



Overview

Siman 114 Seif 9:

On the first day of Pesach if one said **אתה גבור וכו' מוריד הטל** 90 times which corresponds to the three times a day one *davens* for 30 days he no longer must repeat *shemone esrei* if he does not recall whether he mentioned rain since it is assumed that he **did not mention rain**. Similarly, if one said **מכלכל חיים וכו'** without *as he did in the winter* or if on Shemini Atzeres one says ninety times *גשם מוריד וגו'* — if he is uncertain afterwards whether he *davened* the correct phrase the presumption is that he did.

- ❖ Sefer Shulchan Shlomo contends that one should begin with the words **אתה גבור** rather than **מחיה מתים** so that he does not mention Hashem's name for nothing. (M.B. 39)
- ❖ The same principle applies with regards to asking for rain, meaning, if one read the beginning of the *ברכת השנים* until after the phrase **ותן ברכה** in the summer or after the phrase **ותן טל ומטר לברכה** in the winter he does not have to repeat *shemone esrei*. One should not begin with the words **ברך עלינו** rather he should begin with the words **ואת כל מיני תבואתה**. (M.B. 40)
- ❖ Chasam Sofer argues that one should repeat the phrase 101 times. (M.B. 41)
- ❖ Sha'arei Teshuvah writes that if a person repeated the phrase 45 times corresponding to 15 days, once 15 days pass he is not required to repeat *shemone esrei* since it is assumed that he said the correct phrase. (M.B. 42)
- ❖ Authorities disagree with Rema about saying **מכלכל חיים** and one should preferably not rely upon Rema's position. (M.B. 43)

Siman 115 Seif 1:

Since mankind's advantage over animals is his understanding and intellect Chazal placed the *beracha* of **אתה חיון** at the beginning of the middle section of *shemone esrei* as if to say that if there is no understanding there is no prayer.

- ❖ Mishnah Berurah cites an explanation of the sequence and meaning of a number of *berachos* in the request section of *shemone esrei*. (M.B. 1)

Stories to Share

"Restore Us, and We Will Return!"

מ"ב ס' קט"ו, ס"ק א': "השיבנו לאחר הדעת כי מתוך הדעת נותן לבו על חטא..."
On today's amud we find that it is only after one has understanding that he can truly repent his sins.

Once, a certain bocher with genuine yiras shamayim fell into a deep pit. At the bottom of the pit was a morass from which he could hardly extricate himself. As he struggled to get free he tearfully turned to Hashem and cried, "Ribono Shel Olam! I know why You have arranged for me to fall into this pit: so that I do a complete teshuvah and change my ways. Well, I can guarantee that it will be impossible for me to repent until I am allowed to escape

Halacha Highlight

Establishing a new habit

Shulchan Aruch Siman 114 Seif 9

תשעים פעמים כנגד שלשים יום

Ninety times that corresponds to the thirty days

Shulchan Aruch (סי' קי"ד סעי' ט') cites Maharam of Rottenburg who asserts that if one repeats ninety times the new way that a phrase should be said in *davening* it is then assumed that he has changed his habit and if a doubt arises whether he said the correct phrase he is not required to *daven* again. Biur Halacha (ד"ה אם ביום ראשון) notes that Vilna Gaon disagrees with this *halacha* and asserts that *halacha* follows Rabbeinu Peretz who disagrees with Maharam of Rottenburg and maintains that repeating a phrase 90 times is not sufficient to change one's habit and for thirty days he would still be required to *daven* again. However, the overwhelming majority of authorities follow Shulchan Aruch's position. Aruch HaShulchan (סעי' י"ד) explains that Shulchan Aruch's position is based on the general presumption that people will say the correct phrase during *davening*. However, if a doubt arises whether a person said the correct phrase although it is likely that he said the correct phrase, nevertheless, if he repeated the phrase ninety times he can certainly rely on the fact that he said the correct phrase.

Mishnah Berurah (ס"ק מ"א) cites Teshuvos Chasam Sofer (או"ח סי' כ') who writes that it is preferable for one to repeat the new phrase 101 times. One reason is based on the Gemara in Chagigah (9b) that teaches that there is no comparison between someone who reviews his learning 100 times and someone who reviews his learning 101 times. Therefore, repeating a phrase 101 times is more reliable to establish something into one's memory. Furthermore, the number of *tefilos* including *mussaf* that one will say over the course of 30 days beginning from the first day of Pesach is 101. Other authorities disagree with Chasam Sofer and agree with Shulchan Aruch's position that repeating something 90 times is sufficient and even Chasam Sofer agrees that 90 times is sufficient and his contention is that *l'chatchila* one should repeat the new phrase 101 times (ע' פסקי תשובות).

from here! How can I do teshuvah when my mind is so confused and I am worried about my survival right now? Can I do teshuvah while I am stuck in this mud? I swear that after I escape from this difficulty I will spend time alone and make a proper cheshbon hanefesh with yishuv hada'as!"

After recounting this story, Rav Sinai of Zhamograd, זי"ל, explained, "This is what we mean when we petition Hashem, 'Restore us to You, Hashem, and we will return.' Here we are in bitter exile. How can we do teshuvah which requires da'as, true understanding, of the folly of our ways? 'חדש ימינו כקדם'—Renew our days as of old.' We cannot do teshuvah when we are in such dire straights far from our land, with our Beis Hamikdash desolate. First, Hashem must redeem us from our exile just as He took us out of Egypt. When He returns us to His land and rebuilds our holy temple, then we will do proper teshuvah!"

אריה שאג, ח"א, ע' קע"ח