The Chicago Center
Digest
Mishna Berura
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סימן קי"ז סעיף ד'-סימן קי"ח סעיף א'

Halacha Highlight

One who is uncertain whether he should ask for rain

Shulchan Aruch Siman 117 Seif 4

אם לא שאל מטר בימות הגשמים

If one did not ask for rain during the winter

Shulchan Aruch (סי' קי"ז סע' ד') rules that one who does not ask for rain during the winter must go back even if he asked for dew. On the other hand, if he asked for rain but did not ask for dew he is not required to go back. Mishnah Berurah (ס"ק ט"ו) cites Magen Avrohom who rules that if one realizes that he did not ask for rain in ברכת השנים before he begins the *beracha* תקע בשופר he should make the request between the two *berachos*. In Biur Halacha (סי' קי"ז ד"ה בלא חתימה) his conclusion is that it is preferable to add the request for rain in the *beracha* of שומע תפלה rather than between ברכת השנים and תקע בשופר.

Teshuvas Me'at Mayim (סי' כ' ומובא בחיי משה) writes that one who lives outside of Eretz Yisroel who is uncertain whether one begins to ask for rain on that day or the next day should ask for rain on that day. He explains that even if the next day is the correct day to ask for rain, since there are opinions who maintain that asking for rain outside of Eretz Yisroel after the 7th of Cheshvan does not require one to repeat *shemone esrei* asking for rain early is preferable to not asking for rain when it is mandated. Teshuvas Maharam Shik (או"ח סי' מ"ב) rules regarding one who is saying *shemone esrei* and is uncertain whether he should ask for rain that thinking the request for rain is insufficient. Although there is a *halachic* principle הרהור כדיבור—thinking is comparable to speaking, that principle does not apply to *shemone esrei* since the words of *shemone esrei* must be read out loud. Sefer Yeshuos Ya'akov (מובא דבריו בספר חיי משה) also rules that thinking the request for rain is not effective and explains that the principle הרהור כדיבור is limited to a circumstance in which one is able to talk but during *shemone esrei* when one is not permitted to talk the principle cannot be applied.

Stories to Share

Acquiring a New Habit

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

On today's amud we find that one who did not say משיב הרוח ומוריד הגשם during the rainy season must repeat the shemoneh esrei.

We find that one who says from אתה גבור until מכלכל חיים ninety times need not worry that he will forget to say משיב הרוח ומוריד הגשם. In most places, there is plenty of time in the afternoon of Shmini Atzeres to recite this ninety times before the excitement of Simchas Torah sets in, but in Eretz Yisrael, where there is only one day of Yom Tov, it is rather easy to overlook this.

Those with profound yiras shamayim—like Rav Dovid Baharan—made time to say this before mussaf on Simchas Torah, but most others have a hard time doing so. Several customs in various communities were designed to help people make the time to repeat this phrase ninety times on Simchas Torah, despite the inherent challenges of the day. In one community, during the hakafos they would introduce a well-loved nigun that repeated the words: " אתה גבור לעולם...משיב הרוח ומוריד הגשם" through a full ninety repetitions.

Overview

Siman 117 Seif 4:

If one does not ask for rain during the winter he must *daven* again even if he asked for טל. If one asked for rain but not טל he is not required to *daven* again.

- ❖ According to some authorities if one realizes that he left out the request for rain before beginning תקע בשופר he should add it at that point. Biur Halacha (סי' קי"ז ד"ה בלא חתימה) maintains that in this case it is better to add it in שומע תפלה. If one realizes before he finishes the *beracha* of ברכת השנים it should be added where he realizes. If he realizes after saying the words כשנים הטובות he should repeat the phrase וברך שנתנו כשנים הטובות so that the end of the *beracha* will match the conclusion. It is preferable to go back to the phrase ותן טל וכו' and continue with the remainder of the *beracha*. (M.B. 15)

Siman 117 Seif 5:

If one did not ask for rain and realized before שומע תפלה he is not required to go back and he may add the request to שומע תפלה. (If it was a fast day and must say עננו he should include his request for rain before עננו.) **If he does not realize his error until he is after שומע תפלה, if he did not yet move his feet he goes back to ברכת השנים and if he did move his feet he must *daven* again. If one finished his *tefila* and is not accustomed to add supplications even if he did not move his feet it is considered as though he moved his feet. If he realizes after שומע תפלה but before רצה he should say ותן טל ומטר לברכה and then continue with רצה.**

- ❖ When adding the request for rain in שומע תפלה it should be added before the phrase כי אתה שומע וכו'. (M.B. 16)
- ❖ The same *halacha* is true for someone who is accustomed to add supplications but completed those supplications and already read the *pasuk* יהיו לרצון since this *pasuk* indicates that one is finished supplicating and his *tefila* is done. (M.B. 18)
- ❖ If one realized after the words ברוך אתה ה' he should say ותן ברכה וכו' followed by למדני חקיך and then conclude the *beracha* of שומע תפלה. (M.B. 19)

Siman 118 Seif 1:

The *beracha* of השיבה שופטינו concludes מלך אוהב צדקה ומשפט. Between Rosh HaShanah and Yom Kippur it ends המלך המשפט. Nevertheless, if one said מלך אוהב צדקה ומשפט he is not required to *daven* again. It is only necessary to *daven* again if he is in a place that says throughout the year הא-ל אוהב צדקה ומשפט.

- ❖ If one said during the year המלך המשפט or הא-ל המשפט he has discharged his obligation. (M.B. 1)
- ❖ One should say המלך המשפט with a "ה" before each word but if he said מלך המשפט he is not required to *daven* again. (M.B. 2)
- ❖ Later authorities agree that if within תוך כדי דיבור one realizes he erred he should say המלך המשפט. (M.B. 3)

In Shaarei Chessed, Yerushalayim, the members of the kehilah would go out to meet the two personages who were slated to receive the highly sought חתן תורה and חתן בראשית. As they would with a regular chasan, they would sing as they escorted these two dignitaries to shul. But on that day, what words did they sing to the well-known tune for bringing the chasan? "אתה גבור לעולם...משיב הרוח ומוריד הגשם"