

Overview

Siman 114 Seif 5:

If one did not mention rain during the winter he must *daven* again. This is true only if he did not mention טל but if he mentioned טל he is not required to *daven* again.

- ❖ Shulchan Aruch means that one only mentioned טל and the reason it is not necessary to *daven* again is that it is a praise to mention that Hashem is the one who brings the טל. (M.B. 27)

Siman 114 Seif 6:

When is a person required to *daven* again from the beginning if he did not mention rain during the winter? It applies if he completed that *beracha* and started the subsequent *beracha*. If he realized that he did not mention rain before he finished the *beracha* he should mention rain when he realizes. Even if he finished the *beracha* and realized before he began קדוש he is not required to go back and may mention הרוע ומוריד הגשם at that point. The first three *berachos* are considered a single unit and when an error is made in those *berachos* he must restart from the beginning of *shemone esrei*, whether he is by himself or whether he is with a *tzibbur*.

- ❖ Since Chazal did not set a particular place to mention rain it could be mentioned anywhere in the *beracha*. Obviously, if one mentioned rain after saying ונאמן אתה he should repeat ונאמן since the concluding words of the *beracha* should be similar to the wording of the concluding *beracha*. (M.B. 29)
- ❖ If one forgot יעלה ויבא in *shacharis* or *mincha* on Rosh Chodesh and realizes after he finishes the *beracha* שכינתו he may recite יעלה ויבא at that point and then continue with *modim*. This is based on the opinion who maintains that for matters that require one to repeat a *beracha* one is not considered to have finished the *beracha* if he did not start the *beracha* that follows. In contrast, for those additions that do not require a person to repeat if missed, concluding the *beracha* is considered finishing the *beracha*. Other *Poskim* disagree and contend that for all matters once a *beracha* is completed it is considered as though he finished that *beracha*. As far as *halacha l'ma'aseh* is concerned if one said ברוך אתה ה' he should conclude למדני חוקיך so that he is considered to still be saying the *beracha* and may then add הרוע ומוריד הגשם. The same procedure may be used for any addition that would require a person to repeat a *tefila*. (M.B. 32)
- ❖ Any addition that requires one to start a *beracha* again that occurs in the first three *berachos* requires one to restart *shemone esrei* from the beginning. (M.B. 34)

Stories to Share

A Special Prayer

ש"ע ס' קי"ד, ה': בימות הגשמים אם לא אמר משיב הרוח ומוריד הגשם מחזירין אותו
On today's amud we find that one who failed to say משיב הרוח
and משיב הרוח during the rainy season in Israel must repeat his prayer.

Halacha Highlight

Forgetting מוריד הגשם on Shabbos night

Shulchan Aruch Siman 114 Seif 5

בימות הגשמים אם לא אמר מוריד הגשם וכו'

During the winter if one did not say מוריד הגשם etc.

Shulchan Aruch (סעי' ה') rules that one who does not say מוריד הגשם during the winter must repeat *shemone esrei*. Biur Halacha (ד"ה מחזירין) notes that Rav Akiva Eiger suggests that on Friday night during the winter if one forgets to say משיב הרוח he should not be required to repeat his *tefila*. His reasoning is that leaving משיב הרוח out of his *tefila* is no worse than had he merely davened מעין ז' (meaning אבות מעין ז') which has no mention of rain and nevertheless one fulfills his obligation. Accordingly, if he davened the regular *amidah* and forgot to say מוריד הגשם it should be no worse. He concludes, however, that the matter requires further research. Badei HaShulchan (סי' כ"י ס"יק כ"יח) asserts that there is no comparison between the two. There is no obligation to mention rain in מעין ז' but in *tefila* there is an obligation to mention rain and thus if it was forgotten he must repeat his *tefila*.

Maharsham (דעת תורה סי' רס"ח סעי' י"ג) notes that Rav Akiva Eiger's position is limited to Magen Avrohom's ruling that an individual could *b'dieved* fulfill his obligation to *daven* on Shabbos night by reciting מעין ז'. However, according to Elya Rabba who contends that an individual who recites מעין ז' does not fulfill his obligation even *b'dieved* and one can fulfill his obligation only if he hears מעין ז' recited by the *shaliach tzibbur* or if he says it together with the *shaliach tzibbur* if he left out מוריד הגשם in his *tefila* it seems that he would be required to repeat his *tefila*. In the event that one forgot to say מוריד הגשם in his private *tefila* but listened to the *shaliach tzibbur* read מעין ז' Biur Halacha (סי' רס"ח סעי' י"ג ד"ה או) rules that he has fulfilled his obligation. His reasoning is that even had he not davened at all he would fulfill his obligation so certainly if he davened leaving out מוריד הגשם but heard מעין ז' he has fulfilled his obligation.

There is a special supplication for rain which is added to *shomeah tefilah* when there is a marked lack of rain in Israel.

Once, during the rainy season of a year which started out with very little rain, someone got a bit confused and forgot to say משיב הרוח and ומטר לברכה. Strangely, however, he did remember the special prayer for rain. When he realized this he was upset but it still seemed obvious to him that he was not required to repeat the *shemoneh esrei*. After all, hadn't he said a much longer nusach which included much more than these two brief phrases?

But when this question reached Rav Yosef Shalom Eiyashiv, he ruled that this may not have been sufficient. "One who forgot משיב הרוח and ומטר לברכה but said the special prayer for rain during *shemoneh esrei* is in a problematic position. We must suspect that since this is not the prayer as it was decreed by our sages, he has not discharged his obligation!"