

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

קיד:ז-ח

Outline

1. Today's Topics
 - a. טעות בשמו"ע
 - b. Saying "משיב הרוח" during the summer
2. קיד:ז: טעות בשוגג ובמזיד
 - a. When one makes a mistake, he returns to the ברכה in which he made the mistake if his mistake was unintentional, but if it was intentional, then he must return to the beginning of שמו"ע (ש"ע)
3. קיד:ח: הזכיר בימות החמה
 - a. If during the summer one is unsure whether he said "משיב הרוח", then up until thirty days, he is assumed to have said it and must repeat שמו"ע (ש"ע)
 - i. Q: Why does the מחבר refer only to the case of one who is unsure during the summer?
 1. Because at the beginning of the summer, one is used to saying משיב הרוח ומוריד הגשם and if he continues to say so, he must repeat שמו"ע. However, at the beginning of the winter, one is used to saying מוריד הטל, and if he continues to say so, he need not repeat משנ"ב לה (שמו"ע)
 - ii. Q: Why is he presumed to say משיב הרוח up until thirty days?
 1. Thirty days is the amount of time that one is assumed to follow his previous habit (משנ"ב לו)
 - iii. Q: What is the precise meaning of "thirty days?"
 1. The number of consistent תפילות that one says in thirty days, meaning three תפילות a day, for a total of ninety תפילות (לז) (אחרונים במשנ"ב לו)
 - a. Q: According to this approach, what is the הלכה with respect to ותן טל ומטר?
 - i. One must repeat his שמו"ע in cases of ספק even beyond thirty days until he reaches ninety *weekday* תפילות that include בקשות (משנ"ב שם)
 - b. Q: According to this approach, may a ש"ץ add חזרה הש"ץ to the total of ninety תפילות?
 - i. Yes (שער"ת, ערה"ש הע' 38)
 2. We follow thirty days (not ninety תפילות), regardless of whether this leads to leniencies or stringencies (גר"א מובא שם)
 3. Q: למעשה, how do we practice?
 - a. We take the leniencies of both positions (משנ"ב שם)
 - i. Q: If one makes a mistake during the thirty days, must he restart the count of thirty days? (הע' 39)
 1. Yes (מקור"ח)
 2. No (כף החיים)
 3. He need not restart the count, but he must add to the count of תפילות (גרשז"א)
 - ii. Q: If one is confident that he has changed his habit prior to thirty days, must he still wait for thirty days? (הע' 39)
 1. No (פתח"ת, רב אלישיב)
 2. Yes (מקצת אחרונים בכף החיים)
 - a. ספק ברכות להקל because of למעשה (ש"ת רב פעלים)
 - iv. Q: If one goes one of the thirty days without davening at all, must he "make up" that day?
 1. No (ט"ז מובא במשנ"ב שם), and certainly if one adds ותן טל ומטר into שומע תפילה, doing so registers as part of the thirty days (מגן גבורים מובא שם)

- v. Q: To what type of ספק does this הלכה apply?
 - 1. If one knows that he intended to say what he was required to say and only later is unsure whether he said it, he need not repeat his תפילה. However, if the ספק arises immediately after the תפילה, then he should repeat. (משנ"ב לה)
 - a. Q: What is considered "a while later"?
 - i. ספק whether we measure from the conclusion of שמו"ע or we count the length of שמו"ע (גרשז"א הע' 41)
 - b. Q: Do all agree?
 - i. No; the מו"ק writes that one should not repeat if the ספק arises after the conclusion of שמו"ע (הע' 46)
 - vi. Q: Is a minor trusted to resolve one's ספק?
 - 1. Yes (גרשז"א הע' 42)
- b. Similarly, for בני אשכנז who don't say "מוריד הטל", if one is unsure whether he said "משיב הרוח" during the winter, then up until thirty days, he is assumed to not have said and must repeat שמו"ע (רמ"א)