The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קי"ז סעיף ב'-ג'

Overview

Siman 117 Seif 2:

Individuals who need rain during the summer should not ask for rain in ברכת השנים; rather the request is made in שומע תפלה. Even a large city such as Ninveh or an entire land such as Spain and Germany adds the request in the summer in שומע תפלה. Nevertheless, if an entire land needs rain in the summer and a person mistakenly asked for rain in ברכת השנים (if he wants) **he may repeat *shemone esrei* as a voluntary *tefila* without asking for rain in ברכת השנים** (but he is not required to *daven* again).

- Certainly those places that require rain should say ותן טל ומטר לברכה after the 7th of Cheshvan or between Pesach and Shavuos in the *beracha* of שומע תפלה since even during the summer when rain could be a curse one may ask for rain in שומע תפלה. Taz rules that only individuals may add a request for rain into שומע תפלה but the *shaliach tzibbur* may not add that request. (M.B. 9)
- Shulchan Aruch refers to where he already finished his *tefila* and will *daven* again as a voluntary *tefila*. If he remembers before he finishes *shemone esrei* he cannot go back to ברכת השנים as a voluntary *tefila*; rather he must finish the *tefila* and then *daven* again as a voluntary *tefila*. (M.B. 10)

Siman 117 Seif 3:

If one asked for rain during the summer he must *daven* again.

- Biur Halacha rules that one who asked for rain outside of Eretz Yisroel before sixty days from the beginning of the season arrived but the area needs rain would only repeat his *tefila* as a voluntary *tefila*. (M.B. 13)
- If he uprooted his feet he must start again from the beginning but if he did not uproot his feet he only goes back to the beginning of ברכת השנים. Even if he realizes before he finishes the *beacha* he goes back to the beginning of the *beracha*. (M.B. 14)

Halacha Highlight

Asking for rain during the summer when it is needed

Shulchan Aruch Siman 117 Seif 2

טעה בה יחיד ושאל מטר בברכת השנים

An individual erred and asked for rain in ברכת השנים

Shulchan Aruch (סעי' ב') teaches that if individuals, cities or regions require rain during the summer months they may not ask for rain in the *beracha* of ברכת השנים. The most that may be done is to add the request for rain in the *beracha* of שומע תפלה. However, if a land needs rain during the summer and an individual mistakenly mentioned rain in the *beracha* of ברכת השנים if he wants he may *daven* again as a voluntary *tefila* but if he doesn't want to *daven* again he is not obligated to do so. Biur Halacha (ד"ה הצריכים) adds that the same *halacha* is true if outside of Eretz Yisroel one added ותן טל ומטר לברכה after the 7th of Cheshvan; meaning, he should *daven* again and stipulate that if he is required to *daven* again this *tefila* should discharge his obligation but if he is not obligated to *daven* again it should be considered a voluntary *tefila*.

Aruch HaShulchan (סעי' ז') notes that nowadays we avoid *davening* a voluntary *tefila* due to our lack of concentration. Therefore, when someone outside of Eretz Yisroel asks for rain after the 7th of Cheshvan if one who relies upon Radvaz's position that in this circumstance one is not required to *daven* again, he should not be rebuked. This applies whether one lives in a country that requires rain during that time or even in a country that does not require rain at that time as long as rain is not considered a curse. A similar idea is mentioned by Rav Akiva Eiger (לשו"ע הכא). He writes that if someone asks for rain from Shemini Atzeres and onwards in Eretz Yisroel he is not required to *daven* again. Rav Shlomo Zalman Auerbach (אשי ישראל פכ"ג הע' קפ"א) also rules that in this circumstance one is not required to *daven* again. He explains that it is already an appropriate time for rain after Shemini Atzeres it is just that Chazal did not want to institute requesting rain since it would disturb the people returning home from the Bais HaMikdash.

Stories to Share

Focusing on the Words

"ע ס' קי"ז, ס' ג': "אם שאל מטר בימות החמה מחזירין אותו..."

One way to work on davening with more kavanah is to be careful to only pray from a siddur. When Rav Shalom Shwadron, zt"l, was in Yeshivas Chevron during Yom Kippur of the year תרצ"ב, he accepted four things upon himself. The first was: "To daven with kavanah and recite shemonah esrei from a siddur specifically."

זקניך ויאמרו לך, ע' שט"ז

One person who always recited shemoneh esrei from a siddur was unsure whether he had said ותן טל ומטר לברכה or ותן ברכה. Since it was shortly after Pesach, if he had said ותן טל ומטר לברכה he would have to repeat the shemoneh esrei as we find on today's amud. Although usually people who are unsure must assume they said the wrong nusach, he wondered whether there was any leniency for one who davens shemoneh esrei from a siddur. Perhaps he could be relied upon to have done the correct thing since the words were directly before him?

When he asked Rav Yosef Shalom Elyashiv, zt"l, about this, the gadol ruled leniently. "One who always prays shemoneh esrei from a siddur and is unsure whether he said ותן טל ומטר לברכה or not, need not repeat shemonah esrei. Since it says in the siddur when to say what, he can assume that he said the correct nusach. Although he may not have said the correct phrase, he no longer has a chazakah that he said what he is used to saying; he is merely unsure. In this instance we can assume that he said the correct phrase."

הליכות שדה, תשנ"ט, ע' 25