

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

קיד:ה-ו

Outline

1. Today's Topics
 - a. Forgetting מוריד הגשם during the winter
2. (קיד:ה) לא אמר מוריד הגשם
 - a. If one forgets to say מוריד הגשם during the winter, he must repeat שמו"ע unless he said הטל (שו"ע)
 - i. Q: When does this הלכה begin to apply?
 1. The first מוסף on עצרת שמיני עזרת (משנ"ב כה)
 - ii. Q: Does saying משיב הרוח instead of מוריד הגשם help?
 1. No; nonetheless, one must repeat (משנ"ב כו)
 - iii. Q: What if one said "מטר" instead of "גשם"?
 1. Doing so would suffice (ערה"ש, גר"ח קניבסקי הע' 25)
 - iv. Q: Why does saying הטל suffice?
 1. Because although dew is constant, it is still considered an articulation of praise (משנ"ב כז)
3. (קיד:ו) המשך לסעיף ה'
 - a. One must repeat in the aforementioned case only if he began the next ברכה, but if he didn't yet, then he should say מוריד הגשם when he remembers, even after the מחיה המתים (שו"ע). אתה קדוש
 - i. Q: How much of the next ברכה must be said for this to apply?
 1. Even one word, and even "נקדש" (משנ"ב כח) because "נקדש" is considered an extension of "אתה קדוש" (רעק"א הע' 29)
 - ii. Q: If one remembers, why should he say it where he remembers?
 1. Because there is no fixed place for משיב הרוח within the ברכה of מחיה המתים. Our practice is to say it before מכלכל חיים because מכלכל is about פרנסה as is משיב הרוח. However, if one remembers after אחת להחיות מתים, ונאמן אתה להחיות מתים, then he must repeat that phrase so that his ברכה is מעין החתימה (משנ"ב כט)
 - iii. Q: What should one do if he remembers after saying ה' שם?
 1. He should finish the ברכה and then say משיב הרוח (משנ"ב ל)
 - iv. Q: How quickly should one say משיב הרוח after finishing the ברכה before the next ברכה?
 1. Immediately, without waiting even כדי דיבור (משנ"ב לא)
 - v. Q: If one remembers "המחזיר שכינתו" but before מודים, when should he say?
 1. Immediately, between the ברכה and מודים (משנ"ב לב)
 - a. The break between one ברכה and the next is considered like the previous ברכה with respect to recitations for which one must return but not for those for which one need not return (e.g. ר"ח ערבית יעלה ויבוא and הבדלה)
 2. He must return because once one has finished the ברכה, it is as if he has already started the next ברכה (יש פוסקים במשנ"ב שם)
 3. הלכה למעשה
 - a. If one has said only "ברוך אתה ה'", he should finish "למדני חקיך" and then return (משנ"ב שם)
 - b. If one makes a mistake in the first three ברכות, he must return to the beginning, regardless of whether he davens ביחידות or for the ציבור (רמ"א)
 - i. Q: Why does the שו"ע specify the first three?
 1. Because the שו"ע is already discussing them, but the same is true about the last three.
 - ii. Q: Why must one return to the beginning of the section?
 1. Because the first three ברכות are one unit of praise, and the last three ברכות are one unit of thanks (משנ"ב לג)

- iii. Q: Under what circumstances must one return to the beginning?
 - 1. If he makes a mistake in the formulation of the closing ברכה or any type of mistake that would require repeating the ברכה of one of the middle ברכות (משנ"ב לד)
- iv. Q: What if one returns only to the beginning of the ברכה in which he made a mistake?
(הע' 34)
 - 1. Perhaps, he is יוצא (א"א מבוטשאטש)
 - 2. He is not יוצא (רב אלישיב)