that we don't begin mentioning rain until the last day of Succos, he says that the Water Offering is done for 7 days, and he says that is taught via a Halacha L'Moshe MiSinai.