

הלכות תפילה (סימן קיד: דין הזכרת הרוח וגשם וטל)

קיד:ב-ד

Outline

1. Today's Topics
 - a. Announcing "משיב הרוח"
 - b. When and when not to return after a mistake with "משיב הרוח"
2. קיד:ב (ב: הכרזת הש"ץ)
 - a. It is prohibited to recite משיב הרוח ומוריד הגשם until the ש"ץ announces it (ש"ע); before מוסף, the שמש announced "משיב הרוח" so that the ציבור will remember to add it to their תפילה (א) (רמ"א).
 - i. Q: What is the meaning of the ש"ץ's ruling?
 1. The ציבור and the ש"ץ should not say "משיב הרוח" in their silent שמו"ע unless it was announced beforehand (ד) (משנ"ב ד)
 - ii. Q: What is the הלכה if one of the מתפללים says "מוריד הגשם" aloud in his personal שמו"ע?
 1. In this case, others may say it as well because it is considered like a pronouncement, but if they didn't say it, they need not return (חיי אדם, משנ"ב שם)
 - iii. Q: What is the meaning of the רמ"א's "ויש אומרים"?
 1. There is no debate; rather, it is only a clarification (ה) (משנ"ב ה)
 - iv. Q: What is the proper formulation for the announcement?
 1. Not just "משיב הרוח" but also "מוריד הגשם" because some say "משיב הרוח ומוריד הטל" during the summer, even though the פרמ"ג says that the מנהג is to say only "מוריד הטל" (משנ"ב ו, ה' 11)
 - b. If one is sick or unable to daven with the ציבור, he should not daven prior to the ציבור because it is prohibited to say משיב הרוח ומוריד הגשם until the ש"ץ says it (ש"ע)
 - i. Q: Why does the ש"ץ mention a חולה?
 1. Because normally, one may not daven prior to the ציבור (ז) (משנ"ב ז)
 - ii. Q: Does this apply to those who daven at home?
 1. Yes; therefore, if one davens at home, he should wait until close to חצות to daven מוסף so that he can be sure that the ציבור already davened and can therefore say "משיב הרוח" (משנ"ב ח)
 - a. Q: If שמיני עצרה in א"י starts past חצות, what should one do?
 - i. Either daven later in the day or before חצות without "משיב הרוח" (מקו"ח, תהלה לרוד הע' 14)
 - c. If one knows that the ש"ץ announced it, even if one didn't hear it, he may say משיב הרוח וכו' and therefore, if one comes to shul and the ציבור began davening, he should say it in his תפילה even if he didn't hear the ש"ץ's announcement (ש"ע)
 - i. Q: Why?
 1. Because presumably, they already announced "משיב הרוח"
 - ii. Q: What if a woman davening in shul didn't hear the announcement and didn't know to say "משיב הרוח"?
 1. She need not return (גרי"י קניבסקי הע' 15)
3. קיד:ג (ג: מתי אין מחזירין)
 - a. If one says "משיב הרוח" during the summer or omits it during the winter, he does not return to the beginning of שמו"ע. The same is true of מוריד הטל (ש"ע).
 - i. Q: What is the meaning "משיב הרוח"?
 1. Only "מוריד הגשם" and not "משיב הרוח" (י) (משנ"ב י)
 - ii. Q: Why not?
 1. Because wind and dew do not stop in the summer and saying "משיב הרוח" is not of import. However, we add it during the winter so that the moistness of the land dries a bit (משנ"ב יא)
 - iii. Q: Should one return to the beginning of the ברכה if he has yet to conclude it?
 1. No, because there is never an obligation to mention משיב הרוח and מוריד הטל (משנ"ב יב)

2. Yes, because one can always return if he has yet to finish the ברכה (ביאור הלכה קכז: ב הע' 16)
 - iv. Q: Why do מוריד הטל בני ספרד not return to the beginning when they omit הטל during the summer?
 1. Because the חכמים did not obligate them to do so (משנ"ב יג)
 - b. (רמ"א) do not say מוריד הטל in either the winter or the summer בני אשכנז
 - i. Q: When do they mention טל?
 1. Only during ותן ברכה to daven for good dew and not bad dew (משנ"ב יד)
 - ii. Q: If one mentions טל (מטר) during the summer, must he return?
 1. No (משנ"ב שם)
 - c. Some say that the ש"ץ pauses from saying משיב הרוח during מוסף on the 1st day of פסח but the ציבור says it until מנחה when they already heard the ש"ץ pause it during מוסף, and this is our custom (רמ"א)
 - i. Q: Why?
 1. Because during מוסף, there is still no indication to the ציבור before חזרת הש"ץ that there is a change (משנ"ב טו)
 - ii. Q: What should one do if he davens מוסף after the ש"ץ?
 1. He should not mention "משיב הרוח" (משנ"ב טז)
 - iii. Q: What should one do if he davens בייחידות?
 1. He should be sure to daven מוסף prior to the ציבור, and if he is unsure whether the ציבור davened, he should refrain from saying "משיב הרוח" (משנ"ב שם). However, if there is an announcement for מוריד הטל, then one should wait until close to חצות to daven מוסף (שיח הלכה הע' 17).
4. קיד (ד) מתי מחזירין
- a. If one says "מוריד הגשם" during the summer, then he must return to the beginning of the ברכה, and if he finished the ברכה, he must return to the beginning of שמו"ע. This applies even in a location that needs rain during the summer (שו"ע). Likewise, if one says both גשם and טל, he must return (רמ"א).
 - i. Q: When during the summer does this דין apply?
 1. Even on the first day that we refrain from saying "משיב הרוח" (משנ"ב יז)
 - ii. Q: Why?
 1. Because rain is bad during the summer (משנ"ב יח)
 - a. Q: If so, then can one correct himself כדי דיבור (הע' 18)
 - i. No (גרשז"א, שבט הלוי ו: טז)
 - ii. Yes (רב אלישיב)
 - iii. Q: What if one returns to "רב להושיע" instead of the beginning of the ברכה?
 1. (משנ"ב יט) בדיעבד, doing so would suffice
 - iv. Q: What is considered the conclusion of the ברכה?
 1. After one says "ברוך אתה ה'" (פרמ"ג מובא במשנ"ב כ)
 2. After one says "מחיה המתים", but if not, he should say "למדני חקיד" and then return to the beginning of the ברכה (שער"ת שם)
 - a. Q: What if one says just "מחיה" (הע' 20)
 - i. This is considered finishing the ברכה (גר"ח קניבסקי)
 - ii. Perhaps, this is not yet considered finishing the ברכה (שעה"צ קפח: יח)
 - v. Q: Once one concludes the ברכה, why must one return to the beginning of תפילה?
 1. Because the first three ברכות are considered like one, but one need not say (משנ"ב כא) "ה' שפתי תפתח"
 - vi. Q: What if one lives in a place that davens and fasts for rain?
 1. Nonetheless, one should not say "משיב הרוח" (משנ"ב כב)
 - vii. Q: What does the שו"ע mean when he refers to "גשם" instead of "טל"?
 1. He refers to בני ספרד who generally say "מוריד הטל" (משנ"ב כג)
 - viii. Q: Why does saying משיב הרוח during the summer require one to return while saying ותן טל ומטר during the summer does not?
 1. Because משיב הרוח is articulation of praise and it is not appropriate to praise for something that is destructive in other places (משנ"ב כד)