



Overview

ותן ברכה Announcing

Shulchan Aruch Siman 488 Seif 3
ואין מזכירין גשם מכאן ואילך

From this point and onwards we no longer mention rain

Shulchan Aruch writes that during *mussaf* on the first day of Pesach we cease to mention that Hashem is the force behind the rain nor do we continue to ask for rain in the *beracha* of ברוך עלינו. Mishnah Berurah (סי"ק י"א) notes that Shulchan Aruch is following his position that the *tzibbur* does not say משיב הרוח וכי in the silent *musaf*. However, Rema maintains that it should be recited by the *tzibbur* until they hear the *shaliach tzibbur* refrain from saying it. This means that in the silent *mussaf* it is recited by the *tzibbur* but it is not recited in *mincha* because at that point they heard the *shaliach tzibbur* during *musaf* refrain from mentioning it.

Although Shulchan Aruch writes that during *mussaf* on the first day of Pesach we cease to ask for rain, he intends that during *chol hamoed* we no longer ask for rain in the weekday *shemoneh esrei*. He goes on to note that *Poskim* are opposed to the practice of the *gabbai* announcing that people should refrain from asking for rain since it gives the appearance as though one rejects Hashem's blessing. This is consistent with the Gemara's statement that when there is an abundance of rain we do not pray that the rain should cease to fall. Nevertheless, he writes that in his opinion it is appropriate for the *gabbai* to announce quietly before *maariv* that people should say ותן ברכה since many people will continue to say ותן טל ומטר לברכה until they hear the *shaliach tzibbur* switch to ותן ברכה and there is concern for many people reciting a *beracha l'vatala*. In Sha'ar HaTziyun (סי"ק י"ב) he suggests an alternative approach which is to make a sign before Yom Tov and affix it to the wall so that people

Halacha Highlight

Siman 488 Seif 3:

We remove two *sifrei* Torah and read five *aliyos* from the first Torah (See *siman* 282 for whether it is permitted to add *aliyos* on Yom Tov) from *Parshas Bo* beginning with משכו and concluding with מארץ מצרים על צבאתם and the *maffir* we read in בעת ההיא We *daven mussaf* and do not mention rain anymore (See above *siman* 114) and we also cease from asking for rain in ברכת השנים. The custom is to mention the *pesukim* of the Korban Mussaf on each day of Yom Tov after the words על ידי עבדך כאמור.

- ❖ Some begin the *haftorah* from the words ויאמר יהושע אל העם התקדשו and that is our custom. (M.B. 10)
- ❖ Shulchan Aruch expresses the Sephardi custom to refrain from reciting משיב הרוח during *mussaf* but Rema references his position that the *tzibbur* should mention משיב הרוח until they hear the *shaliach tzibbur* refrain from mentioning it so that the first time they refrain is at *mincha*. If an individual *davens mussaf* after the *tzibbur* he should not mention it since the *shaliach tzibbur* already stopped mentioning it. (M.B. 11)
- ❖ The *shamash* should remind everyone before *maariv* on the 1st day of *chol hamoed* to say ותן ברכה. (M.B. 12)
- ❖ *B'dieved*, if one did not mention them he nevertheless discharged his obligation. If one read the wrong Korban Mussaf but did not complete the *beracha* he should recite the correct *pesukim* but if he finished the *beracha* he is not obligated to go back. (M.B. 13)

should remember. Although there are *Poskim* who would oppose this as well, nevertheless, it seems preferred to the alternative of potentially tens or even hundreds of people reciting a *beracha l'vatala* by saying ותן טל ומטר לברכה.