

## OVERVIEW of the Daf

### 1) Yoreh and malkosh

A Baraisa offers three reasons why the rain at the beginning of the season is called yoreh. Additionally the Baraisa teaches that yoreh and malkosh rains are beneficial rather than harmful.

Another Baraisa teaches that yoreh rain falls in Marcheshvan and malkosh rain falls in Nissan.

Two explanations are offered to explain the origin of the word malkosh.

Another Baraisa identifies the timing of yoreh and malkosh similarly to the way the earlier Baraisa identified them.

A third Baraisa presents a dispute between Tanna Kamma and R' Meir regarding the timing of malkosh.

R' Chisda identifies Tanna Kamma as representative of R' Yosi's position regarding the timing of rainfall and consequently when individuals begin to fast for a lack of rain.

R' Chisda rules in accordance with R' Yosi.

A second version of R' Chisda's ruling is recorded.

A Baraisa is cited that R' Chisda identifies as reflecting R' Yosi's opinion.

R' Chisda, again, rules like R' Yosi.

### 2) The significance of the second rainfall

The Gemara states that the significance of the first and last rainfall is understood but questions the significance of knowing when the middle rainfall is expected.

Four explanations are presented.

### 3) Rain

R' Avahu explains the meaning of the word רביעה.

The achievement of the different rains is described.

A discussion is presented that examines whether pre-dawn rain is beneficial.

A discussion is presented that examines whether it is good for rain to fall in Teves.

A discussion is presented that examines whether rain that falls in only part of a country is a fulfillment of the curse of ועצר.

### 4) The berachah recited on rain

R' Avahu identifies when enough rain has fallen to warrant a berachah.

A discussion that relates to the exact language of the berachah is recorded. ■

## Distinctive INSIGHT

### *The time to recite the blessing on rain*

אמר רבי אבהו מאמתי מברכין על הגשמים משיצא חתן לקראת כלה

**R**ebbe Avahu teaches that the time to recite a berachah for the rain is "from when the groom goes out to greet the bride." This is an allegorical term, and Ritva cites Rav Hai Gaon who defines it in regard to the rain. When the rain begins to fall in the winter upon the hard and dry ground, the first drops become absorbed into the ground. Eventually, the ground becomes a bit saturated, and the drops which then fall do not get absorbed immediately. As drops continue to fall one after the other, the drops on the ground form bubbles. These bubbles rise up from the puddling rain, and they appear as if they rise to greet the subsequent drops which are falling from the clouds. Thus, the bubbling water on the ground is analogous to the groom, who rises to receive the next drops which are now arriving, as a groom goes to greet and accept his new wife, the כלה.

We should not be surprised, writes Ritva, that here the drops on the ground are compared to the groom, and the rain to the bride, whereas earlier on this same daf Rebbe Avahu himself stated the opposite, that "the rain is the husband of the earth," with the rain being the husband and the earth as the wife. The general analogy is correct as stated in this earlier statement. The rain is the commodity which fertilizes the earth, enabling the vegetation and grains to grow on the earth. The statement in our Gemara is an analogy which refers to the drops of rain themselves as they fall, before any vegetation grows, as the collected water on the ground seems to jump up and greet the next drops.

Rambam (Hilchos Berachos 10:6) explains the analogy of our Gemara a bit differently. As the rain water puddles on the ground, bubbles appear on the surface. Soon, the bubbles float one toward the other. In this description, there is no reference to the drops of rain falling from above. The bubbles, as they greet one another, mimic the movement of a groom greeting his bride. ■

*Today's Daf Digest is dedicated  
לעילוי נשמת חיים זאב בן שלמה*

*by his children Mr. & Mrs. Leonard Goldberg, Toronto Canada*

*Today's Daf Digest is dedicated by the Frankel & Wolper families  
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מרת שרה בת ר' ברוך ניסן ע"ה*

# HALACHAH Highlight

## When to recite Birchas HaChamah

א"ר אבהו מאימתי מברכין על הגשמים משיצא חתן לקראת כלה  
*R' Avahu said: When do we recite the berachah on rain [following a drought?] When the bridegroom goes out to greet the bride.*

In addition to the berachah recited on rain after a drought the Gemara<sup>1</sup> mentions that the Great Hallel is also recited after a drought. The Ritva<sup>2</sup> discusses at length the parameters of the two obligations and the differences between them. One difference is that the berachah is an obligation that rests upon each and every individual whereas the Great Hallel is an obligation on the tzibbur. Although this difference indicates that there is no relationship between the two, nonetheless, Ritva notes that the prevailing custom in his time was to recite the two together. Accordingly, when it begins to rain one should not immediately recite the beracha; rather one should wait until after the tzibbur recites the Great Hallel. The principle that can be inferred from this is that **ברב עם הדרת מלך**—the multitudes of the nation is the Glory of the King—the value of reciting the berachah together with the community outweighs reciting the berachah immediately when it rains.

Rav Betzalel Stern<sup>3</sup>, the B'Tzeil HaChochmah, uses this principle to determine the correct time for reciting the berachah on the sun (ברכת החמה) when it returns to the approximate relative position it was in at the time of Creation. Rav Avrohom Avli Gombiner<sup>4</sup>, the Magen Avrohom,

# REVIEW and Remember

1. Why is the first rain of the season called יורה?  
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2. Why is it important to know when the third rain is expected?  
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3. Is rain during the month of Teves a positive sign?  
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4. Under what conditions is there a berachah to be recited when rain falls?  
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writes that the berachah should be recited immediately upon seeing the sun and cites the practice of Rabbeinu Yaakov Moellin, the Maharil, to remind the tzibbur the night before of this practice. He then cites the opinion of Rav Binyomin Aharon Solnik, the Masos Binyomin, who writes that the berachah should be recited after shacharis so that it could be recited together with the tzibbur and thus enhance the berachah with **ברב עם הדרת מלך**. B'Tzeil HaChochmah writes that, according to the Ritva, although according to the letter of the law halachah may follow Maharil, nevertheless, it is acceptable to delay the recitation of the berachah until it can be recited with a tzibbur. ■

1. גמ' לקמן יט
2. ריטב"א בסוגייתנו ד"ה א"ר אבהו
3. שו"ת בצל החכמה ח"ה סי' כ"ח
4. מג"א סי' רכ"ט סק"ה ■

# STORIES Off the Daf

## The gleanings of the field

מאימתי כל אדם מותרין בלקט? משהלכו הנמושות

Someone once asked Rav Chaim Ozer Grodzensky, ז"ל, how it could be that the Chazon Ish, ז"ל, was able to reveal new halachos from within the words of the Rishonim. "The greatest scholars have been through the Rishonim countless times. How does he see that which they missed?"

Rav Chaim Ozer answered, "This is a truly exceptional talent that the Chazon Ish possesses, and it can be attrib-

uted to his particular method of study."

But when the Chazon Ish was told about Rav Chaim Ozer's response, he disagreed. "In my humble opinion, this is not a 'talent' but is rather the product of a lot of hard toil. We see a parallel to this in the Taanis 6b. The Gemara there asks: at what point does it become permissible for anyone, even the wealthy, to come and pick up the various types of gleanings from the field like leket, shikchah, or peiah? The answer is: once the נמושות, those who inspect the field carefully, have already left. The next question is: who are these people who inspect the field carefully? Rav Yochanan says that the נמושות are those who are older and walk with a stick. Since they move

slowly and deliberately, they generally miss nothing. Reish Lakish says that the נמושות are לקוטי בתר לקוטי. This refers to two gatherers who work together searching the field, with one checking immediately after the other, such as a father followed closely by his son. They do this to ensure that if the first gatherer missed something the second gatherer catches it. Once the נמושות have already passed, the poor people stop coming to the field since there is usually nothing left worth taking."

The Chazon Ish concluded, "We see from here that if one mulls over something again and again, he will come up with what others who were less thorough don't notice!" ■

