The Gemara returns to the topic of rain. The Sages taught in a 
baraita: The first rain [yoreh] is called by this name due to the 
fact that it instructs [morch] people to plaster their roofs 
and to bring in their produce from the fields to their houses 
and to attend to all their needs in the field before more rain 
falls. Alternatively, yoreh is referring to the fact that it moistens 
[marve] the earth and waters it to the depths, as it is stated: 
“Watering [ravvei] its ridges abundantly, settling down its 
furrows, You make it soft with showers, You bless its growth” 
(Psalms 65:11). Alternatively, yoreh means that it falls gently 
and it does not fall vehemently.

Or perhaps that is not the case; rather, yoreh means that 
the rain causes the fruit to drop from the trees, washes 
the seeds away, and washes the trees away in a destructive 
manner. According to this interpretation, yoreh is related to 
yeriya, shooting. Therefore the verse states: “Last rain 
[malkosh]” (Deuteronomy 11:14), *just as malkosh refers 
specifically to rains that are for a blessing, so too, yoreh 
is referring to rains that are for a blessing. Or perhaps that 
is not the case; rather, malkosh means that the rain falls so 
hard [kashe] and vehemently that it knocks down the houses, 
shatters the trees and brings up the locusts.” Therefore, 
the verse states: “Yoreh,” from which it may be inferred that just as 
yoreh is for a blessing, so too, malkosh is for a blessing.

The Gemara cites another baraita on the same topic. The Sages 
taught: The first rain falls in Marhashvan and the last rain 
in Nisan. Do you say that the first rain is in Marhashvan 
and the last rain in Nisan, or perhaps it is only that the first 
rain falls in Tishrei and the last rain in Iyyar? Therefore, the 
verse states: “I shall give the rain of your land in its due time” 
(Deuteronomy 11:14). Its due time is in Marhashvan, when rain 
is needed for the crops to sprout, and in Nisan, to complete the 
growth of the crops.

The Gemara clarifies the meaning of the word for the last rain 
malkosh]. Rav Nehilai bar Iddi said that Shmuel said: It is 
a matter that circumcises [mal] the stubbornness [kashyutei]n] 
of the Jewish people, i.e., it penetrates to the hearts of 
the Jewish people, as when rain does not fall in its time, they 
turn to God in repentance. The school of Rabbi Yishmael 
taught: The last rain is called malkosh because it is a matter 
that fills [menal] in its stalls [bekaseha]. Although the stalls already exist from earlier in the year, it is 
this rain that causes the grain within to swell and fill them. It 
was taught in a baraita: Malkosh is a matter that comes down 
on the ears [melilot] and on the stalls [kashin].
The early commentaries cite alternative versions of the text here (see Rishon LeZiyyon and Kosef Mishne). It stands to reason that the three dates mentioned by each amora do not refer to the same dates in the year.

Rather, the early, intermediate, and late dates refer to three dates in the leap year cycle. The year following a leap year is called an early year, as the rains can be expected to start at an earlier lunar date. With regard to the version of the Gemara here, some commentaries explain that the early, intermediate, and late dates refer to various years of the leap year cycle. The year is labeled a late year, and the intervening year is called an intermediate year.

The Gemara asks: Who are the Rabbis cited here? Rav Hisda said: It is the opinion of Rabbi Yosei, as it is taught in a baraita: When is the first rainfall? Each opinion cited in the baraita provides a range of dates for when this rainfall is expected. The earliest date on which the first rainfall might occur is on the third of Marheshvan, the intermediate time is on the seventh of the month, and the latest is on the seventeenth of the month. This is the statement of Rabbi Meir. Rabbi Yehuda says: The earliest that it might fall is on the seventh of Marheshvan, the intermediate date is on the seventeenth, and the latest is on the twenty-third.

Rabbi Yosei says: The earliest time for the first rain is on the twentieth of Marheshvan, the intermediate date is on the twenty-third, and the latest is on the New Moon of Kislev. And, so too, Rabbi Yosei would say: The learned individuals who would start to fast for rain at an earlier time than the rest of the community do not start to fast due to a drought until the New Moon of Kislev. Until this date arrives it is not considered a drought, as the first rainfall could still fall in its proper time.

The Gemara asks: In accordance with whose opinion is that which is taught in a baraita. Rabban Gamliel says: With regard to rains that fell on seven consecutive days, you count them as two separate rainfalls, either as the first and second rainfalls together, or as the second and third rainfalls together. In accordance with whose opinion is this statement? It is in accordance with the opinion of Rabbi Yosei, as he alone establishes a set interval of seven days between each of the rainfalls.

Rav Hisda said: The halakha is in accordance with the opinion of Rabbi Yosei. Ameimar would teach this ruling of Rav Hisda in the following language: On the third of Marheshvan one starts to request rain; Rabban Gamliel says: On the seventh. With regard to this statement, Rav Hisda said: The halakha is in accordance with the opinion of Rabban Gamliel.

The Gemara asks: The time for requesting rain — מִשְׁנֵי הַדָּבָר — is taught in a baraita. Rabbi Akiva teaches: When the rainfall in the Jewish calendar is complicated, in part because the dates based on the lunar cycle do not always align with the solar dates.

The first rains generally fall in Eretz Yisrael during the first half of October, which can coincide with the end of Tishrei, while the last rains usually fall at the end of April, which can be in the middle of Iyyar.

The Gemara asks: Rabbi Yosei — רבי יוסי — ben Halafta, one of the foremost tanna'im; lived in the generation before the completion of the Mishna, and the imprint of his teachings is evident throughout tannatic literature.

Rabbi Yosei was the son of Abba Halafta who was also a great Sage. He lived in Tziporin, in the Upper Galilee, where he earned his living as a leather worker.

In addition to studying with his father, Rabbi Yosei was a preeminent student of Rabbi Akiva, with the other main disciples of Rabbi Akiva: Rabbi Meir, Rabbi Yehuda, and Rabbi Shimon bar Yochai. This group formed the core of scholarly creativity in that generation and their opinions form the backbone of the Mishna. A well-known principle in halakha is that Rabbi Yosei’s reasoning is with him, i.e., his opinions are always well considered. Rabbi Yosei was so well regarded that the rule was established that the halakha is always in accordance with his opinion in a dispute with any of the other leading students of Rabbi Akiva mentioned above. This principle may also be related to the fact that Rabbi Yosei was known for his moderation, both in his rulings and in his lifestyle.

Rabbi Yosei was also renowned for his piety. The Talmud relates many stories about his modesty, humility, and sanctity. It is told that Elijah the Prophet would reveal himself to Rabbi Yosei every day, and several conversations between them are recorded. According to tradition, Rabbi Yosei was the main editor of a series of baraitot on the history of the Jewish people known as Seder Olam.

Many of the Sages of the following generation were his disciples, including Rabbi Yehuda Hanasi, the redactor of the Mishna. However, his closest students were his five sons, all of whom became Sages. The most famous were Rabbi Elazar ben Rabbi Yosei, one of the great masters of aggadot, and Rabbi Yishmael ben Rabbi Yosei.
With regard to the mention of three rainfalls in the baraita, the Gemara asks: **Granted,** the time of the first rainfall is significant, as it is the date when one begins to request rain. Likewise, the time of the third rainfall is important, so that one knows when to begin to fast if no rain has fallen by then. However, for what reason is the second rainfall mentioned in the baraita? Rabbi Zeira said: The second rainfall is significant for the issue of vows, as we learned in a mishna:

In the case of one who vows to prohibit from himself a type of benefit until the rains, the vow is in effect from when the rains begin to fall until the second rainfall, as this is considered the time of the rains.

Rav Zevid said: The time of the second rainfall is also significant with regard to a halakha that deals with olives, as we learned in a mishna: From when is any person permitted to collect gleanings, forgotten sheaves, and pe'a, produce of the corners of a field, which may normally be taken only by the poor? Any individual is permitted to collect them only from when the searchers [namashot], the last of the poor to arrive, have left the field. From when may anyone collect yield of the vineyard in the case of the single grapes and small, incompletely formed clusters of grapes, likewise reserved for the poor? From when have left the vineyard and come back after the second time, an indication that they have collected all that they wish. From when may anyone collect yield of the trees in the case of forgotten olives? From when the second rainfall falls.

Incidentally, the Gemara asks: What is the meaning of the term for searching, namashot? Rabbi Yohanan said: It is referring to elders who walk with a staff [atigra]. Since they walk very slowly, they certainly see everything they wish to collect. Reish Lakish said: It is referring to the gleaners who come after all the gleaners, who arrive after two rounds of the poor have passed through the field.

Rav Pappa said that the time of the second rainfall is significant so that one can know until when it is permitted to walk on the permitted paths in fields. One may utilize certain paths on private property, provided no damage is caused to the field. As the Master said: Anyone may walk on the permitted paths until the second rainfall falls. One who walks on them at a later point in time is likely to trample the plowed field and damage its crops.

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**NOTES**

**With a staff [atigra]** – **אַתִּיגְרָא**: The correct version of this word is apparently tigra, which is used in the Aramaic translations of the Bible to mean a staff, from the root g-d-f, meaning cut off, as it is referring to a branch that has been cut off to serve as a staff.

**Gleaners who come after gleaners** – **ןָּמוֹשׁוֹת**: Rabbi in Bava Metzia (15b) explains that after the first cup of poor would pass through the field, a second wave would arrive. Here he explains that the phrase refers to a poor man walking with his son, i.e., there are different types of gleaners collecting simultaneously (see Gevurat Ar). **To walk on the permitted paths** – **לְהַלֵּךְ בְּלֶקֶט**: Aside from public thoroughfares such as main roads, one is allowed to traverse certain other paths, even if they pass through another’s private property. Likewise, certain paths serve as temporary shortcuts through fields. The Gemara states elsewhere that when the Jewish people settled Eretz Yisrael, Joshua, son of Nun, instituted various ordinances that declared that anyone could utilize the property of another, provided that no damage was done to the property (Bava Kamma 8b).

**HALAKHA**

**One who vows until the rains** – **לְרֵאשׁוֹנָה לְהַלֵּךְ**: If one vows to prohibit from himself a certain benefit until the rains, the vow is in effect until the time period of the rains in Eretz Yisrael, which is the first of Kislev. This ruling is in accordance with the opinion of Rabbi Yoisi. If rain falls on or after the seventeenth of Marheshvan, the vow is no longer in effect. Some authorities maintain that the vow is in effect only until the time period of the first rain according to the opinion of Rabbi Yoisi (Shakh, citing Rava and Rash). Others maintain that the correct textual version of the Gemara is that the halakha is in accordance with the opinion of Rabbi Yehuda, in which case the vow lapses on the seventh of Marheshwan (Shakh, citing Rashi). If the vow was formulated as: Until it rains, it remains in effect until rain actually falls after the time of the second rainfall, which is the twenty-third of Marheshvan in Eretz Yisrael, in accordance with the opinion of Rabbi Yoisi. Others add that in the Diaspora the time of the rains is sixty days after the autumnal equinox. In an ordinary year this is December fourth, while a Gregorian leap year the date is December fifth. The time of the second rainfall is seventy days after the equinox (Shulhan Arukh, Yoreh De’ah 20:18, and in the comment of Rema).

**From when is any person permitted to collect gleanings, forgotten sheaves, and pe’a** – **אַתִּיגְרָא נָמוֹשׁוֹת**: From when is any person permitted to collect gleanings, forgotten sheaves, and pe’a, produce of the corners of a field, which may normally be taken only by the poor? Any individual is permitted to collect them only from when the searchers [namashot], the last of the poor to arrive, have left the field. From when may anyone collect yield of the vineyard in the case of the single grapes and small, incompletely formed clusters of grapes, likewise reserved for the poor? From when have left the vineyard and come back after the second time, an indication that they have collected all that they wish. From when may anyone collect yield of the trees in the case of forgotten olives? From when the second rainfall falls.

**Incidentally** – **אַתִּיגְרָא**

**Reish Lakish** – **רַبִּי לָקִישׁ**: From when may anyone collect yield of the vineyard in the case of the single grapes and small, incompletely formed clusters of grapes, likewise reserved for the poor? From when have left the vineyard and come back after the second time, an indication that they have collected all that they wish. From when may anyone collect yield of the trees in the case of forgotten olives? From when the second rainfall falls.

**Rav Pappa** – **רָבְּפַּפָּא**: Anyone may walk on the permitted paths until the second rainfall falls. One who walks on them at a later point in time is likely to trample the plowed field and damage its crops.

**clusters of grapes** – **בְּלֶקֶט הַגְּשָׁמִים**: Once the poor have passed through the vineyard twice, all people are permitted to collect single grapes and small, incompletely formed clusters of grapes left in the vineyard. With regard to olives forgotten on the tree, anyone may collect them from the first of Kislev (Rambam Sefer Zera’im, Hilkhot Mattenot Aniyyim 1:11).

Anyone may walk on the permitted paths – **לְהַלֵּךְ בְּלֶקֶט**

**Before the rains** – **בְּלֶקֶט לֵהַרְשׁוּת**: All people are permitted to walk on the paths that pass through privately owned agricultural fields, from the time of the grain harvest until the seventeenth of Marheshvan, the date of the second rainfall. The halakha is in accordance with the opinion of Rabbi Yehuda, and contrary to the opinion of Rabbi Yoisi. After that date, entry into privately owned fields is prohibited, as it may damage the crops (Tur, Hoshen Mishpat 214).
The straw and the hay of the Sabbatical Year – תבנית חיטה: According to Rashi, this is referring to straw and hay of the Sabbatical Year itself, when one may derive benefit from the produce and yield of the land only as long as the wild animals of the field can derive benefit from it. Tosafot explain that the Gemara is referring to plants that grew of their own accord during the seventh year. These plants retain the sanctity of the Sabbatical Year during the eighth year, and one is allowed to maintain them provided that they are available to the wild animals in the field. Yet others explain, based on an alternative version of the text, that the Gemara is speaking specifically of the eighth year. Up until this time straw and hay are fit for consumption by the wild animals of the field but afterward they are no longer fit as fodder, and consequently may be used for other purposes (Meiri).

Rain that falls prior to, and He will close up – תנשמת ירח: The gemara had an alternative version of the text, according to which the best rain is that which falls in the evening after the recitation of Shema. They also cite a different version of the folk saying, which refers to rain when the gates are closed, i.e., at the end of the day. Apparently, the statement concerning morning clouds, which follows in the text we have today, is missing from that version.

Donkey-driver, fold your sack – רב נתיירא, רד שני: Rashi and other commentators explain that early-morning rain is a sign that the entire year will be blessed with bounty and consequently there will be little work for donkey-drivers who transport grain from place to place, as local produce will be plentiful. Conversely, Rabbeinu Hananel and most commentators maintain that rain in the early morning is simply a sign that donkey-drivers should not go out to work that day as it is likely to rain all day.

HALAKHA

The straw and the hay of the Sabbatical Year – תבנית חיטה: After the second rainfall in the year after the Sabbatical Year, it is permitted to derive benefit from the straw and hay of the Sabbatical Year or to burn them, as they are no longer fit for animal consumption. The halakha is in accordance with the alternative version of the mishna in tractate Shavuot (Rambam Sefer Zera'im, Hilkhot Shemita ve-Yovel 5:23).

As long as a beast is able to eat in the field – עוד כל החי שוכב בצדו: Produce of the Sabbatical Year that has already been brought into the house may be eaten only as long as there is some produce of that same type remaining in the fields. If this type of produce is no longer available in the fields, the produce must be removed from one's possession (Rambam Sefer Zera'im, Hilkhot Shemita ve-Yovel 7:10).

BACKGROUND

To seal the opening of a barrel with it – שהפוס�� לה בלא פיסוון: In talmudic times, earthenware casks were commonly used for storing wine. The casks were sealed with a special cover. To preserve the wine, the opening was sealed by smearing mud on the surrounding area.

Morning clouds – עננים בוקר: The clouds that form over land during the early hours of the morning are usually thin and light. They produce only a small amount of rain, or none at all. Heavy rain clouds form primarily in the afternoon or evening.

Rav Nahman bar Yitzḥak said that the time of the second rainfall is significant for determining when to remove the produce of the Sabbatical Year from one's possession. As we learned in a mishna: Until when may one derive benefit and burn the straw and the hay of the Sabbatical Year? Until the second rainfall falls.

The Gemara asks: What is the reason that one must remove the produce of the Sabbatical Year from one's possession? The Gemara answers: As it is written with regard to the Sabbatical Year: “And for your cattle and for the beasts in your land all its increase shall be for food” (Leviticus 25:7). This verse indicates that as long as a beast, i.e., a non-domesticated animal, is able to find and eat produce in the field, you may feed your cattle, your domesticated animals, from that type of food in the house. However, when a given type of produce has ceased to be available to the beast in the field, cease providing it to your cattle in the house. After the time of the second rainfall there is no longer any straw or hay in the fields.

The Gemara returns to the subject of rain. Rabbi Abbahu said: What is the meaning of the term for rainfall, revia? It is referring to a matter that penetrates, i.e., which causes the earth to bear fruit. This is in accordance with the opinion of Rav Yehuda, as Rav Yehuda said: Rain is the husband of the earth, as it is stated: “For as the rain comes down and the snow from heaven, and returns not there, except it waters the earth, and makes it give birth and sprout” (Isaiah 55:10). This verse indicates that rain fructifies the earth in the manner of a husband and wife.

And Rabbi Abbahu further said: For rainfall to be considered the first rainfall it must be sufficient to enter the ground and saturate it to a depth of one handbreadth. The second rainfall must be sufficient that the soil is moistened enough to seal the opening of a barrel with its mud. Rav Hisda said: Rains which fall and create sufficient mud to seal the opening of a barrel with them means that the year does not constitute a fulfillment of the verse: “And He will close up the heavens and there will be no rain” (Deuteronomy 11:17).

And Rav Hisda said: Rain that falls early in the day, prior to the recitation of Shema, which includes the verse: “And He will close up the heavens,” is enough to ensure that the hour does not constitute a fulfillment of the verse: “And He will close up the heavens,” even if no more rain falls at that time.

Abaye said: We said this only if the rain fell during the day, prior to the recitation of “and He will close up” of the evening Shema. However, if a small amount of rain falls prior to the recitation of “and He will close up” of the morning Shema, this rain could still constitute an expression of “and He will close up.” As Rav Yehuda bar Yitzkhak said: These morning clouds have no substance; they generally yield minimal or no rain. As it is written: “What can I do for you, Ephraim, what can I do for you, Judah, for your goodness is like a morning cloud” (Hosea 6:4). This verse indicates that morning clouds contain little benefit.

Rav Pappa said to Abaye: But people say the well-known maxim: When the gates, i.e., doors, are opened in the morning and there is rain, donkey-driver, fold your sack and go to sleep, as it is certain to rain all day, which will render the work of donkey-drivers infeasible. This shows that morning clouds are a sign that it will rain all day. The Gemara answers: This is not difficult. This statement of Rav Pappa is referring when the sky is overcast with heavy clouds, from which rain will fall all day, whereas that statement of Rav Hisda is referring to a morning when the sky is overcast with light clouds which will not bring substantial rain.
Rav Yehuda said: It is good for the year when the month of Tevet is a widower, i.e., when it features no rainfall. The Gemara explains: Some say that this is so that the gardens [starbitez] should not be desolate, as too much rain damages vegetables. And some say: The reason is that it should not suffer blight caused by excessive rain. The Gemara asks: Is that so? But didn’t Rav Hisda say: It is good for the year when the month of Tevet is disgusting, i.e., mudy from rain. The Gemara answers: This is not difficult. This statement of Rav Yehuda is referring to a year when it rained initially, i.e., before Tevet, in which case rain during Tevet is not beneficial. That statement of Rav Hisda is referring to a year when it did not rain initially, before Tevet, and therefore rain during Tevet is beneficial.

And Rav Hisda also said: Rain that fell on one part of a country and did not fall on another part of the country does not constitute a fulfillment of the verse: “And He will close up the heavens.” The Gemara raises an objection: Is that so? But isn’t it written: “And I have also withheld the rain from you, when there were yet three months to the harvest; and I would cause it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece upon which it did not rain withered” (Amos 4:7). And Rav Yehuda said that Rav said: Both the area that receives rain and the area that does not receive rain are cursed. This statement indicates that rain that falls on only part of a country is a curse.

The Gemara answers: This is not difficult. This, Rav Yehuda’s statement, is referring to a case when excessive rain falls in one part of the country and causes damage; whereas that, Rav Hisda’s statement, is referring to a situation when the requisite amount of rain falls in one part of the country. In this case, it is not a sign of a curse, but is a blessing for that particular part of the country.

Rav Ashi said: The language is also precise in the verse in Amos that deals with excessive rain in one place, as it is written: “Was rained upon,” which indicates that it shall be a place of rain, i.e., an area filled with rain and water. The Gemara concludes: Indeed, learn from it that this is the correct interpretation.

Rabbi Abbahu said: From when does one recite a blessing over rain? From when the groom goes out to meet the bride, that is, when there are puddles of water on the ground such that the water below, represented as the bride in this metaphor, is splashed from above by the raindrops, represented as the groom.

Gardens [starbitez] – This Aramaic term means garden. The root rv-tz, meaning to pour out liquid, reflects the fact that plants that need constant watering are commonly grown in a garden. In rabbinic usage, the same term is often used as a poetic epithet for the study hall, which is like a garden in which much water, i.e., Torah, is poured and in which plants, i.e., Torah scholars, can grow.

The gardens should not be desolate – This phrase is from Amos 9:10: “As rain [וַהֲכִית] starbitez, and drops of water splash up from the puddles almost to the point that they greet one another like a groom going out to meet his bride.” The Arukh cites an alternative version of the text, according to which he explains that people will prefer to remain in their houses instead of venturing outside. This is similar to his interpretation of the previous phrase: The gardens should not be desolate, as explained in the preceding note. Consequently, he holds that the difference between the two suggestions in the Gemara is stylistic rather than substantive.

That is when the requisite amount of rain falls – Most commentaries explain that too much rain in a given place is also a curse, whereas an appropriate amount is a blessing. Others explain this distinction in the opposite manner: If an overabundance of rain falls in one part of the country, it is a blessing, as enough can be grown there to provide for the rest of the country that lacks rain. However, if rain falls in only one part of the country, in an amount that suffices for that part of the country alone, the inhabitants of the entire country should view themselves as under a Divine curse. Accordingly, Rav Ashi’s interpretation of the verse, that it is referring to a place of rain, means a place where a regular amount of rain falls (Rabbeinu Gershon).

As it is written, was rained upon – The Arukh’s homiletic interpretation of the verse is based on its unusual linguistic form. Usually, a verse will speak of the sky or of clouds pouring out water. Here, however, it states that the earth itself will be watered. This can be taken to mean that the earth will become rain, i.e., it will contain much water, as in a flood.

From when the groom goes out to meet the bride – Rav and Rashi explain that this expression is a metaphor. The drops of rain, which are described as a groom, fall into the puddles, which are described as a bride; and the water in the puddles splashes up to greet the falling rain. Some commentators point out that this does not fit with the Gemara’s earlier statement, which indicates that the falling rain is comparable to a husband or groom, with respect to the ground. They suggest that while the rain is described as the husband of the ground, the lower drops of rain are compared to a groom. In light of this difficulty, certain commentators prefer the Ramban’s explanation of the phrase: The rain increases the bubbles in the puddles to the point that they greet one another like a groom going out to meet his bride (Shita Mekubbezet; Ritva).
Abundant (rov) thanksgivings – The term rov does not mean most, as it is generally used in other contexts. It appears here as an abstract noun meaning abundant, a usage that appears in several places in the Torah (see Genesis 27:28). Consequently, the Gemara’s question should be understood as follows: In light of the word’s more common meaning, of a majority, which indicates the presence of a contrary minority, perhaps this is not the preferred formulation (Ritva; Nimmuke Yosef).

Some commentaries suggest that the term rov indeed means a majority of thanksgiving, i.e., man is unable to thank God for all the kindness He bestows upon him, but only for most of His kindness (Rid).

God (EI) of thanksgivings – The commentaries write that this is because both resurrection of the dead will benefit only the righteous, whereas the rain provides benefit to the wicked, as well (Keren Ora). Alternatively, rainfall is dependent upon the greater blessings, as the day on which the Torah was given, as it is stated: “My doctrine [iliki] shall drop as the rain” (Deuteronomy 32:2), and lekah means nothing other than Torah, as it is stated: “For I give you good doctrine [lekhah]” (Proverbs 4:2). Rava said: Rainfall is even greater than the day on which the Torah was given, as it is stated: “My doctrine shall drop as the rain,” and when one makes a comparison, which object is made dependent upon which? You must say that the lesser object is dependent upon the greater one. If Torah is compared to rain, it follows that rain is greater than Torah.

We will recite them both: God of thanksgivings, and: Abundant thanksgivings.

The Gemara cites statements in praise of rainfall. Rabbi Abbahu said: The day of rain is greater than the resurrection of the dead. The reason is that while the resurrection of the dead benefits only the righteous, rain benefits both the righteous and the wicked. The Gemara comments: And this statement disagrees with the opinion of Rava Yosef, as Rava Yosef said: Since rainfall is equivalent to the resurrection of the dead, the Sages established its recitation in the second blessing of the Amida, the blessing of the resurrection of the dead. According to Rava Yosef, rainfall is the equivalent to, but not superior to, the resurrection of the dead.

Similarly, Rav Yehuda said: The day of the rains is as great as the day on which the Torah was given, as it is stated: “My doctrine [iliki] shall drop as the rain” (Deuteronomy 32:2), and lekah means nothing other than Torah, as it is stated: “For I give you good doctrine [lekhah]; do not forsake My Torah” (Proverbs 4:2). Rava said: Rainfall is even greater than the day on which the Torah was given, as it is stated: “My doctrine shall drop as the rain,” and when one makes a comparison, which object is made dependent upon which? You must say that the lesser object is dependent upon the greater one. If Torah is compared to rain, it follows that rain is greater than Torah.

We will recite them both – Abundant thanksgivings. The blessing recited over rain, as established by the geonim and by the Rambam, concludes with the formula: Blessed are you, O Lord, God of abundant thanksgivings. This is in accordance with the opinion of Rav Pappai Shulhan Arukh, Orach Hayim 221:2.

If he is a worthy Torah scholar – One should not teach Torah to an unworthy student. This student should be helped to mend his ways and only afterward brought into the study hall to begin his studies (Shulhan Arukh, Yoreh Dea’a 246:5).