



לקוטי שיחות
PROJECT
LIKKUTEI
SICHOS

Sicha Summary

Chelek 19 | Eikev | Sichah 4

The Verse:

And it will be, if you listen to My commandments that I command you this day to love G-d, your G-d, and to serve Him with all your heart and with all your soul, I will give the rain of your land at its time, the early rain and the latter rain, and you will gather in your grain, your wine, and your oil.

(*Devarim* 11:13-14)

The Rashi:

I will give the rain of your land — You will have done what is incumbent upon you; so I will do what is incumbent upon Me.

At its time — At night, so it will not disturb you. Another explanation of “at its time” is: On Friday nights, when everyone is at home.

The Questions:

In *parshas Bechukosai*, the Torah similarly promises rain as reward for obedience to G-d’s commands:

If you follow My statutes and observe My commandments and perform them, I will give your rains in their time, the Land will yield its produce, and the tree of the field will give forth its fruit. (*Vayikra* 26:2-3)

Rashi comments:

In their time — at a time when people do not usually go out, for example, on Friday night.

The tree of the field — This refers to trees [planted in the field, as opposed to the orchard,] that do not bear fruit, but are destined to bear fruit in the future.

- 1) Why, in our parshah, does Rashi provide two meanings for “at its time,” namely, during the night, and Friday night specifically, while in *Bechukosai* he only mentions Friday night as the meaning of “in its time”?
- 2) Why in *Bechukosai* does the reward include the miraculous, that barren trees will give fruit?

The Explanation:

There is a critical distinction in how both these rains are described: In *Bechukosai* we read, “I will give **your rains...**” in our parshah we read, “I will give the rain **of your land.**”

This implies that the rain of *Bechukosai* is a blessing for the Jewish people, **your** rains. Because the Jewish people exist on a supernatural plane, when they receive the reward of rain it comes miraculously. In our parshah, however, the rain merely belongs to **your land**, it is not intrinsically connected to the Jewish people, therefore, it is natural rainfall, not miraculous.

What is the reason for the distinction? Rashi here explains that “You will have done what is incumbent upon you; so I will do what is incumbent upon Me.” When we do the bare minimum to meet G-d’s commands, we receive the bare minimum of G-d’s blessing, a natural rainfall.

In *Bechukosai*, however, Rashi interprets “If you follow My statutes and observe My commandments” as referring to toiling in the study of Torah and the observance of mitzvos. When we go beyond our own natural capacities to serve G-d, G-d responds in kind with miraculous rainfall.

This also explains why in *Bechukosai* Rashi explains “in its time” as rainfall only on Friday night — because it is miraculous rainfall, even a minimal amount is enough for irrigation.

In our *parshah*, however, rainfall is needed every night, not just on Friday nights, because it is natural rainfall. Rashi adds, “so it will not disturb you,” because the time of day is irrelevant to the earth, it can only be to accommodate the people.

There is a slight problem with this explanation. “The rain of the land at its time” implies that the time of rainfall belongs exclusively to the “land.” But people also are out at night, so that time is not exclusively the “lands.” Therefore, Rashi adds a second explanation, “on Friday nights.” Because the people are at home with their families, this time truly belongs to “the land.”