

Overview

Siman 114 Seif 3:

If one mentioned wind (during the summer) or if it was not mentioned during the winter he is not required to *daven* again. Similarly, with regards to טל if it was mentioned during the winter or if it was not mentioned during the summer one is not required to *daven* again. *Ashkenazim* do not mention טל in the summer or in the winter and instead we say רב להושיע מכלכל חיים וגוי. Some authorities maintain that the *shaliach tzibbur* stops mentioning rain in *mussaf* on the first day of Pesach but the *tzibbur* mentions rain in *mussaf* and does not stop until *mincha* after they heard the *shaliach tzibbur* cease to mention rain and this is our custom.

- ❖ Shulchan Aruch refers to one who only mentioned wind and left out a reference to rain. (M.B. 10)
- ❖ The custom is to mention wind in conjunction with rain since the wind dries the earth. (M.B. 11)
- ❖ One is not required to go back even if he did not finish the *beracha*. (M.B. 12)
- ❖ In the request (ברך עלינו) we ask for טל since we want it to fall in a blessed manner. *B'dieved* if one mentioned טל when it is not required one is not required to *daven* again. (M.B. 14)
- ❖ If one is uncertain whether the *tzibbur davened* one should not mention rain. (M.B. 16)

Siman 114 Seif 4:

If one mentioned rain during the summer he must *daven* again and he restarts from the beginning of the *beracha*. If he already finished the *beracha* he restarts from the beginning of *shemone esrei*. If one mentioned rain instead of טל in the summer he must *daven* again even if in that place they need rain in the summer. (Similarly, if one mentioned rain and טל he must *daven* again.

- ❖ If one did not restart the *beracha* from beginning but restarted from רב להושיע and then completed the *beracha* he is not required to *daven* again. (M.B. 19)
- ❖ Pri Megadim maintains that completing the *beracha* refers to one who said ברוך אתה ה' whereas Sha'arei Teshuvah and Chaye Adam contend that if one said ברוך אתה ה' he should conclude למדני חוקיך and then may return to אתה גבור. (M.B. 20)
- ❖ When starting *shemone esrei* it is unnecessary to repeat ה' שפתי תפתח וכו'. (M.B. 21)
- ❖ The reason one must *daven* again when incorrectly mentioning rain when praising Hashem is that it is inappropriate to praise Hashem regarding something that is a curse. (M.B. 24)

Halacha Highlight

Mentioning and asking for rain in the southern hemisphere

Shulchan Aruch Siman 114 Seif 4
ואפילו במקום שצריכים גשם בימות החמה

And even in a place that requires rain during the summer

Shulchan Aruch (סעי' ד') writes that one who mentions rain during the summer season must repeat *shemone esrei* even if he lives in a place that needs rain during the summer. Mishnah Berurah (ס"ק כ"ד) notes that regarding the request for rain that is made in *siman 117* the *halacha* is that one who needs rain during the summer and requests rain at that time is not required to repeat *shemone esrei*. The reason one who mentions rain is required to repeat *shemone esrei* is that mentioning rain in the *beracha* of מתיח מתים is designed to be a praise of Hashem and it is inappropriate to praise Hashem about something that represents a curse in other places.

In the southern hemisphere, the seasons are the opposite of those in the northern hemisphere. In the southern hemisphere the months between Pesach and Sukkos are the winter months and between Sukkos and Pesach are the summer months. In earlier generations it was not common for people to live in the southern hemisphere so the issue of when to begin to mention rain and when to begin to ask for rain did not come up. Once communities began to grow the question was raised regarding the correct timing to mention and to ask for rain. Teshuvos Toras Chaim (ג' ס"י ח"ג) ruled that in the southern hemisphere they should mention ומוריד הגשם and ask משיב הרוח ומוריד הגשם neither in the "summer" nor in the "winter." In their summer, between Sukkos and Pesach, although rain is beneficial for the rest of the world it is damaging for them. In their winter, between Pesach and Sukkos, although rain is beneficial for them it is not proper for them to deviate from Chazal's ruling that it should not be recited during this period. What they should do is say ומטר לברכה and then טל ומטר during their winter, Pesach to Sukkos. Minchas Yitzchok (ס"י קע"א) agreed with Toras Chaim and added that those living in the southern hemisphere should say ומטר הטל throughout the year.

Yisrael is long over. Yet he still should not recite משיב הרוח and ומטר לברכה.

A certain community in one such country had minyanim only on Shabbos, and residents therefore davened at home. The country was plagued by drought, so one resident figured that he should say משיב הרוח ומוריד הגשם and ומטר לברכה. After all, if you need rain, shouldn't you say every prayer possible for it?

The next week when he was in shul, he noticed that the chazzan did not say משיב הרוח ומוריד הגשם and asked the rabbi why this prayer was omitted. When the rabbi explained that we only recite this tefilah during the rainy season in Eretz Yisrael, he was very disconcerted. "But I have been saying it and ומטר לברכה the entire week! Is it as if I have not said *shemone esrei* for a week?"

When this question reached Rav Yosef Shalom Eliyashiv, zt"l, he ruled that *b'dieved* the man had discharged his obligation. "A person who said משיב הרוח ומוריד הגשם and ומטר לברכה after the rainy season in Eretz Yisrael during a drought when rain is desperately required need not repeat his prayer."

Stories to Share

An Earnest Error

ש"ע ס' קי"ד, ד': "אם אמר מוריד הגשם בימות החמה מחזירין אותו..."
Rain is a very great blessing that must be appreciated. Living in a country that enjoys very little rain can be very challenging. Although the rainy season of Eretz Yisrael is what determines when we say ומטר לברכה and משיב הרוח, one who is in a country which requires rain should daven for it, even if the rainy season in Eretz