

אי סבר לה כרבי יהודה בן בתירה נמא בנותיה! קסבר רבי עקיבא: כי קתיב ניסוך יתירא – בששי הוא דכתוב.

תניא, רבי נתן אומר: "בקדש הסך נסך שכר לה" – בששי ניסוכין הכתוב מדבר: אחד ניסוך המים ואחד ניסוך המין. אימא תרוניהו דחמרא! אם בן לכתוב קרא או הסך הסך או נסך נסך, מאי "הסך נסך" – שמעת מינה: חד דמא וחד דחמרא.

אלא הא דתנן: ניסוך המים כל שבועה. מני? אי רבי יהושע – נמא חד יומא, אי רבי עקיבא – תרי יומי, אי רבי יהודה בן בתירה – שיתא יומי!

לעולם רבי יהודה בן בתירה היא, וסבירא ליה כרבי יהודה דמתניתין. דתנן, רבי יהודה אומר: בלוג היה מנסך כל שמונה, ומפיק ראשון ומענייל שמיני.

ומאי שנא ראשון דלא – דכי רמיז מים בשני הוא דרמיזו! שמיני נמי – כי רמיז מים בשביעי הוא דרמיזו!

אלא, רבי יהושע היא, וניסוך המים כל שבועה הלכתא גמירי לה.

The Gemara objects: If Rabbi Akiva holds in accordance with the opinion of Rabbi Yehuda ben Beteira with regard to this derivation, let him say that it is in accordance with his ruling that one begins mentioning rain from the second day of *Sukkot*, not the sixth day. The Gemara answers: Rabbi Akiva holds that when that extra reference to libation is written in the verse, it is with regard to the sixth day that it is written. In other words, it is the plural phrase: "Its libations [unsakheha]" (Numbers 29:31), which appears on the sixth day, that directly indicates that one must perform more than one libation, while the other two superfluous letters merely serve to teach that this second libation must be of water, not wine. Therefore, the additional libation is performed on the sixth day.

It is taught in a *baraita* that Rabbi Natan says: "In the Sanctuary you shall pour out a libation [hassekh nesekh] of strong drink to the Lord" (Numbers 28:7).<sup>N</sup> The Torah states the term for libation twice, which indicates that the verse is speaking of two libations: One is the water libation and the other one is the wine libation. The Gemara asks: Why not say that both libations are of wine? The Gemara answers: If so, let the verse write either *hassekh hessekh* or *nassekh nesekh*, with the same prefix each time. What is the meaning of the varied formulation: "Hassekh nesekh"? Learn from this that one libation is of water and the other one is of wine.

The Gemara asks: However, what about that which we learned in a *mishna* (*Sukka* 42b): The water libation is performed all seven days of *Sukkot*. Who is the author of this *mishna*? If you say it is Rabbi Yehoshua, let us say that this ritual is performed only one day, the Eighth Day of Assembly. If it is Rabbi Akiva, the *mishna* should state two days, the sixth and the seventh Festival days. If it is Rabbi Yehuda ben Beteira, the *mishna* should say that the water libation is performed on six days, from the second day of *Sukkot* onward.

The Gemara answers: Actually, the ruling of the *mishna* is that of Rabbi Yehuda ben Beteira, and he holds in accordance with the opinion of Rabbi Yehuda, as stated in a *mishna*. As we learned in a *mishna* (*Sukka* 47a) that Rabbi Yehuda says: He would pour with a utensil that held a *log* of water all eight days of *Sukkot*, which includes the Eighth Day of Assembly. And Rabbi Yehuda ben Beteira removes the first day from this obligation and includes the eighth, which results in seven days of water libations.

The Gemara asks: And what is different about the first day, that the water libation is not performed on that day, according to the opinion of Rabbi Yehuda ben Beteira? Is the reason that when the Torah alludes to water, it is on the second day that it alludes to this libation? If so, one should not bring the libation on the eighth day either, because when the Torah alludes to water for the last time, it is on the seventh day that it alludes to it.

Rather, the Gemara retracts from the previous explanation in favor of the claim that this *mishna* is in accordance with the opinion of Rabbi Yehoshua. And Rabbi Yehoshua maintains that this ruling that the water libation<sup>H</sup> is performed all seven days of *Sukkot* is a *halakha* transmitted to Moses from Sinai, learned through tradition.<sup>N</sup> In other words, this obligation is not based upon a textual source.

NOTES

In the Sanctuary you shall pour out a libation of strong drink to the Lord – 'בִּקְדוֹשׁ הַסֶּךָ נִסְךְ שֶׁכָּר לַיהוָה': The citation of this verse as a scriptural allusion to the water libation brought on *Sukkot* is puzzling because it does not refer to *Sukkot* but to the morning daily offering. One answer offered by Rabbi Nathan is that this verse merely alludes to the general idea of an alternative form of libation, the precise details of which he learns from the allusions in the verses dealing with the offerings of *Sukkot* (*Shita Mekubbetzet*; see *Gevurat Ari*).

Rather, it is Rabbi Yehoshua and...it is learned through tradition – אֵלֶּיָא רַבִּי יְהוֹשֻעַ הֵיאָהּ...הַלְכְתָא גְמִירֵי לֵהּ – According to Rashi, this claim that the *mishna* is in accordance with the opinion of Rabbi Yehoshua corroborates with the opinion of Rabbi Eliezer, that the water libation is a *halakha* transmitted to Moses from Sinai, but excludes the opinions of Rabbi Akiva and Rabbi Yehuda ben Beteira.

Other commentaries assert that, according to all opinions, the water libation is performed on all seven days of *Sukkot*. This *halakha* is learned through tradition, the dispute concerning the allusions from the verses notwithstanding (Rabbi Elyakim; see the lengthy proof to this effect in *Dikdukei Soferim*, as well as in *Sefat Emet*). This is apparently the opinion of the Rambam as well, who states that this is a unanimously accepted *halakha*.

HALAKHA

The water libation – ניסוך המים: A water libation was poured on the altar on each of the seven days of the festival of *Sukkot*. This ritual is a *halakha* transmitted to Moses from Sinai (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 10:6).

## BACKGROUND

The valley of Bet Hортan – בקעת בית חורתן: According to parallel sources, Rabbi Nehunya lived in Hauran, also called Havran, an area partially corresponding to the biblical land of Bashan, a fertile region in the northern part of eastern Transjordan. There are plains and hills in this area, including extinct volcanoes separated by valleys. At one time, many Jewish settlements existed there.

## NOTES

**Ten saplings – עשר נטיעות:** It is prohibited to plow a field not only during the Sabbatical Year but also toward the end of the sixth year of the Sabbatical cycle. This is due to the mitzva to add a certain period of non-sacred time to the sacred year, as well as a concern that this plowing will help plants grow on their own during the Sabbatical Year. Consequently, a special leniency was required for plowing around young saplings, which need particular care so that they can survive the Sabbatical Year. The plowing of an entire *beit se'a* is permitted only if there are ten saplings scattered throughout the field, not if they are located in a single row.

**Willow – ערבה:** According to most commentaries, this *halakha* is referring to the practice of taking a willow branch in the Temple. There is a requirement to take a willow branch in addition to the willow branches that form part of the four species. Some *ge'onim* maintain that this is referring to the obligation to take the willow in the Temple even on Shabbat.

דָּאָמַר רַבִּי אָמִי אֶמַר רַבִּי יוֹחָנָן מִשּׁוֹם רַבִּי נְחוּנְיָא אִישׁ בְּקַעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֵרְבָה, וְנִסְוֹךְ הַמַּיִם – הִלְכָה לְמִשְׁחָה מְסִינִי.

רַבִּי יְהוּדָה אוֹמֵר מִשּׁוֹם רַבִּי יְהוֹשֻׁעַ: הָעוֹבֵר לִפְנֵי הַתֵּיבָה בְּיוֹם טוֹב הָאֲחֵרוֹן שֶׁל חַג – הָאֲחֵרוֹן מִזְבִּיר, הָרִאשׁוֹן אִינוֹ מְזַכֵּיר. בְּיוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח – הָרִאשׁוֹן מְזַכֵּיר, הָאֲחֵרוֹן אִינוֹ מְזַכֵּיר.

הִי רַבִּי יְהוֹשֻׁעַ? אֵילִימָא רַבִּי יְהוֹשֻׁעַ דְּמַתְּנִיתִין – הָאֵמַר בְּיוֹם טוֹב הָאֲחֵרוֹן שֶׁל חַג הוּא מְזַכֵּיר!

אֵלָא רַבִּי יְהוֹשֻׁעַ דְּבְרִייתָא – הָאָמַר מִשְׁעַת הַנְּחֻתָא!

וְתוֹ, הָאֵ דְתַנְיָא, רַבִּי יְהוּדָה אוֹמֵר מִשּׁוֹם בֶּן בְּתִירָה: הָעוֹבֵר לִפְנֵי הַתֵּיבָה בְּיוֹם טוֹב הָאֲחֵרוֹן שֶׁל חַג הָאֲחֵרוֹן מִזְבִּיר, הִי בֶּן בְּתִירָה? אֵילִימָא רַבִּי יְהוּדָה בֶּן בְּתִירָה – הָאֵ אָמַר בְּשֵׁנֵי בְּחַג הוּא מְזַכֵּיר!

As Rabbi Ami<sup>p</sup> said that Rabbi Yohanan said in the name of Rabbi Nehunya of the valley of Beit Hортan:<sup>8</sup> The *halakha* of ten saplings,<sup>nh</sup> that if there are ten saplings that require water planted in an area of a *beit se'a*, 2,500 square cubits, it is permitted to plow the entire field in the summer preceding the Sabbatical Year despite the fact that it is prohibited to plow other fields starting from the preceding *Shavuot*; the practice of walking around the altar with a willow<sup>nh</sup> and adorning the altar with it on *Sukkot* and taking it on the last day of *Sukkot*; and the obligation of the water libation; each of these three is a *halakha* transmitted to Moses from Sinai.

It is stated in the same *baraita* cited previously that Rabbi Yehuda says in the name of Rabbi Yehoshua: With regard to the one who passes before the ark as prayer leader on the concluding Festival day of the festival of *Sukkot*, the Eighth Day of Assembly, the last prayer leader of the additional prayer mentions rain, whereas the first prayer leader for the morning prayer does not mention rain. Conversely, on the first Festival day of Passover, the first prayer leader mentions rain, while the last prayer leader does not mention rain.

The Gemara asks: To which statement of Rabbi Yehoshua is Rabbi Yehuda referring? If we say that he is referring to the statement of Rabbi Yehoshua cited in the *mishna*, this cannot be the case, as Rabbi Yehoshua in our *mishna* said that one begins to mention rain on the last Festival day of the festival of *Sukkot*, the Eighth Day of Assembly. This indicates that one starts to mention rain from the beginning of the day, i.e., the evening prayer service.

Rather, you will say that Rabbi Yehuda is referring to the opinion of Rabbi Yehoshua, cited in the *baraita*. However, this too is untenable, as didn't Rabbi Yehoshua say there that one begins to mention rain from the time one puts down the *lulav*, i.e., from the end of the seventh day of *Sukkot*? This statement also indicates that one begins to mention rain from the evening service of the Eighth Day of Assembly.

The Gemara asks another question: And, furthermore, that which is taught in a *baraita* that Rabbi Yehuda says in the name of ben Beteira: With regard to the one who passes before the ark on the concluding Festival day of the festival of *Sukkot*, the Eighth Day of Assembly, the last prayer leader mentions rain. To which of the *halakhot* of ben Beteira is Rabbi Yehuda referring here? If we say he is referring to the ruling of Rabbi Yehuda ben Beteira, this cannot be the case, as he said that one begins to mention rain on the second day of *Sukkot*.

## HALAKHA

**Ten saplings – עשר נטיעות:** If ten saplings are planted in the area of a *beit se'a*, 2,500 square cubits, the entire field may be plowed, on account of the saplings, until Rosh HaShana of the Sabbatical Year. This ruling is a *halakha* transmitted to Moses from Sinai (Rambam *Sefer Zera'im, Hilkhhot Shemitta VeYovel* 3:5).

**Willow – ערבה:** In the Temple, one walks around the altar with a willow branch, on *Sukkot*, based on a *halakha* transmitted to Moses from Sinai. This willow is in addition to the willow branch taken as one of the four species (Rambam *Sefer Zemanim, Hilkhhot Shofar VeSukka VeLulav* 7:20).

## PERSONALITIES

**Rabbi Ami – רבי אמי:** A third generation Eretz Yisrael *amora*, Rabbi Ami bar Natan was a priest and a close friend of Rabbi Asi. They studied with the greatest Sages of Eretz Yisrael and were outstanding disciples of Rabbi Yohanan. Rabbi Ami also studied with Rabbi Yohanan's preeminent students. In the Jerusalem Talmud, he is usually called Rabbi Immi.

After Rabbi Yohanan's death, Rabbi Ami was appointed head of the Tiberias academy in his place. Even Sages from distant Babylonia would consult him about halakhic problems. He is widely quoted in both the Babylonian Talmud and the Jerusalem

Talmud, not only when he transmits statements in the name of his teachers, but also for his debates with Rabbi Asi and other Sages of the generation. Most of the *amora'im* of Eretz Yisrael from the following generation received and transmitted his statements. He and Rabbi Asi were also referred to as: The distinguished priests of Eretz Yisrael, and stories are told of their righteousness and sanctity. Rabbi Ami apparently lived a long life as even the Sages of the fourth generation in Babylonia are said to have sent questions to him.

This was before he was ordained – **הוא מקמי דליסמכוהו**: A very young scholar, or one without special status, is regularly referred to as the son of so-and-so. In certain cases, the use of a father's name for a person of status is often considered degrading (see I Samuel 20:27). However, those Sages who did not receive the title of Rabbi would often be referred to in this manner, e.g., ben Azzai, ben Zoma.

With regard to dew and with regard to wind, the Sages did not obligate one to mention them – **בטל וברוחות לא חייבו תקבמו**: Some commentaries explain that the Gemara is discussing whether dew and wind should be mentioned during the rainy season, as during the summer they are certainly not mentioned at all (Rashi; Talmid HaRamban). Others maintain that the Gemara is referring to the custom to mention dew during the summer. In this regard, the Gemara states that even in places where there is a custom to mention dew, it is not obligatory to do so (Ritva; Rav Yehuda ben Binyamin HaRofeh).

That it is not withheld – **דלא מיעצר**: See *Tosafot*, who analyze the episode of the miraculous dew of Gideon in light of this claim (Judges 6:36–40). Some commentaries suggest that the Gemara's contention that dew is not withheld does not mean that there are never nights on which dew does not appear, but merely that there are no protracted periods without dew (*Rishon LeTziyyon*).

There shall be no dew or rain in these years – **אם יהיה השנים**: The Gemara here indicates that Elijah did not request that dew be withheld entirely. In the Jerusalem Talmud and the *midrashim* written in Eretz Yisrael, there are opinions that Elijah indeed asked that dew should cease entirely, but God heeded his request only with respect to rain (see Jerusalem Talmud and *Aggadat Bereshit*).

## PERSONALITIES

Rabbi Hanina – **רבי חנינא**: When the plain title Rabbi Hanina is used in the Talmud, the reference is to Rabbi Hanina bar Hama, a first-generation *amora* from Eretz Yisrael. Rabbi Hanina originally came from Babylonia, although he emigrated to Eretz Yisrael at a relatively early age. He studied under Rabbi Yehuda HaNasi, who was very fond of him and even remarked that Rabbi Hanina was not a human being, but an angel. Rabbi Hanina also studied with Rabbi Yehuda HaNasi's preeminent students, especially Rabbi Hiyya. Rabbi Yehuda HaNasi, on his deathbed, designated Rabbi Hanina as the new head of his academy. However, in his great modesty, Rabbi Hanina refused to accept the position as long as his older colleague, Rabbi Efes, was still alive.

Rabbi Hanina lived in Tzippori where he earned a living as a honey dealer, from which he grew wealthy and established a large academy. He was renowned for his keenness of mind as well as his righteousness and piety.

Numerous halakhic and aggadic teachings of Rabbi Hanina appear in the Babylonian Talmud and the Jerusalem Talmud. He lived a long life and had many students over an extended period, including Rabbi Yehoshua ben Levi, a disciple-colleague of his, and Rabbi Yoḥanan, who studied with him for many years.

His son was the *amora* Rabbi Hama, son of Rabbi Hanina.

אמר רב נחמן בר יצחק: תהא ברבי הושע בן בתירה; ומני דקרי ליה בשמייה וימני דקרי ליה בשמייה דאבא, והא – מקמי דליסמכוהו, והא – לבתר דליסמכוהו.

Rav Naḥman Bar Yitzḥak said: Let the ben Beteira mentioned by Rabbi Yehuda in the *baraita* be understood as a reference to Rabbi Yehoshua ben Beteira, and this will resolve all the above difficulties. At times, Rabbi Yehuda calls him by his name, Rabbi Yehoshua, despite the fact that the name Rabbi Yehoshua generally refers to Rabbi Yehoshua ben Hananya. At other times, Rabbi Yehuda calls him by his father's name, e.g., in the second *baraita*, when the ruling is attributed to ben Beteira. And the Gemara explains the reason for the different names: This *baraita*, where he is called by his father's name, was written before he was ordained,<sup>N</sup> and this *baraita*, where he is called simply Rabbi Yehoshua, was from after he was ordained.

תנא: בטל וברוחות לא חייבו תקבמו להזכיר, ואם בא להזכיר – מזכיר. מאי טעמא? אמר רבי חנינא: לפי שאין נעצרין.

It is taught<sup>b</sup> in another *baraita*: With regard to dew<sup>b</sup> and with regard to wind, the Sages did not obligate one to mention them<sup>N</sup> by reciting: He makes the wind blow and the dew fall, in the second blessing of the *Amida*, but if one seeks to mention them, he may mention<sup>h</sup> them. The Gemara asks: What is the reason that this recitation is optional? Rabbi Hanina<sup>p</sup> said: Because winds and dew are consistent and not withheld, since the world could not exist without them, their mention is optional.

וטל מנין דלא מיעצר? דכתיב "ויאמר אליהו התשבתי מתשבתי גלעד אל אחאב חי ה' אלהי ישראל אשר עמדתי לפניו אם יהיה השנים האלה טל ומטר כי אם לפי דברי" ובתיב "לך הראה אל אחאב ואתנה מטר על פני האדמה". ואילו טל לא קאמר ליה, מאי טעמא – משום

The Gemara explains: And dew, from where do we derive that it is not withheld?<sup>N</sup> As it is written: "And Elijah the Tishbite, who was of the settlers of Gilead, said to Ahab: As the Lord, the God of Israel, lives, before whom I stand, there shall be no dew or rain in these years<sup>N</sup> but according to my word" (1 Kings 17:1), and it is written: "Go, show yourself before Ahab, and I will send rain upon the land" (1 Kings 18:1). God stated that He will resume rainfall, whereas He did not say to Elijah that He will restore dew. What is the reason? Because dew

## BACKGROUND

Taught – **תנא**: A term used to introduce quotations from a *baraita*. Usually the *baraitot* introduced by this expression are very short, one or two sentences at most, and they clarify, supplement, or qualify the statements of the mishna.

Dew – **טל**: Dew is formed by the condensation of water vapor from the air and the ground. Most objects, including plants, radiate and lose more heat than the air, which means they are cooler than the air. The difference in temperature causes water vapor to form into dew. Although various factors can reduce the formation of dew, e.g., low clouds and strong winds, it is very uncommon for there to be no dew at all,

because its formation is the result of local factors, not the general availability of water.

The amount of dew varies according to weather and location. In many areas of Eretz Yisrael, the overall quantity of dew is almost equal to that of rain, and it is only by means of dew that agriculture is possible in those regions.

An excess of dew can damage crops during certain times of the year, which is what the Gemara is referring to when it mentions dew that is not a blessing. Usually, however, dew is a medium of blessing, not only in summer when it is a source of additional water, but also in the rainy season, as it protects against frost at night.

## HALAKHA

The mention of dew – **הזכרת טל**: If one mentions dew in the second blessing of the *Amida* prayer during the rainy season or fails to mention dew during the summer, he is not required to repeat the *Amida*. This is the case even if he has not yet finished reciting the blessing, as there is no obligation to mention dew (*Magen Avraham*). According to

Ashkenazic custom, no mention is made of dew in the second blessing, neither in the rainy season nor in the summer (Rema). Members of Sephardic and Hassidic communities, and all Jews living in Eretz Yisrael, insert the expression: He makes the dew fall, in the summer (*Shulḥan Arukh, Oraḥ Hayyim* 114:3).

NOTES

**Why did he swear** – אֲשֶׁתְּבוּעַ לְמָה לִיָּהּ – Some commentaries ask why the Gemara doesn't raise a different question: If dew is never withheld, how could Elijah utter an oath that cannot be fulfilled (see *Ein Ya'akov*)? Different answers have been suggested. One explanation is that this is indeed how the Gemara's question is to be understood: If dew is never withheld, why did Elijah pronounce this unworthy oath (*Shita Mekubbetzet*)? Another explanation is that although dew is never withheld by the natural order, a righteous man can request of God that He override the laws of nature. Consequently, the issue at hand is why Elijah saw fit to do so (Maharsha).

**The matter is not recognizable** – לֹא מִיִּבְרָא מִלֵּיתָא – Some commentaries explain that the lack of dew of blessing was in fact recognizable; Ahab could tell that the curse was fulfilled because the dew that was present did not cause the produce to grow. However, the restoration of this dew was not recognizable because the rains returned along with the dew. Therefore, it could have been claimed that the growth was the result of the rain rather than the dew of blessing (Rabbi Yoshiya Pinto).

BACKGROUND

**Winds** – רוּחוֹת: Many different factors lead to the formation of winds, e.g., temperature discrepancies between the ground and the air, between the land and the sea, and between the poles and the equator; and the atmosphere surrounding the globe.

Although the winds that bring rain are linked to intricate systems, the general causes of wind are perpetually in place, therefore there is always some wind factor. In the terms of the Gemara, the wind is never withheld but perpetually blows.

PERSONALITIES

**Rabbi Yehoshua ben Levi** – רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי – Rabbi Yehoshua ben Levi was one of the preeminent *amora'im* of the first generation in Eretz Yisrael. According to some opinions, Rabbi Yehoshua ben Levi was the son of Levi ben Sisi, an outstanding student of Rabbi Yehuda HaNasi. Apparently, Rabbi Yehoshua ben Levi himself was one of Rabbi Yehuda HaNasi's younger students. Many halakhic disputes are recorded between him and Rabbi Yohanan, who was apparently the younger of the two and a disciple-colleague of his. In general, the *halakha* is in accordance with the opinion of Rabbi Yehoshua ben Levi even when he is disputed by Rabbi Yohanan, whose authority was very great.

Rabbi Yehoshua ben Levi was also a renowned teacher of *aggada*. Due to the great respect in which he was held, an aggadic statement in his name is presented at the very conclusion of the Mishna.

A great deal is related of his piety and sanctity, and he is regarded as one of the most righteous men who ever lived. It is told that he would sit and study Torah with the most dangerously infected lepers. Rabbi Yehoshua ben Levi was famous as a worker of miracles; according to tradition, Elijah the prophet frequently appeared to him, and his prayers were always answered. According to tradition, he was one of those over whom the Angel of Death had no dominion, and he entered the Garden of Eden alive (*Ketubot* 77b).

Rabbi Yehoshua ben Levi taught many disciples. Virtually all of the Sages of the succeeding generation were his students to some degree, and they quote many statements in his name. His son, Rabbi Yosef, who was also a Sage, married into the family of the *Nasi*.

דָּלָא מִיַּעַצַר. וְכִי מֵאַחַר דָּלָא מִיַּעַצַר, אֲלֵיָהּ אֲשֶׁתְּבוּעַי לְמָה לִיָּהּ? הֲכִי קָאָמַר לִיָּהּ: אֲפִילוּ טַל בְּרִכָּה נִמִּי לֹא אָתִי. וְלִיָּהּ דְרִיָּה לְטַל דְּבְרִכָּה! מִשּׁוּם דָּלָא מִיִּבְרָא מִלֵּיתָא.

אֲלָא, רוּחוֹת מְנָא לֵן דָּלָא מִיַּעַצַרִּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְאָמַר קָרָא "כִּי בְרַבְעַ רוּחוֹת הַשָּׁמַיִם פָּרַשְׁתִּי אֶתְכֶם נְאֻם ה'" מֵאֵי קָאָמַר לְהוּ? אֵילִמָּא הֲכִי קָאָמַר לְהוּ הַקְדוּשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל: דְּבְרַתִּינְכוּ בְאַרְבַּע רוּחֵי דְעֵלְמָא, אִי הֲכִי "בְאַרְבַּע"? בְאַרְבַּע מִיַּבְעֵי לִיָּהּ! אֲלָא הֲכִי קָאָמַר: בְּשֵׁם שְׂאֵי אֲפָשָׁר לְעוֹלָם בְּלֹא רוּחוֹת – כִּךְ אִי אֲפָשָׁר לְעוֹלָם בְּלֹא יִשְׂרָאֵל.

אָמַר רַבִּי חֲנִינָא: הַלְכֵךְ: בִּימֹת הַחֲמָה, אָמַר מְשִׁיב הַרוּחַ – אֵין מְחִוְרִין אוֹתוֹ. אָמַר מוֹרִיד הַגֶּשֶׁם – מְחִוְרִין אוֹתוֹ.

בִּימֹת הַגֶּשֶׁמִּים, לֹא אָמַר מְשִׁיב הַרוּחַ – אֵין מְחִוְרִין אוֹתוֹ, לֹא אָמַר מוֹרִיד הַגֶּשֶׁם – מְחִוְרִין אוֹתוֹ. וְלֹא עוֹד אֲלָא אֲפִילוּ אָמַר מְעַבֵּיר הַרוּחַ וּמְפָרֵחַ הַטַּל – אֵין מְחִוְרִין אוֹתוֹ.

תְּנָא: בְּעַיְבִים וּבְרוּחוֹת לֹא חֵיבֵי חֲכָמִים לְהַזְכִּיר, וְאֵם בָּא לְהַזְכִּיר – מְזַכֵּיר. מֵאֵי טַעְמָא – מִשּׁוּם דָּלָא מִיַּעַצַרִּי.

is not withheld, and therefore it continued even during this time of drought. The Gemara asks: **And since dew is not withheld, why did Elijah swear<sup>n</sup>** that there would be no dew as well as no rain? The Gemara explains that **this is what Elijah said to Ahab**: Not only will there be no rainfall, but **even the dew of blessing**, which helps crops grow, **will not come**. This prediction was indeed fulfilled. The Gemara asks: **But if so, let God restore the dew of blessing** when He ended the drought of rain, in the aforementioned verse. The Gemara answers: This was not necessary, **because the matter is not recognizable<sup>n</sup>**, i.e., people cannot distinguish between dew of blessing and the regular dew which is always present.

The Gemara asks: **However, with regard to winds<sup>8</sup>, from where do we derive that it is not withheld** but perpetually blows? Rabbi Yehoshua ben Levi<sup>9</sup> said that the verse states: **"For I have spread you abroad as the four winds of the heaven, says the Lord"** (Zechariah 2:10). He clarifies: **What is God saying to them? If we say that this is what the Holy One, Blessed be He, is saying to the Jewish people: I have scattered you to the four winds of the world; if so, why did He say "as the four winds"?** He should have said: **To the four winds. Rather, this is what God is saying: Just as the world cannot exist without winds, so too, the world cannot exist without the Jewish people.** This interpretation of the verse is based on the claim that the winds never cease.

Rabbi Hanina said: **Therefore, since wind and dew are always present, if during the summer one recited: He makes the wind blow<sup>10</sup>, we do not require him to return** and repeat the blessing since the wind blows during the summer as well. However, if **one recited during the summer: He makes the rain fall, we require him to return** and repeat the blessing, because rain in the summer is a curse.

Conversely, **in the rainy season, if one did not recite: He makes the wind blow, we do not require him to return** to the beginning, because the wind blows regardless. If **one did not recite: He makes the rain fall, we require him to return** and repeat the blessing. **And not only that, but even if one mistakenly recited: He removes the wind and lifts the dew, i.e., that there should be no wind or dew, we do not require him to return** and repeat the blessing, because wind and dew are always present.

It was taught in a similar *baraita*: With regard to clouds and with regard to wind, **the Sages did not obligate one to mention them, but if one wishes to mention them, he may mention them.** The Gemara asks: **What is the reason?** The Gemara answers, as above: **Because clouds and winds are constant and are not withheld.**

HALAKHA

**During the summer one recited, He makes the wind blow** – **בימֹת הַחֲמָה אָמַר מְשִׁיב הַרוּחַ**: If in the second blessing of the *Amida* prayer, during the summer, one recites: He makes the wind blow, without mentioning rain, or if one fails to mention the wind during the rainy season, one is not required to start from the beginning and repeat the blessing. If, during the summer, one recites: He makes the rain fall, one is required to return to the beginning of the blessing; and if he has already completed the blessing, he must return to the beginning of the *Amida*. This mistake must be corrected, even if one recited the prayer in a place where rain is required during the

summer months, and even if he mentioned both dew and rain (Rema).

The authorities disagree about whether he must also repeat the introductory verse to the *Amida*: "O Lord, open my lips, and my mouth shall declare Your praise" (Psalms 51:17; see *Sha'arei Teshuva* and *Arukh HaShulhan*). If, during the rainy season, one fails to mention: He makes the rain fall, he is required to return to the beginning of the *Amida* provided that he did not mention dew. However, if he mentioned dew, he is not required to return and correct the mistake, in accordance with the ruling of the Jerusalem Talmud (*Shulhan Arukh, Orach Hayyim* 114:3–5).

וְעָצַר  
אֶת הַשָּׁמַיִם – מִן הָעָבִים וּמִן  
הָרוּחוֹת, אֲתָה אוֹמֵר מִן הָעָבִים וּמִן  
הָרוּחוֹת, אוֹ אֵינוֹ אֶלָּא מִן הַמָּטָר?  
בְּשֵׁהוּא אוֹמֵר “וְלֹא יִהְיֶה מָטָר” –  
הֲרֵי מָטָר אָמַר, הֲאֵם מֵה אֲנִי מְקִיִּים  
“וְעָצַר אֶת הַשָּׁמַיִם” – מִן הָעָבִים וּמִן  
הָרוּחוֹת.

קְשִׁיָּא רוּחוֹת אַרוּחוֹת, קְשִׁיָּא עָבִים  
אַעָבִים! עָבִים אַעָבִים לֹא קְשִׁיָּא;  
הָא – בְּחַרְפֵּי, הָא – בְּאַפְלֵי,

רוּחוֹת אַרוּחוֹת לֹא קְשִׁיָּא; הָא בְּרוּחַ  
מְצוּיָה, הָא – בְּרוּחַ שְׂאִינָה מְצוּיָה.  
רוּחַ שְׂאִינָה מְצוּיָה חוּזָא לְבִי דְרִי!  
אַפְשָׁר בְּנַפְוֹתָא.

תַּנָּא: הָעָבִים וְהָרוּחוֹת שְׂנוּת לְמָטָר.  
הִיכִי דְמִי? אָמַר עוּלָא וְאִתְמַא  
רַב יְהוּדָה: דְּבַתֵּר מִיטְרָא. לְמִימְרָא  
דְּמַעְלִיּוּתָא הִיא? וְהַכְתִּיב “וַתֵּן ה’  
אֶת מָטָר אֲרֻצְךָ אֲבָק וְעָפָר” וְאָמַר  
עוּלָא וְאִתְמַא רַב יְהוּדָה: זִיקָא  
דְּבַתֵּר מָטָר!

לֹא קְשִׁיָּא; הָא – דְּאֲתָא נִחָא, הָא –  
דְּאֲתָא רִזְיָא. וְאִי בְּעִית אִימָא: הָא –  
דְּמַעְלָה אֲבָק, הָא דְּלָא מַעְלָה אֲבָק.

The Gemara asks: **And are they not withheld? But didn't Rav Yosef<sup>p</sup> teach in a *baraita* that the verse: “And He will close up the heavens” (Deuteronomy 11:17), means that God will stop up the heavens from the clouds and from the winds? Do you say that “close up the heavens” means from the clouds and from the winds, or perhaps it is only referring to the absence of rainfall? When the same verse says: “So that there will be no rain,” rain is already mentioned explicitly. How then do I uphold the meaning of the verse: “And He will close up the heavens”? This must mean from the clouds and from the winds.**

The Gemara summarizes its question: This is **difficult** due to the contradiction between the statement about **wind** in the first *baraita* and the statement about **wind** in the second *baraita*, and is similarly **difficult** due to the contradiction between the statement about **clouds** in the first *baraita* and the statement about **clouds** in the second *baraita*. The Gemara answers: The contradiction between one statement about **clouds** and the other statement about **clouds** is **not difficult**, as **this first *baraita* is referring to early clouds that precede the rain, which come whether or not rain actually falls, whereas this second *baraita* is referring to late clouds,<sup>n</sup> which materialize after rainfall. These late clouds are sometimes withheld by God as a punishment.**

Likewise, the contradiction between the first statement about **wind** and the second statement about **wind** is **not difficult**, as **this first *baraita* is referring to a typical wind, which is never withheld, while this second *baraita* is referring to an atypical wind, which may be withheld. The Gemara asks: An atypical wind is fit for winnowing grain on the threshing floor. Since this wind is also a necessity, one should pray for it as well. The Gemara answers: Since it is possible to winnow grain with sieves when there is no wind, there is no great need for these winds.**

§ It was taught in a *baraita*: **Clouds and winds are so significant that, in terms of their benefit, they are secondary only to rain.<sup>n</sup>** The Gemara asks: **What are the circumstances in which this claim is correct? Ulla,<sup>p</sup> and some say Rav Yehuda, said: The *baraita* is referring to the clouds and winds that come after rainfall. The Gemara asks: Is this to say that clouds and winds that come after rain are beneficial? But isn't it written in the chapter of the curses: “The Lord will make the rain of your land powder and dust” (Deuteronomy 28:24), and Ulla, and some say Rav Yehuda, said: This curse is referring to winds that come after rain, as they raise up powder and dust?**

The Gemara answers: This is **not difficult**, since **this first statement of Ulla is referring to beneficial wind that comes gently,<sup>n</sup> whereas this second statement of Ulla is referring to harmful wind that comes forcefully [*razya*],<sup>+</sup> raises up powder and dust, and reduces the effectiveness of the rain. And if you wish, say instead: This, Ulla's second statement, is referring to wind that raises dust; whereas this, Ulla's first statement, is referring to wind that does not raise dust.**

## PERSONALITIES

Ulla – עוּלָא: A second-third generation *amora* in Eretz Yisrael, Ulla was the preeminent scholar who transmitted information and halakhic rulings from Eretz Yisrael to the Diaspora. His full name was apparently Ulla, son of Yishmael. Ulla was one of the disciples of Rabbi Yohanan and was responsible for conveying the Torah rulings laid down in Eretz Yisrael to the scholars in Babylonia. He would likewise transmit the halakhic teachings of the Babylonian scholars back to Eretz Yisrael.

Ulla apparently undertook regular journeys and would travel from place to place teaching Torah. For this reason Yalta, wife of Rav Nahman, described him as a peddler (*Berakhot* 51b). In the eyes of the Babylonian scholars, Ulla

was particularly important, and the scholars of the second generation of *amora'im* there treated him with great respect. For example, Rav Hilda referred to him as: Our teacher who comes from Eretz Yisrael, and Rav Yehuda sent his son to learn practical *halakha* from Ulla's conduct.

In the Jerusalem Talmud, in which he is generally referred to as Rabbi Ulla, son of Yishmael, or Ulla the traveler down to Babylonia, numerous Torah rulings are recorded in his name. Many Sages of the next generation were his pupils.

Of his private life we know nothing. It is possible that the *amora* Rabba, son of Ulla, was his son.

Ulla died in Babylonia on one of his journeys and was brought back to Eretz Yisrael for burial.

Rav Yosef – רַב יוֹסֵף: Rav Yosef, son of Hiyya, was one of the greatest of the third generation Babylonian *amora'im*. He was a disciple of Rav Yehuda and a colleague of Rabba, and he headed the Pumbedita academy for two and a half years. He was called Sinai due to his expert knowledge of *baraitot* and the oral traditions of the Torah, as well as the translation of the Torah. His paramount students were Abaye and Rava. An illness caused him to forget all his studies, but Abaye helped him to regain his memory. Rav Yosef also grew blind. After Rav Yosef's death he was succeeded by Abaye as head of the Pumbedita academy.

## NOTES

This is referring to **early clouds, this is referring to late clouds** – הָא בְּחַרְפֵּי, הָא בְּאַפְלֵי: The commentary on the text is in accordance with Rashi and most early commentaries, who explain that early and late refer to two types of clouds: The clouds that come before rain, and those that appear in the sky after rain has fallen. The *Shita Mekubbetzet* cites an opposite opinion, i.e., that the term: Early, means clouds that come early after rain, rather than those that precede it. By contrast, some commentaries explain that the terms early and late do not refer to two types of clouds at all, but to two types of crops. Early crops, those that ripen early, are not affected by a lack of clouds following rain; whereas late crops are affected if there are no clouds after the rain, as the ground will dry up and the rain will not help them grow (see *Tosafot* and Ra'avad).

Secondary to rain – שְׂנוּת לְמָטָר: Some commentaries explain that the clouds and winds that follow rain benefit the crops like a second rainfall (Rabbeinu Hananel).

This is referring to wind that comes gently – הָא דְּאֲתָא נִחָא: The commentaries dispute the meaning of this answer. Some maintain that it means strong and light winds (Rabbeinu Hananel), while others contend that it is referring to the strength of the rain as affected by the wind (Rashi; Rabbi Elyakim). According to the first interpretation, the difference between the two answers is clear, whereas according to Rashi's explanation, the two answers are effectively the same.

## LANGUAGE

Forcefully [*razya*] – רִזְיָא: Apparently, derived from the Greek *ῥῶσις*, *rhisos*, meaning strength or violence.

BACKGROUND

Sunlight that follows after rain – שימשא דבתר מיטרא – After a considerable amount of rainfall, the sun's heat will cause the water to evaporate into the atmosphere and be absorbed by the fine fibers of the roots of plants. This combination of water and bright sunlight hastens the growth of the plant's leaves.

NOTES

The glow [gilhei] of the evening – גילהי דליליא – Some commentaries associate gilhei with gilui, which means to uncover. In other words, the expression is referring to a clear or cloudless evening sky.

For He says to the snow, Fall on the earth – לשלג יאמר – הווא ארץ: Some commentaries explain this verse as follows: And to the snow that falls in the hills, He shall say: Be as on the plains of the earth, i.e., the snow is compared to that which falls on the plains of the earth (Maharsha).

ואמר רב יהודה: זיקא דבתר מיטרא – כמיטרא, עיבא דבתר מיטרא – כמיטרא. שימשא דבתר מיטרא – כתיי מורי. למעוטי מאי? למעוטי גילהי דליליא, ושמשא דביני קרחי.

אמר רבא: מעלי תלגא לטורי כחמשה מטרי לארעא, שנאמר "כי לשלג יאמר הוא ארץ וגשם מטר וגשם מטרות עזו".

ואמר רבא: תלגא – לטורי, מטרא רויא – לאילני, מטרא נחא – לפירי,

And on a related topic, Rav Yehuda said: Wind that blows after rain is as beneficial to the earth as rain itself. Clouds that appear after rain are as beneficial as rain, while sunlight that follows after rain<sup>b</sup> is as beneficial as two rainfalls. The Gemara asks: If wind, clouds, and sun are all beneficial after rainfall, what does Rav Yehuda's statement serve to exclude? The Gemara answers: He comes to exclude the glow of the evening<sup>n</sup> and the sun that shines between the clouds, appearing only in patches. These phenomena are harmful after rain.

On a related note, Rava said: Snow is as beneficial to the mountains as five rainfalls to the earth of the plains, as it is stated: "For He says to the snow: Fall on the earth,"<sup>n</sup> likewise to the shower of rain, and to the showers of His mighty rain" (Job 37:6). This verse compares snow to rain by means of five allusions to types of rainfall: The word "rain," which appears twice; the word "shower"; and the plural "showers," which indicates two rainfalls. This teaches that snow is as beneficial as five rainfalls.

And on the same topic, Rava said: Snow brings benefits to the mountains; strong rain provides benefits to trees; light rain brings benefit to fruit;

Perek I

Daf 4 Amud a

LANGUAGE

Drizzle [urpila] – עורפילא: Referring to the finest rain, consisting of drops of mist that have condensed slightly but fall softly and slowly. The earth absorbs this drizzle well. Since this kind of rain fills the air, even places where ordinary rain does not reach are moistened by it.

Seed [partzida] – פרצידיא: Phonetically similar to the Arabic فرصد, firṣid, which also means seed.

Torah scholar [tzurva] – צורבא מרבנן: According to the ge'onic, this may be from the word for fire or heat, meaning hot or one who has caught fire; they also suggest it may mean hardened. The Arabic ضرب, ḍrb, has all these meanings.

עורפילא אפילו לפרצידיא דתותי קלא מהנא ליה. מאי עורפילא – עורו פילי. ואמר רבא: האי צורבא מרבנן דמי לפרצידיא דתותי קלא. דכיון דנבט – נבט.

ואמר רבא: האי צורבא מרבנן דרתח – אורייתא הוא דקא מרתחא ליה, שנאמר "הלווא כה דברי באש נאם ה'". ואמר רב אשי: כל תלמיד חכם שאינו קשה כברזל – אינו תלמיד חכם, שנאמר "וכפטיש יפיץ סלע".

and drizzle [urpila]<sup>l</sup> is even beneficial to a seed [partzida]<sup>l</sup> under a clod of earth, as it can reach anywhere without causing any harm. The Gemara asks: What is the meaning of the word drizzle? The Gemara explains: It is a contraction of the phrase: Arise, furrows [uru pilei].<sup>n</sup> And the Gemara cites another saying in which Rava uses the same imagery. Rava said: This Torah scholar [tzurva]<sup>l</sup> is like a seed under a clod of earth,<sup>n</sup> as once he sprouts and begins to develop, he continues to sprout and his greatness increases.

And, incidentally, the Gemara relates that which Rava said: This Torah scholar who grows angry, it can be presumed that it is his Torah study that angers him.<sup>n</sup> Therefore, he must be given the benefit of the doubt, as it is stated: "Is not my word like fire, says the Lord" (Jeremiah 23:29). And similarly, Rav Ashi said: Any Torah scholar who is not as hard as iron, but is indecisive and wavers, he is not a Torah scholar, as it is stated in the same verse: "And as a hammer that breaks rock in pieces" (Jeremiah 23:29).

NOTES

Arise, furrows [uru pilei] – עורו פילי: Some commentaries explain that uru is related to me'arer, undermines, meaning: Break through the rows (Arukh).

Like a seed under a clod of earth – דמי לפרצידיא דתותי קלא: Most commentaries explain that a Torah scholar is initially unknown and he is as obscure as a seed beneath the ground. However, once he begins to develop, he grows significantly. Some explain that the phrase is referring to a seed that sprouts beneath the earth, where it is protected in its initial stages of growth. So too, a Torah scholar will develop his potential best if he is protected when young (Rabbi Elyakim).

It is his Torah study that angers him – אורייתא הוא דקא מרתחא ליה: Many commentaries are puzzled by these statements, as they apparently praise anger, which is generally considered a

problematic trait. One explanation is based on a suggestion of some early commentaries that as the heart of a Sage becomes bound up with the Torah and spiritual matters, he becomes highly sensitive to unseemly and sinful acts and is therefore more susceptible to anger (Meiri; Shita Mekubbetzet). Consequently, this rage does not stem from wickedness but from extra sensitivity. Nevertheless, Ravina says that everyone, Torah scholars included, should train themselves to express rebuke appropriately, in a pleasant manner. The reason for this emotional training is that when one grows angry, even when it is justified and motivated by pure intention, one's rage can damage one's own soul. As the Gemara states: When a scholar becomes angry, it causes his studies to be forgotten (Pesahim 66b). Therefore, it is best to avoid this negative behavior (Gevurat Ari; Ya'arot Devash).