

Overview

Siman 114 Seif 7:

Whenever the halacha is that one must return to the beracha in which he erred it refers to where he erred mistakenly but if one erred intentionally he must restart shemone esrei from the beginning.

Siman 114 Seif 8:

During the summer if one is uncertain whether he mentioned rain or not, for the first thirty days it is assumed that he mentioned rain and he is obligated to daven again. The same is true for our custom to not mention טל during the summer, meaning if one is uncertain whether he mentioned rain during the winter, for the first thirty days he must daven again since it is assumed that he davened as he was accustomed and did not mention rain or טל but after thirty days he is not required to daven again.

- ❖ Shulchan Aruch could not discuss the opposite case of one who is uncertain whether he mentioned rain in the winter since he would have mentioned טל which would discharge his obligation. Rema, however, mentions one who is uncertain whether he mentioned rain in the winter since Ashkenazim do not mention טל in the summer and he may have not made mentioned rain or טל. (M.B. 35)
- ❖ According to one understanding the 30 days represents the number of regular tefilos one would say in 30 days, i.e. 90. As such it is not actually necessary for 30 days to pass; all that is necessary is for one to daven shemone esrei 90 times. Accordingly, when it comes to asking for rain (ותן טל ומטר לברכה) it will take more than 30 days to establish a new habit since that phrase will not be repeated 90 times in 30 days. According to the Gra and others 30 days is the critical factor and once 30 have passed one need not repeat shemoneh esrei. Mishnah Berurah rules that one could follow the lenient positions of both opinions. (M.B. 37)
- ❖ Taz maintains that even if a person erred on a day or two during the 30 days he does not delay the establishment of his habit that occurs in 30 days. Magen Giborim adds that if the missed phrase was added into שמע קולי his habit is certainly established after 30 days. Other authorities disagree with Taz's position. (M.B. 37)
- ❖ If one knows that he had in mind to mention an event and later he is uncertain whether it was added he is not required to repeat shemoneh esrei . (M.B. 38)

Stories to Share

A Woman's Question

מ"ב סי' קי"ד, ס"ק ל"ז: "אם פשע או שגג באיזה יום או יומים מאלו השלשים יום..."

One woman was unsure whether she had said משיב הרוח ומוריד הגשם in her davening. She knew that usually after thirty days one says according to what one is used to saying. But perhaps this is discussing a man who generally davens three

Halacha Highlight

Changing one's davening habits

Shulchan Aruch Siman 114 Seif 8

בחזקת שהזכיר הגשם וצריך לחזור

It is assumed that he mentioned rain and he must go back

Shulchan Aruch (סע' ח') writes that for thirty days after a change is made to shemone esrei if one is uncertain whether he made the correct change it is assumed that he davened according to his old habit and must daven again. After thirty days it is assumed that he has established a new habit and it may then be assumed that he davened correctly. Teshuvos Yad HaLevi (ח"ב סי' ב') raises the question of whether it takes someone who serves as the regular shaliach tzibbur thirty days to establish a new habit or whether it will be less than thirty days since he also makes the change in chazaras hashatz. Sha'arei Teshuvah (ס"ק ט"ו) rules that one who serves as the regular shaliach tzibbur changes his habit in eighteen days since he davens chazaras hashatz for shacharis and mincha.

Machazik Beracha (סי' קי"ז) is uncertain about the halacha for someone who knows that he can change his habit in less than thirty days or someone who knows that it takes him longer than thirty days to change his habit. Does the thirty day milestone apply objectively to all people or does that number represent an average and could be adjusted for individuals with different habits? Teshuvos Rav Pealim (סי' י"ז) cites different opinions about this matter and concludes that if a doubt arises after one finished shemone esrei he should daven a voluntary tefila. If the doubt arises while he is in the middle of shemone esrei he should finish shemone esrei and is not required to return to that beracha out of doubt.

Mishnah Berurah (ס"ק ל"ח) rules that if one is certain that he intended to mention the special occasion in his tefila and some time later a doubt enters his mind whether he said the correct words or extra paragraph he is not required to daven again but if the doubt arises immediately after he finishes davening he is required to daven again.

times a day, and the assumption is that he rarely misses a prayer? As we find on today's amud, if a man misses a few tefillos, this does not damage his chazakah. What about a woman who generally does not daven three times a day?

When this question reached Rav Chaim Kaniesky, zt"l, he ruled that she need not repeat the shemoneh esrei.

The author of Doleh U'mashkeh, who had asked the question, followed it with another. "What about a person who said from משיב הרוח מכלכל חיים until אתה גבור ninety times but caught himself making a mistake many times? If he is unsure about whether he said הגשם ומוריד הרוח can he still assume that he has not erred?"

Rav Chaim replied that he could. "He should be careful not to mix this up, but may assume he said the correct nusach."

דולה ומשקה ע' פ'