

Rabbi's Article II

Rains of Blessing

On the verse (-Deuteronomy 11:14), "I will give the rain of your land at its time," Rashi (-[Link](#)) comments: (i) "You will have done what is [incumbent upon] you; [so] I too will do what is [incumbent] upon Me," and (ii) "At nights, so it will not disturb you. Another explanation of 'at its time' is: On Sabbath [Friday] nights, when all are at home."

However, on a similar verse in Leviticus (-26:4), "I will give your rains in their times," Rashi comments, "at a time when people do not usually go out, for example, on Sabbath Eve." Which leads us to some questions:

- (a) Why in Leviticus does Rashi give but one time of *Shabbat Eve*, while here Rashi gives two times of (i) *nights*, and (ii) *Shabbat Eve*, with *Shabbat Eve* being the second (non-primary) time for rains?
- (b) Why here does Rashi give the reason of, "You will have done what is [incumbent upon] you; [so] I too will do what is [incumbent] upon Me," and not in Leviticus?
- (c) Why here does Rashi say, "when all are at home," while in Leviticus Rashi says, "when people do not usually go out"?

The reason is because here and Leviticus are speaking of two different blessings. Here the blessing is upon the land ("rain of your land"), --through which the blessing reaches the owners of the Land of Israel, the Israelites--. While in Leviticus the blessing is to the Israelites ("your rains"). The difference is that when the blessings are for the *Israelites*, then the blessings extend *above* and *beyond* the *Laws of Nature*, and hence, one night of rain will *miraculously* suffice for the irrigation, while when the blessing is to the *land*, the blessing is only within the *Laws of Nature*, and hence, Rashi has the *first* and *primary* comment of, "at nights."

Let us understand, why here is the blessing to the *land* (only according to the *Laws of Nature*), while in Leviticus it is to the *Israelites* (transcending above the *Laws of Nature*)? In Leviticus the verse (-26:3) speaks of, "If in My statutes you walk ('walk,' which is a strenuous activity (-Gur Aryeh -[Link](#))," which Rashi defines there as, "you must toil in the study of *Torah*." Hence, we are speaking in Leviticus of serving G-d *strenuously*, *beyond* our *nature* and comfort-zone. Therefore, the blessings are specifically to *Israelites*, and beyond the *Laws of Nature*. While here we are speaking of, "You will have --only-- done what is [--incumbent upon] you; [so] I too will --only-- do what is [incumbent] upon Me," in accordance with the *Laws of Nature*, as G-d promised to Noah (-Genesis 8:22), "Seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease," meaning that the *Laws of Nature* shall prevail.

--[However, this explanation presents a question, for on the verse (-Deuteronomy 26:15), "Look down from Your holy dwelling, from the heavens, and bless Your people Israel," Rashi comments, "We have fulfilled what You have decreed upon us. Now You do what is incumbent upon You to do, for You said (-Leviticus 26:3-4), 'If you follow My statutes... then I shall give your rains in their time...' So, in a case of only, "We have fulfilled what You have decreed upon us," Rashi says we receive the blessing of Leviticus, of to the Israelites, and beyond the *Laws of Nature*?!

The answer is in the carefully chosen words of Rashi, "We have fulfilled what You have decreed upon us," versus, "You will have done what is incumbent upon you." The emphasis of *decreed* is that it is done with obedience, beyond the comfort and ego of our rational, which in turn brings the blessings of *beyond* the *Laws of Nature*.]--

This is why here Rashi says, "when all are at home," for *everyone* can and does serve G-d, doing that which is *incumbent upon us*. While in Leviticus, Rashi isolates the, "when people do not usually go out," which refer specifically to those who, "toil in the study of *Torah*," which when commanded (on *Shabbat*), "You shall not do any work," they are doing that which is their *primary* and *essential* thing of, "toiling in *Torah-study*."

The lesson for our service to G-d is, that we see here the importance of *toiling strenuously* in our *Torah-study*, and to do G-d's *decrees* with selfless *obedience*. Through the service of (-Deuteronomy 6:5), "With all your might," above and beyond the service of only (-*ibid*), "With all your heart and all your soul." And concerning the service of *only*, "With all your heart and all your soul," the verse needs to forewarn us of, "Beware, lest your heart be misled, and you turn away and... there will be no rain..." While, when we serve G-d, "With all your might," then we receive the blessings of *beyond* the *Laws of Nature*, to the point of, "Look down from Your holy dwelling," which Rashi defines as (-Rashi, Genesis 18:16), "It converts the Divine attribute of wrath to mercy," transforming curses into blessings!