

OVERVIEW of the Daf

1) **MISHNAH:** Different opinions are recorded regarding the timing to begin mentioning God as the power behind the rain. The Mishnah also mentions the timing of when it is required to begin to ask for rain and when one ceases to mention God as the power behind the rain.

2) Clarifying the Mishnah

The Gemara questions why the Mishnah begins with a question regarding a topic that has yet to be introduced.

The Gemara explains that the Mishnah is a continuation of the Mishnah in Rosh HaShanah that identifies Sukkos as the Day of Judgment for rain. Consequently, the question is asked here regarding the timing of the mention of God as the power behind the rain.

3) The power of rain

The reference to the Powers of rain is questioned.

R' Yochanan identifies a pasuk and explains how that pasuk indicates that rain falls with power.

The reason the power of rain is mentioned in tefillah is explained.

4) Hashem's keys

R' Yochanan mentions that there are three keys that Hashem does not entrust to an agent.

In Eretz Yisroel they added a fourth key and the Gemara explains the dispute between the two opinions regarding the key of sustenance.

5) Clarifying R' Eliezer's opinion

The Gemara questions the source of R' Eliezer's teaching which has an effect on whether one mentions the power of rain the first night of Sukkos or whether the obligation begins during the day.

R' Avahu asserts, either based on tradition or based on a Baraisa, that the source for R' Eliezer's opinion is lulav, thus we begin to mention the power of rain during the day.

The relevant Baraisa is cited which also records an exchange between R' Eliezer and R' Yehoshua regarding the dispute in the Mishnah.

The Baraisa recorded three additional opinions regarding the time when one should mention the powers of rain.

The Gemara identifies the source of two of those recorded opinions and identifies the point of dispute between them. ■

Distinctive INSIGHT

Mentioning משיב הרוח in its proper place

מאימתי מזכירין גבורת גשמים

The Gemara explains that our mentioning of God's causing the rain to fall is an expression of His great might, because the ability to bring rain to the world is a feat which was not delegated in the hands of any intermediary.

Ritva notes that we highlight this trait of God in the blessing of resurrection of the dead, because the rain revives people. In fact, in this second paragraph of the Amidah, we mention the concept of תחית המתים directly four times. What is the significance of this extraordinary emphasis?

The brachah is actually not repeating the same idea over and over. The first reference to reviving the dead is mentioned just prior to our declaring that Hashem causes the rain to fall. We hereby acknowledge that the rain refreshes our food supply in the world, thus sustaining life. The next statement in this regard is in conjunction with the statement of uplifting those who fall: **מחיה מתים...סומך**: נופלים. This refers to Hashem's kindness in saving those who are gravely ill or otherwise on the verge of death and danger. Even at the most precarious of times, Hashem is available to assist.

The third time this phrase appears is in reference to those who have actually died, in the literal sense: **מלך ממית** ומחיה ומצמיח ישועה. We declare and acknowledge the incidents where individuals were brought back to life by Hashem's prophets, as in the cases of Eliyahu and Elisha. Finally, the fourth and final statement is our trust that Hashem will resurrect the dead in the end of days: **ונאמן אתה להחיות מתים**.

The Rishonim discuss what should be done if one forgot to recite the phrase of **משיב הרוח ומרוד הגשם** in its proper spot, but he realizes this omission as he finds himself later in the middle of the same brachah. Rosh rules that wherever one finds himself, he can simply say this phrase at that point and then continue. This is the halachah. However, it seems from this detailed explanation of Ritva that the placement of the statement of **משיב הרוח** is not to be said anywhere in the brachah, but that it belongs specifically juxtaposed to the declaration of **מחיה מתים אתה** and just before the comment highlighting how Hashem sustains all life with kindness. Accordingly, if one forgot, we may suggest that Ritva would say that one should go back and say **משיב הרוח** and continue from there in order. ■

*Today's Daf Digest is dedicated by
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ר' לוי יצחק בן ר' אליעזר פעדער, ע"ה*

Halacha Highlight

Bris Milah for a stillborn

מפתח של תחיית המתים מנין דכתיב "וידעתם כי אני ה' בפתחי את קברותיכם"

What is the source that the key for resurrection [is not given to an agent?] As it is written, "And you will know that I am Hashem when I open your graves."

In the event a baby boy dies before he has a bris milah (ר"ל) the custom is to perform a bris milah, without the brachos, before burial¹. A number of different explanations are given to explain this practice. Rav Moshe Ha-Kohen², the Hagahos Maimoni, writes that the foreskin is removed from the baby for the benefit of sinners. The Midrash³ states that Hashem removes the foreskin from the children who are buried without a circumcision and places it onto the sinners. This implies that by circumcising the babies it will prevent the sinners from enduring some degree of punishment. A second reason is cited by Beis Yosef⁴ in the name of the Kol Bo, who writes that the foreskin is removed to save the baby from undergoing the disgrace of being buried with his foreskin intact.

Rabbeinu Asher ben Yechiel⁵, the Rosh, writes in the name of Rav Nachshon Gaon, that we circumcise and give a name to a child so that when resurrection occurs it will be possible to recognize the child as Jewish and he will be able to recognize his father. Korban Nesanel⁶ explains that without a circumcision there would be no way to recognize the child as Jewish and the circumcision pro-

REVIEW and Remember

1. How do we know that rain is associated with Hashem's power?
2. What are the three keys that are not entrusted to an agent?
3. When, according to R' Eliezer, does one begin to mention the powers of rain?
4. What are the two Biblical sources for water libation?

vides a way to recognize the child as a Jew. Rav Ovadiah Yosef⁷, however, challenges this explanation from our Gemara. Our Gemara states that the key to resurrection is in Hashem's hands rather than in the hands of an agent. Accordingly, it is clear that Hashem will not mistakenly think this child is not a Jew. Therefore, concludes Rav Ovadiah Yosef, the explanations of Hagaos Maimoni and Kol Bo should be considered more authoritative. ■

1. שו"ע יו"ד סי' רס"ג סעי' ה'
2. הגהות מיימוניות פ"א מהל' מילה
3. בראשית רבה פמ"ח סי' ח'
4. בית יוסף יו"ד ס"ס רס"ג
5. ראש"ש מ"ק פרק ג' ס"ס פ"ח
6. קרבן נתנאל שם אות כ'
7. שו"ת יביע אומר ח"ב יו"ד סי' י"ט אות ג' ■

STORIES Off the Daf

The service of the heart

לאהבה את ה' אלקיך ולעבדו בכל לבבכם. איזה עבודה שבלב? הוי אומר זו תפילה

On today's daf we find that prayer is called the service of the heart.

Someone once asked Rav Noach of Lechovitz, zt"l, "Isn't prayer what we do when we praise the King for all the great things that He does, or ask Him to fulfill our needs? Why does the Gemara call it a service, an avodah, of the heart?"

Rav Noach responded, "The heart is like a field. It is only after a field has been well worked that one can plant in it and look forward to a good harvest. Before a field is worked, it is not worthy of being called a field. It is merely a desolate plot of land. The heart is the same. Prayer works our hearts out thoroughly and gives us the ability to connect to Hashem and feel the way a Jew should!"

The Chasam Sofer, zt"l, answered differently. "The reason why prayer is called an avodah is that we really don't have the ability to do anything to serve Hashem of our own accord. The most

we can do is yearn to serve Him and beg to be worthy of doing so until we reach the level of truly loving Hashem. We see this from the words of the book of Tehillim, especially chapter 119. Since the only way we come to serve Hashem is through pleading with Him to be found worthy of doing so, prayer is called service. This is also why the Gemara in Taanis 2a teaches that we come "to love Hashem with our whole hearts" through prayer. We can do nothing else but continuously daven to Hashem until He has mercy upon us and brings us a little closer to Him!" ■