

“עֵשֶׂר תַעֲשֶׂר?” עֵשֶׂר בְּשָׁבִיל שְׁתַּתְעֶשֶׂר.

אֲשַׁכְּחִיהָ רַבִּי יוֹחָנָן לְיֻנָּקָא דְרִישׁ לָקִישׁ. אָמַר לֵיהּ: אֵימָא לִי פְסוּקִיךָ. אָמַר לֵיהּ: “עֵשֶׂר תַעֲשֶׂר”. אָמַר לֵיהּ: וּמָאֵי “עֵשֶׂר תַעֲשֶׂר”? אָמַר לֵיהּ: עֵשֶׂר בְּשָׁבִיל שְׁתַּתְעֶשֶׂר. אָמַר לֵיהּ: מִנָּא לָךְ? אָמַר לֵיהּ: וְיָל נָפִי.

אָמַר לֵיהּ: וּמִי שָׂרִי לְנִסּוּיָהּ לְהַקְדוּשׁ בְּרוּךְ הוּא? וְהִכְתִּיב: “לֹא תִנְסּוּ אֶת ה'!” אָמַר לֵיהּ: הֲכִי אָמַר רַבִּי הוֹשַׁעְיָא: חוּץ מִזוֹ, שְׁנָאֵמַר: “הִבִּיאוּ אֶת כָּל הַמַּעֲשֶׂר אֶל בֵּית הָאוֹצָר, וְיִהְיֶה טָרֵף בְּבֵיתִי, וּבְחֻנְנִי נָא בִּזְאוֹת אָמַר ה' צְבָאוֹת אִם לֹא אֶפְתַּח לָכֶם אֶת אַרְבּוֹת הַשָּׁמַיִם, וְהִרְקִיתִי לָכֶם בְּרָכָה עַד בְּלִי דִי”.

מָאֵי: “עַד בְּלִי דִי”? אָמַר רַמִּי בַר חֲמָא אָמַר רַב: עַד שְׁיַבְלוּ שְׁפָתוֹתֶיכֶם מִלּוֹמַר: דִּי אָמַר לֵיהּ: אֵי הוּת מְטִי הָתֵם לְהָאֵי פְסוּקָא, לֹא הוּת צְרִיכָא לָךְ וְלְהוֹשַׁעְיָא רַבִּי.

וְתוֹ אֲשַׁכְּחִיהָ רַבִּי יוֹחָנָן לְיֻנָּקָהּ דְרִישׁ לָקִישׁ, דִּיתִיב וְאָמַר: “אִוְלֵת אָדָם תִּסְלַף דְרָכּוֹ, וְעַל ה' יִזְעַף לְבוֹ”.

יְתִיב רַבִּי יוֹחָנָן וְקָא מִתְמַה. אָמַר: מִי אֵיכָא מִיָּדִי דְכְתִיבִי בְכַתוּבֵי דְלֹא רַמִּינִי בְּאוּרִייתָא? אָמַר לֵיהּ: אִטּוּ הָא מִי לֹא רַמִּינִי? וְהִכְתִּיב: “וַיִּצְא לִבָּם וַיַּחְדְּדוּ, אִישׁ אֶל אַחֵיו לְאֹמַר: מַה זֹאת עֹשֶׂה אֱלֹהִים לָנוּ?”

דַּל עֵינָהּ וְחֹזָא בֵּיהּ. אֲתֵיָא אִימָהּ אֶפְיָקִיתָהּ. אָמְרָה לֵיהּ: תָּא מִקְמִיָהּ, דְלֹא לִיעֲבַד לָךְ דְעֲבַד לְאָבוּךָ.

“A tithe shall you tithe [te'aser]” (Deuteronomy 14:22)?^N This phrase can be interpreted homiletically: **Take a tithe [asser] so that you will become wealthy [titasher],^H in the merit of the mitzva.**

Rabbi Yoḥanan found the young son of Reish Lakish.^P He said to the boy: **Recite to me your verse**, i.e., the verse you studied today in school. The boy said to him: **“A tithe shall you tithe.”** The boy further said to Rabbi Yoḥanan: **But** what is the meaning of this phrase: **“A tithe shall you tithe”?** Rabbi Yoḥanan said to him: The verse means: **Take a tithe so that you will become wealthy.** The boy said to Rabbi Yoḥanan: **From where do you derive that this is so?** Rabbi Yoḥanan said to him: **Go and test^N it.**

The boy said to him: **And is it permitted to test the Holy One, Blessed be He? But isn't it written: “You shall not test the Lord your God”** (Deuteronomy 6:16)? Rabbi Yoḥanan said to the boy that Rabbi Hoshaya said as follows: It is prohibited to test God in any way, **except in this case of tithes, as it is stated: “Bring the whole tithe into the storeroom, that there may be food in My house, and test Me now by this, said the Lord of hosts, if I will not open for you the windows of heaven, and pour out for you a blessing that there shall be more than sufficiency”** (Malachi 3:10).

In relation to the above verse, the Gemara asks: **What is the meaning of the phrase: “That there shall be more than sufficiency [ad beli dai]”?** Rami bar Hama said that Rav said: It means that the abundance will be so great **that your lips will be worn out [yivlu],** similar to the word *beli*, **from saying enough [dai]**. Returning to the above incident, the Gemara adds that the boy said to Rabbi Yoḥanan: Your claim appears explicitly in a verse. **If I had arrived there, at this verse, I would not have needed you or Hoshaya your teacher, a I could have understood it on my own.**

The Gemara relates another story about the precociousness of this child. **And furthermore, on a different occasion Rabbi Yoḥanan found the young son of Reish Lakish, when he was sitting and studying and he was reciting the verse: “The foolishness of man perverts his way, and his heart frets against the Lord”** (Proverbs 19:3). This verse means that when someone sins and every manner of mishap befalls him, he complains and wonders why these things are happening to him.

Rabbi Yoḥanan sat down and wondered aloud about this verse, saying: **Is there anything that is written in the Writings that is not alluded to in the Torah at all?** I cannot think of any hint of this idea in the Torah itself. The child said to him: **Is that to say that this idea is really not alluded to in the Torah? But isn't it written, with regard to Joseph's brothers: “And their heart failed them and they turned trembling to one to another, saying: What is this that God has done to us?”** (Genesis 42:28). This verse exemplifies the notion that when one sins and encounters troubles, he wonders why it is happening to him.

Impressed by the youth's wisdom, Rabbi Yoḥanan **raised his eyes and stared at the boy.** At this point, the boy's mother came and took him away, saying to him: **Come away from Rabbi Yoḥanan, so that he does not do to you as he did to your father.** Reish Lakish, the boy's father, died during a heated dispute with Rabbi Yoḥanan over a Torah matter. The argument ended with an offended look from Rabbi Yoḥanan which caused Reish Lakish's death, and the boy's mother was afraid that her son might suffer the same fate.

NOTES

A tithe you shall tithe – עֵשֶׂר תַעֲשֶׂר: Rabbi Yoḥanan's interpretation of the verse is generally understood as being based on the fact that the Hebrew letters *shin* and *sin* are written with the same character when written without vowels. Accordingly, the second verb can be read with the vowel placement of *shin* as *te'asher*, you will become wealthy, rather than with the vowel placement of *sin* as *te'aser*, you shall tithe. In other words, the verse guarantees that a person who carefully tithes his produce will be blessed with wealth. Alternatively, both verbs are read literally as referring to tithing: Tithe your produce properly so that you may be blessed with plenty and you will be able to tithe your produce many times again (Rabbeinu Ḥananel; see also Maharsha).

From where do you derive it... go test – וְיָל נָפִי: מִנָּא לָךְ... וְיָל נָפִי: Why does Reish Lakish's son ask Rabbi Yoḥanan for a source for his statement that a person who tithes his produce is promised wealth? After all, Rabbi Yoḥanan had just told him that this opinion is based on his interpretation of the expression: A tithe you shall tithe. Moreover, why does Rabbi Yoḥanan respond to the boy that he should go out and tithe to see for himself that he will become wealthy, when he can provide direct support for his opinion by quoting the verse in Malachi that he subsequently cites in response to the boy's next question?

The *Gevurat Ari* explains that Rabbi Yoḥanan does not interpret the expression: A tithe you shall tithe, as a mere promise that one who tithes his produce properly is promised wealth, but as permission for one to tithe his produce for the express purpose of a test as to whether or not God will bless him with wealth. Once he has grasped this point, the boy raises the difficulty that the verse in Deuteronomy indicates that one may not test God, to which Rabbi Yoḥanan answers that the verse in Malachi teaches that the case of tithing is an exception to this principle (*Gevurat Ari*).

HALAKHA

Take a tithe so that you will become wealthy – עֵשֶׂר תַעֲשֶׂר בְּשָׁבִיל שְׁתַּתְעֶשֶׂר: Although in general it is prohibited to test God, with regard to charity one may do so by giving charity and waiting to see if he will be rewarded. Some say that this dispensation applies only to tithes (Rema, based on *Beit Yosef*), while others further restrict it to tithes of produce (*Shenei Luhot HaBerit*), but some authorities do not accept these limitations (*Arukh HaShulḥan; Shulḥan Arukh, Yoreh De'a 247:4*).

PERSONALITIES

The young son of Reish Lakish – יֻנָּקָא דְרִישׁ לָקִישׁ: Reish Lakish married the sister of Rabbi Yoḥanan, who was his principal teacher as well as his regular study partner and disputant. Their frequent disputes and discussions helped broaden and increase their understanding of Torah. Nevertheless, on one occasion Rabbi Yoḥanan grew angry with his student and gazed on him with such a severe countenance that Reish Lakish died. Reish Lakish left behind several children, both boys and girls, and the boy mentioned here was presumably his youngest. Based on the subject matter of the discussion and the style of the exchange, he was probably around seven or eight years old. His comments attest to both his mental acuity and his youthful impudence. Apparently this youth died at an early age, as we find no mention of any sons of Reish Lakish among the Sages of the subsequent generation.

פרנסה – Sustenance comes only for the sake of many – **בשביל רבים**: According to Rashi, when Rabbi Yoḥanan says that rain falls even for an individual, he is referring to rain that someone requires so that his crops will not fail or produce yields inferior to those of his neighbors. When he says that sustenance is provided only for the sake of many, he means that a state of prosperity is not granted solely for the sake of an individual. Others explain that rain, which naturally leads to prosperity, falls even for the sake of a single worthy individual, whereas sustenance provided by supernatural means, e.g., manna from Heaven, is provided only when an entire community is considered worthy (Maharsha).

It returned in the merit of both Moses and Aaron – **בחובות שניהן**: Some commentators ask: If the miraculous well from which the Jews drew their water was restored to them due to the merit of Moses and Aaron, their merit should have prevented the well from disappearing in the first place. It has been suggested that although the well returned due to the merit of Moses and Aaron, it did not sustain the people after Miriam's death in the same manner as during Miriam's lifetime (*Ahavat Eitan*). Others state that the well disappeared when Miriam died to demonstrate to the Jews that while she was alive they were blessed with its waters primarily due to her merit (Maharsha).

As Reish Lakish taught – **בדרוש ריש לקיש**: The commentaries struggle to explain the need to apply Reish Lakish's principle here. Most agree that Rabbi Abbahu's interpretation stands on its own but is reinforced by the statement of Reish Lakish (Rosh).

Ki has four meanings – **כי משמש בארבע לשונות**: In his Aramaic translation of the Torah, Onkelos consistently translates the Hebrew term *ki* with the Aramaic word *ari*. However, it can be argued that *ari* has the same wide spectrum of meanings as *ki* itself, so that Onkelos intentionally maintains the ambiguity of the original Hebrew (*Arukh*; Rashi).

It has been further noted that in fact the term *ki* bears other meanings in addition to the four suggested by Reish Lakish. For example, it often means when. Consequently, Reish Lakish is not providing a full list of all possible meanings of the word, but is saying that one should not mistakenly think that *ki* has one uniform meaning.

אמר רבי יוחנן: מטר בשביל יחיד. פרנסה בשביל רבים. מטר בשביל יחיד, דכתיב: "יפתח ה' לך את אוצרו הטוב... לתת מטר ארצך". פרנסה בשביל רבים, דכתיב: "הנני ממטיר לכם לחם".

מיתבי: רבי יוסי ברבי יהודה אומר: שלשה פרנסים טובים עמדו לישראל, אלו הן: משה, ואהרן, ומרים. ושלוש מתנות טובות ניתנו על ידם, ואלו הן: באר, וענן, ומן. באר בזכות מרים. עמוד ענן בזכות אהרן. מן בזכות משה. מתה מרים, נסתלק הבאר. שנאמר: "ותמת שם מרים", וכתיב בתריה: "ולא היה מים לעדה". וחזרה בזכות שניהן.

מת אהרן, נסתלקו ענני כבוד, שנאמר: "וישמע הכנעני מלך ערד" מה שמועה שמע? שמע שמות אהרן ונסתלקו ענני כבוד, וכסבור ניתנה לו רשות להלחם בישראל והיינו דכתיב "ויראו כל העדה כי גוע אהרן".

אמר רבי אבהו: אל תקרי: "ויראו", אלא: "וייראו", בדרוש ריש לקיש. דאמר ריש לקיש: כי משמש בארבע לשונות: אי, דלמא, אלא, דהא.

חזרו שניהם בזכות משה. מת משה, נסתלקו כולן, שנאמר: "ואכחד את שלשת הרעים בירח אחד". וכי בירח אחד מתו? והלא מרים מתה בניסן, ואהרן באב, ומשה באדר? אלא, מלמד שנתבטלו שלש מתנות טובות שנתנו על ידן, ונסתלקו כולן בירח אחד.

After this brief digression, the Gemara turns to the fifth in the series of statements by Rabbi Yoḥanan concerning rain. **Rabbi Yoḥanan said: Rain falls even for the sake of an individual**, in response to the petition of a single person in need of rain, whereas a blessing of sustenance comes only for the sake of many.⁸ Rain falls even for the sake of an individual, as it is written: "The Lord will open for you His good treasure, the heavens, to give the rain of your land" (Deuteronomy 28:12). The fact that this verse is written in the second person singular demonstrates that rain can fall even for the sake of an individual. Rabbi Yoḥanan further proves that sustenance comes for the sake of many, as it is written: "Behold I will cause to rain bread from the heavens for you" (Exodus 16:4). Here, God is referring to the people in the plural form.

The Gemara raises an objection from a *baraita*: Rabbi Yosei, son of Rabbi Yehuda,⁹ says: Three good sustainers rose up for the Jewish people during the exodus from Egypt, and they are: Moses, Aaron and Miriam. And three good gifts were given from Heaven through their agency, and these are they: The well of water, the pillar of cloud, and the manna. He elaborates: The well was given to the Jewish people in the merit of Miriam; the pillar of cloud was in the merit of Aaron; and the manna in the merit of Moses. When Miriam died the well disappeared, as it is stated: "And Miriam died there" (Numbers 20:1), and it says thereafter in the next verse: "And there was no water for the congregation" (Numbers 20:2). But the well returned in the merit of both Moses and Aaron.¹⁰

When Aaron died the clouds of glory disappeared, as it is stated: "And the Canaanite, the king of Arad heard" (Numbers 33:40). What report did he hear? He heard that Aaron had died and the clouds of glory had disappeared, and he thought that the Jewish people were no longer protected by Heaven and therefore he had been given permission to go to war against the Jewish people. And this disappearance of the clouds is the meaning of that which is written: "And all the congregation saw that [ki] Aaron was dead" (Numbers 20:29).

Rabbi Abbahu said: Do not read the verse as: "And they saw [va'yir'u]"; rather, read it as: And they were seen [va'yera'u], as the clouds which had concealed the Jewish people were temporarily removed. This is as Reish Lakish taught.¹¹ As Reish Lakish said: The term *ki* actually has at least four distinct meanings:¹² If; perhaps; but; because, or that. According to this interpretation, the verse would be rendered: And all the congregation was seen, because [ki] Aaron was dead.

The *baraita* continues: Both the well and the clouds of glory returned in the merit of Moses. However, when Moses died all of them disappeared. As it is stated: "And I cut off the three shepherds in one month" (Zechariah 11:8). But did the three shepherds really die in one month? Didn't Miriam die in the month of Nisan, and Aaron in Av and Moses in Adar? Rather, this verse teaches us that with the death of Moses the three good gifts that were given through their agency were annulled, and all three gifts disappeared in one month, which made it seem as though all three leaders had died at the same time.

PERSONALITIES

Rabbi Yosei, son of Rabbi Yehuda – **רבי יוסי ברבי יהודה**: Rabbi Yosei, son of Rabbi Yehuda, from the last generation of *tanna'im*, was the son of Rabbi Yehuda bar Il'ai. He was apparently a close disciple of his father, although he occasionally disagreed with him concerning matters of *halakha*. In his work as a halakhic

authority he was closely associated with Rabbi Yehuda HaNasi, and his statements are mentioned several times in the Mishna, quite frequently in the *Tosefta*, and elsewhere. Rabbi Yosei, son of Rabbi Yehuda, was also highly prolific in *aggada*, and some well-known sayings are transmitted in his name.

אלמא אשכחן פּרנסה בשביל יחיד!
שאני משה. כיון דלרבים הוא בעי,
כרבים דמי.

The Gemara explains the difficulty from this *baraita*. Apparently, we find that sustenance can come for the sake of an individual, as the *baraita* states that sustenance in the form of manna came for the sake of Moses. The Gemara answers: **Moses is different, since he requested the manna for many**, and therefore he was considered like many, not as an individual.

רב הונא בר מנוח ורב שמואל בר אדי
ורב חיאי מווסתניא הוו שכיחי קמיה
דרבא. בי נח נפשיה דרבא אתו לקמיה
דרב פפא. כל אימת דהוה אמר להו
שמעתא ולא הוה מסתברא להו, הוו
מרמוזי אהדדי. חלש דעתיה.

The Gemara relates a story concerning the aforementioned verse from Zechariah. Rav Huna bar Manoah, Rav Shmuel bar Idi, and Rav Hiyya from Vastanya were often found before Rava, as they were among his most distinguished students. **When Rava died, they came before Rav Pappa to learn from him.** However, as also they were great Sages, **whenever Rav Pappa would say a *halakha* that did not sound reasonable to them, they would gesture to each other that Rav Pappa was not equal in stature to Rava.** Rav Pappa was offended by their behavior.

Perek I

Daf 9 Amud b

אקרויה בחלמיה: "ואכחד את שלשת
הרעים". למחר, בי הוו מיפטרו מיניה,
אמר להו: לילו רבנן בשלמא.

A verse was read to Rav Pappa in a dream: "And I cut off the three shepherds in one month" (Zechariah 11:8). **The next day, when they took their leave from him, Rav Pappa said to them: May the Rabbis go in peace,**ⁿ a hint that this would be their final parting. Rav Pappa thought that the three Sages would die as punishment for their behavior and he would never see them again.

רב שימי בר אשי הוה שכיח קמיה דרב
פפא. הוה מקשי ליה טובא. יומא חד,
חזייה דנפל על אפיה. שמעיה דאמר:
רחמנא ליצלן מביסופא דשימי. קביל
עליה שתיקותא, ותו לא אקשי ליה.

The Gemara relates a similar incident: **Rav Shimi bar Ashi was often found before Rav Pappa and would raise many objections against the opinions of Rav Pappa.** One day Rav Shimi bar Ashi saw Rav Pappa fall on his face after prayer. **He heard him say: May the Merciful One save me from the embarrassment of Shimi, and as a result Rav Shimi bar Ashi resolved to be silent and not to raise any further objections against Rav Pappa, as he saw how greatly they pained his teacher.**

ואף ריש לקיש סבר מטר בשביל יחיד.
דאמר ריש לקיש: מנין למטר בשביל
יחיד? דכתביב: "שאלו מה' מטר בעת
מלקוש; ה' עשה חזיונים, ומטר גשם יתן
להם; לאיש עשב בשדה".

§ The Gemara returns to the issue of rain. **And Reish Lakish also maintains that rain can fall for the sake of an individual, as Reish Lakish said: From where is it derived that rain falls even for the sake of an individual? As it is written: "Ask of the Lord rain at the time of the last rain; even of the Lord who makes thunderclouds, and He will give them showers of rain; for a man grass in the field"** (Zechariah 10:1).

יכול לכל? תלמוד לומר: "לאיש". ותנא:
אי "לאיש" יכול לכל שדויתו? תלמוד
לומר: "שדה". אי שדה, יכול לכל השדה?
תלמוד לומר: "עשב".

One might have thought that rain falls for the sake of all the Jewish people. **The verse therefore states: "For a man,"** i.e., for the needs of an individual **And it was further taught in a *baraita*: If rain falls "for a man," one might have thought that the rain is for all his fields.** Therefore the verse states: "Field," which indicates that at times it rains on only one field. **If it rains on one field, one might have thought that the rain is for the entire field.** This is why the verse states: "Grass"; rain can fall for the sake of even a single plant in the field.

כי הא דרב דניאל בר קטינא. הוה ליה
ההיא גינתא. כל יומא, הוה אזיל וסניר
לה. אמר: הא מישרא בעיא מיא, והא
מישרא לא בעיא מיא. ואתא מיטרא
וקמשיקי כל היכא דמיבעי ליה מיא.

This is like the practice of Rav Daniel bar Ketina, who had a certain garden. Every day he would go and inspect it, to see what it needed. He would say: **This bed requires water and this bed does not require water, and rain would come and water everywhere that required water, but nowhere else.**

NOTES

May the Rabbis go in peace – לילו רבנן בשלמא: This story can be understood in the light of the statement in tractate *Berakhot* (64a) that someone who bids farewell to a colleague should say: Go to peace, whereas to the dead one says: Go in peace. When Rav Pappa said to the younger Sages: May the Rabbis go in peace, he was using the formula for taking leave of the dead. He felt that this was appropriate, as he interpreted his dream as a divine revelation that the three Sages would soon pass away.

According to a variant reading, found in some texts of the Talmud and in other sources, Rav Pappa actually said: May the Rabbis go to peace, the correct formula used for the living. If so, Rav Pappa understood the quote from the verse in Zechariah as a question: Am I to cut off the three shepherds? Consequently, Rav Pappa told his younger colleagues to go to peace, as he did not want them to be punished on his account (*Shita Mekubetzet*), or he was hinting to them that it would be safer for them to go and study somewhere else (*Sefat Emet*).

NOTES

Who makes thunderclouds – עוֹלָא דְהַיּוֹדָה: This interpretation is based on the fact that “thunderclouds” is plural, whereas all the other words in the verse that refer to rain are in the singular. Rabbi Yosei, son of Rabbi Hanina, consequently explains that a separate thundercloud is formed for each and every righteous person.

Goat dung [harya de'izei] – חֲרֵיֵא דְעֵינִי: The *Arukh* cites a variant reading: *Dadeya de'izei*, goat teats. When one starts to milk a goat the milk gushes out, but as the milking draws to a close, the milk comes out in small drops. Similarly, the light drizzle at the end of a rainstorm is a sure sign that the rain is coming to an end.

Rabbi Eliezer and Rabbi Yehoshua – רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ: According to the straightforward understanding of the dispute between Rabbi Eliezer and Rabbi Yehoshua, the two *tanna'im* are debating the scientific question of the source of rainwater, whether rain is recycled water from the ocean, or whether it is derived from some heavenly source (see Maharsha). Other commentators suggest that this dispute is referring to the mutual influences of the heavenly and the mundane worlds. Is the source of all bounty in Heaven, while human endeavor is merely a receptacle for that bounty, or is divine bounty dependent on human activity (see *Otzar HaKavod*)?

BACKGROUND

Flying clouds – פּוֹרְחוֹת: For clouds to produce rain they must possess a significant vertical thickness. Towering clouds of this kind are called cumulonimbus. These clouds can produce thunderstorms and heavy downpours that can even result in flooding.



Cumulonimbus clouds

Between each and every drop – בֵּין טִיפָה לְטִיפָה: The details of the process of rain production are an important area of current scientific study. The systems that produce rain, which include the presence of water vapor in sufficient concentration, the temperature at which tiny ice crystals are formed, and the formation and structure of drops, are highly complex and have led to the discipline of a physics of chaos, which investigates the combination of many factors, large and small, into the production of a single event.

The formation of drops, the inner cohesion of the water molecules that form each drop, and the fact that these drops receive a characteristic shape and do not fall in a continuous flow, are all extremely complex matters.

In light of the complexity of rain production, one can understand why the Gemara speaks of the miracle of rain. Although rainfall is a common occurrence, it is very difficult to understand, like other miracles. In its own way, the creation of rainfall can be considered as elaborate and complicated as the creation of the entire universe.

LANGUAGE

The ocean [okeyanos] – אוֹקְיָנוֹס: From the Greek *ὠκεανός*, *okeanos*, one of whose meanings is the Great Sea, or the outer ocean surrounding the world, as opposed to the Mediterranean Sea.

מאי ה' עוֹשֶׂה חַיּוֹזִים? אָמַר רַבִּי יוֹסֵי בְרַבִּי חֲנִינָא: מִלְּמַד שְׂבָל צְדִיק הַקָּדוֹשׁ בְּרוּךְ הוּא עוֹשֶׂה לוֹ חַיּוֹז פְּנֵי עַצְמוֹ. מַאי "חַיּוֹזִים"? אָמַר רַב יְהוּדָה: פּוֹרְחוֹת. אָמַר רַבִּי יוֹחָנָן: סִימָן לְמִטְר פּוֹרְחוֹת. מַאי פּוֹרְחוֹת? אָמַר רַב פַּפָּא: עֵיבָא קְלִישָׁא תַתִּי עֵיבָא סְמִיכְתָּא.

אָמַר רַב יְהוּדָה: נְהִילָא מְקַמֵּי מִטְרָא אֲתֵי מִטְרָא. בְּתַר מִטְרָא פְּסִיק מִטְרָא. מְקַמֵּי מִטְרָא אֲתֵי מִטְרָא, וְסִימָנָא דְבְּתַר מִטְרָא פְּסִיק מִטְרָא, וְסִימָנָא דְחֲרֵיֵא דְעֵינִי.

עוֹלָא אֵיקְלַע לְבָבְלָא. חֲזָא פּוֹרְחוֹת. אָמַר לְהוּ: פְּנּוּ מֵאַנִּי, דְּהִשְׁתָּא אֲתֵי מִטְרָא. לְסוֹף לָא אֲתֵי מִטְרָא. אָמַר: כִּי הֵיכִי דְמִשְׁקְרֵי בְּבִלְאִי, הֵכִי מִשְׁקְרֵי מִטְרֵיהּ.

עוֹלָא אֵיקְלַע לְבָבְלָא. חֲזָא מְלָא צָנָא דְתַמְרֵי בּוּזָא. אָמַר: מְלָא צָנָא דְדוֹבְשָׂא בּוּזָא, וּבְבִלְאִי לָא עִסְקִי בְּאוּרֵיִתָּא! בְּלִילֵיא צַעֲרוּהוּ. אָמַר: מְלָא צָנָא דְסַבִּינָא בּוּזָא, וּבְבִלְאִי עִסְקִי בְּאוּרֵיִתָּא!

תַּנְיָא: רַבִּי אֱלִיעֶזֶר אוֹמַר: כָּל הָעוֹלָם כּוֹלֵו מִמֵּימֵי אוֹקְיָנוֹס הוּא שׁוֹתָה, שְׁנַאֲמַר: "וְאֵד יַעֲלֶה מִן הָאָרֶץ וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה". אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: וְהֵלֵא מִימֵי אוֹקְיָנוֹס מְלוּחָזִין הֵן? אָמַר לוֹ: מִמְתַּקִּין בְּעָבִים.

רַבִּי יְהוֹשֻׁעַ אוֹמַר: כָּל הָעוֹלָם כּוֹלֵו מִמֵּימֵי הָעֲלִיּוֹנִים הוּא שׁוֹתָה, שְׁנַאֲמַר: "לְמִטְר הַשָּׁמַיִם תִּשְׁתֶּה מַיִם". אָלָא מַה אֲנִי מְקַיֵּים "וְאֵד יַעֲלֶה מִן הָאָרֶץ"? מִלְּמַד שְׁהֶעֱנַנִּים מִתְגַּבְּרִים וְעוֹלִים לְרִקְיעַ, וּפּוֹתְחִין פִּיהֶן כְּנֹד וּמְקַבְּלִין מִמִּטְר, שְׁנַאֲמַר: "וְיוֹקוּ מִטְר לְאֹדוּ".

וּמְנוֹקְבוֹת הֵן כְּכַבְרָה, וּבְאוֹת וּמַחְשָׁרוֹת מַיִם עַל גְּבֵי קִרְקַע, שְׁנַאֲמַר: "חֲשֵׁרֵת מַיִם, עָבֵי שְׁחָקִים". וְאִין בֵּין טִיפָה לְטִיפָה אָלָא כְּמֵלָא נִמְאָ, לְלַמְדָּךְ שְׁגֹדֹל יוֹם הַגְּשָׁמִים כְּיוֹם שְׁנַבְרָאוּ בּוֹ שְׁמִים וְאָרֶץ.

With regard to the aforementioned verse, the Gemara asks: What is the meaning of the phrase: “The Lord Who makes thunderclouds”?ⁿ Rabbi Yosei, son of Rabbi Hanina, said: This teaches that for every righteous person, the Holy One, Blessed be He, prepares a separate thundercloud. The Gemara asks: What is the precise meaning of “thunderclouds”? Rav Yehuda said: Flying clouds.^b Rabbi Yohanan said: A sign of approaching rain is flying clouds. The Gemara asks: What are flying clouds? Rav Pappa said: A flying cloud is a thin cloud under a thick cloud.

Rav Yehuda said that there is another sign of imminent rain: Drizzle before rain means that rain is coming. However, drizzle that falls after rain is a sign that the rain is stopping. Rav Yehuda provides an analogy by way of explanation: Drizzle before rain means that rain is coming, and your mnemonic is a sieve: Just as small quantities of flour drop from the sieve even before one begins to actively sift it, so too drizzle falls before rain. Conversely, drizzle that falls after rain signifies that the rain is stopping, and your mnemonic is goat dung.ⁿ A goat’s initial droppings are large, whereas its latter droppings are small.

The Gemara relates that when Ulla happened to come to Babylonia, he saw flying clouds. He said to the local residents: Put away your vessels, as the rain is coming now. Ultimately, despite the presence of flying clouds, rain did not fall. He said: Just as Babylonians are liars, so too, their rains are liars, as flying clouds are a reliable sign of rain in Eretz Yisrael, but not in Babylonia.

The Gemara recounts another incident that occurred when Ulla happened to come to Babylonia. He saw a basket full of dates on sale for one dinar, and he said: One can buy a basket full of honey dates for a dinar, and yet these Babylonians do not occupy themselves with Torah. In a place where excellent food is so inexpensive, and where there is no need to engage in hard labor for one’s material needs, the inhabitants should be able to occupy themselves with Torah. Ulla himself ate many dates, but during the night they caused him pain and diarrhea. He subsequently said: A basket full of knives for a dinar, and yet somehow these Babylonians are able to occupy themselves with Torah, despite the trouble these dates cause.

S The Gemara discusses the source of rain. It is taught in a *baraita* that Rabbi Eliezer says: The entire world drinks from the waters of the ocean [okeyanos],¹ i.e., evaporated ocean water is the source of rain. As it is stated: “And there went up a mist from the earth and watered the whole face of the ground” (Genesis 2:6). Rabbi Yehoshua said to him: But the waters of the ocean are salty, whereas rainwater is sweet. Rabbi Eliezer said to Rabbi Yehoshua: The waters are sweetened in the clouds, before they fall to the earth.

In contrast, Rabbi Yehoshua says: The entire world drinks from the upper waters,ⁿ as it is stated: “And it drinks water as the rain of heaven comes down” (Deuteronomy 11:11). The *baraita* asks: But according to the opinion of Rabbi Yehoshua, how do I uphold the verse: “And there went up a mist from the earth”? Rabbi Yehoshua could answer that this verse teaches that the clouds grow stronger, and rise to the firmament, and open their mouths like a leather bottle, and receive the rain waters from above, as it is stated: “For He draws away the drops of water, which distill rain from His vapor” (Job 36:27).

And the clouds are perforated like a sieve, and they come and sprinkle water onto the ground, as it is stated: “Gathering of waters, thick clouds of the skies” (II Samuel 22:12). And between each and every drop^b there is only a hairbreadth, and yet each drop emerges individually. This serves to teach you that the day of rains is as great as the day on which Heaven and Earth were created, i.e., rainfall is as miraculous as creation.

שָׁנְאָמֵר: "עֲשֵׂה גְדֻלּוֹת וְאִין חֲקֵר".
 וּכְתִיב: "הִנָּתַן מָטָר עַל פְּנֵי אֶרֶץ". וְכִתִּיב
 לְהֵלֵן: "הֲלוֹא יָדַעְתָּ? אִם לֹא שָׁמַעְתָּ?
 אֱלֹהֵי עוֹלָם, ה'... אִין חֲקֵר לְתַבְנִיתוֹ".
 וּכְתִיב: "מִכֵּין הָרִים בְּכַחוֹ" וְגו'.

כִּמְאֵן אֱוֵלָא הָא דְכְתִיב: "מִשְׁקָה הָרִים
 מִעֲלִיּוֹתָיו"? וְאָמַר רַבִּי יוֹחָנָן: מִעֲלִיּוֹתָיו
 שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא. כִּמְאֵן? כְּרַבִּי
 יְהוֹשֻׁעַ.

וְרַבִּי אֱלִיעֶזֶר? בֵּינָן דְּסַלְקֵי לְהֵתָם
 "מִשְׁקָה מִעֲלִיּוֹתָיו" קָרִי לְהוּ. דְּאִי לֹא
 הֵימָא הֵכִי "אָבָק וְעָפָר מִן הַשָּׁמַיִם"
 הֵיכִי מִשְׁכַּחַת לְהוּ? אֱוֵלָא, בֵּינָן דְּמַדְלִי
 לְהֵתָם, "מִן הַשָּׁמַיִם" קָרִי לֵיהּ. הֵכִי נָמִי,
 דְּסַלְקֵי לְהֵתָם, "מִעֲלִיּוֹתָיו" קָרִי לֵיהּ.

כִּמְאֵן אֱוֵלָא הָא דְאָמַר רַבִּי חֲנִנְיָא: "כִּנְסִים
 בְּנֵד מִי הַיָּם; נִתְּנָן בְּאוֹצְרוֹת תְּהוֹמוֹת". מִי
 גְרַם לְאוֹצְרוֹת שְׁתִּימְלָאוּ בְרִי? תְּהוֹמוֹת.
 כְּרַבִּי אֱלִיעֶזֶר. וְרַבִּי יְהוֹשֻׁעַ? הֵהוּא

As it is stated, with regard to the creation of the world: "Who does great things past finding out" (Job 9:10), and as an example of this it is written: "Who gives rain upon the earth" (Job 5:9-10). And it is written below: "Have you not known? Have you not heard that the everlasting God, the Lord, the Creator of the ends of the earth, does not faint and is not weary; His discernment is past finding out" (Isaiah 40:28). The repetition of "past finding out" indicates that rainfall is as wondrous as the creation of the world. The Gemara adds: And it is written in a psalm that deals with rainfall: "Who by Your strength sets fast the mountains; Who is girded about with might" (Psalms 65:7).

The Gemara asks: In accordance with whose opinion is that verse which is written: "Who waters the mountains from His upper chambers" (Psalms 104:13)? And Rabbi Yohanan said: This phrase indicates that the water comes from the upper chambers of the Holy One, Blessed be He. In accordance with whose opinion is this statement? It is in accordance with the opinion of Rabbi Yehoshua, who maintains that rain falls from above the sky.

The Gemara asks: And Rabbi Eliezer, how does he explain this verse? The Gemara answers: According to Rabbi Eliezer, since the clouds ascend there, to the heavens, the verse "who waters the mountains from His upper chambers" calls and describes rainfall as descending from the heavens. As, if you do not say so, with regard to the verse: "Powder and dust from the heavens" (Deuteronomy 28:24), where do you find this phenomenon? Is there powder and dust in Heaven? Rather, you must say that since dust rises up there, they are called dust: "From the heavens." So too, as the clouds ascend there, they are called and described: "Who waters the mountains from His upper chambers."

The Gemara asks: In accordance with whose opinion is that which Rabbi Hanina said, concerning the verse: "He gathers the waters of the sea together as a heap; he lays up the deep in storerooms" (Psalms 33:7): What caused the storerooms to be filled with produce? It was the deep, which is the source of the water that nourishes the produce. The Gemara answers: This explanation is in accordance with the opinion of Rabbi Eliezer. And Rabbi Yehoshua, how does he explain this verse? Rabbi Yehoshua would say: That

Perek I
 Daf 10 Amud a

בְּבְרִיתוֹ שֶׁל עוֹלָם.

verse deals with the creation of the world, when all the water was contained in the deep.

תָּנּוּ רַבָּנָן: אֶרֶץ יִשְׂרָאֵל נִבְרְאָת תְּחִילָה
 וְכָל הָעוֹלָם כּוּלּוּ נִבְרָא לְבַסְפוֹ, שְׁנֵאמַר:
 "עַד לֹא עָשָׂה אֶרֶץ וְחַצְוֹת". אֶרֶץ
 יִשְׂרָאֵל מִשְׁקָה אוֹתָהּ הַקָּדוֹשׁ בְּרוּךְ הוּא
 בְּעֶצְמוֹ, וְכָל הָעוֹלָם כּוּלּוּ עַל יְדֵי שְׁלִיחַ,
 שְׁנֵאמַר: "הִנָּתַן מָטָר עַל פְּנֵי אֶרֶץ, וְשִׁלַּח
 מַיִם עַל פְּנֵי חַצְוֹת".

The Sages taught in a *baraita*: Eretz Yisrael was created first and the rest of the entire world was created afterward, as it is stated: "While as yet He had not made the land, nor the fields" (Proverbs 8:26). Here, and in the following statements, the term "land" is understood as a reference to the Land of Israel, while "the fields" means all the fields in other lands. Furthermore, Eretz Yisrael is watered by the Holy One, Blessed be He, Himself, and the rest of the entire world is watered through an intermediary, as it is stated: "Who gives rain upon the land, and sends water upon the fields" (Job 5:10).

אֶרֶץ יִשְׂרָאֵל שׁוֹתָה מִי גְשָׁמִים, וְכָל
 הָעוֹלָם כּוּלּוּ מִתְמַצִּית, שְׁנֵאמַר: "הִנָּתַן
 מָטָר עַל פְּנֵי אֶרֶץ" וְגו'. אֶרֶץ יִשְׂרָאֵל
 שׁוֹתָה תְּחִילָה, וְכָל הָעוֹלָם כּוּלּוּ לְבַסְפוֹ.
 שְׁנֵאמַר: "הִנָּתַן מָטָר עַל פְּנֵי אֶרֶץ" וְגו'.
 מִשָּׁל לְאָדָם שֶׁמְגַבֵּל אֶת הַגְּבִינָה. נוֹטֵל
 אֶת הָאוֹכֵל וּמְנִיחַ אֶת הַפְּסוּלָת.

Additionally, Eretz Yisrael drinks rainwater and the rest of the entire world drinks from the remaining residue of rainwater left in the clouds, as it is stated that God is He "who gives rain upon the land" and only afterward takes what is left "and sends water upon the fields." Eretz Yisrael drinks first, and the rest of the entire world afterward, as it is stated: "Who gives rain upon the land and sends water upon the fields." There is a parable that illustrates this: A person who kneads his cheese after it has curdled takes the food and leaves the refuse.^N

NOTES

אֶרֶץ יִשְׂרָאֵל וְכָל – Eretz Yisrael and the entire world – הָעוֹלָם: Some commentaries write that the comparisons and distinctions drawn here between Eretz Yisrael and the rest of the world are expressions of the idea that the entire world was created for the sake of Eretz Yisrael. Consequently, the most significant events take place in Eretz Yisrael, while the rest of the world plays a secondary role, as the other lands benefit from the divine bounty that is intended primarily for Eretz Yisrael (Rashba).