

הלכות תפילה (סימן קיז: דיני ברכת השנים)

קיז:א

Outline

1. Today's Topics
 - a. What to say during ברכת השנים
2. קיז:א) שאילת ותן טל ומטר
 - a. During ברכת השנים, one should say "ותן טל ומטר" during the rainy season. In חו"ל, he begins at מעריב of the 60th day after the autumnal equinox (שו"ע, רמ"א). In א"י, he begins from מעריב of מרחשון ז'. One says "ותן טל ומטר" through פסח מנחה of שו"ע.
 - i. Q: Why do we say "את השנה הזאת" even on the last day of the year?
 1. People still use the term year in this case, we're davening for the year ahead, and there is a general text to ברכות that doesn't change based on the specific day (האלף לך שלמה נו הע' 1)
 - ii. Q: What is the proper text for ברכת השנים? (משנ"ב א)
 1. מג"א) שבענו מטובך
 2. אר"י) שבענו מטובה
 - iii. Q: What is מעריב of the 60th day?
 1. During מעריב on the night of the onset of the 60th day, the גבאי should announce "ותן טל ומטר" prior to תפילה, but if he doesn't, the ציבור says it nonetheless (משנ"ב ג)
 - iv. Q: How do we calculate the 60th day?
 1. The day of the equinox is day 1 even if it happens during the middle of the day as long as it is a bit before nighttime. There are always two days that separate the equinox and the day we begin to say ותן טל ומטר, such that if the equinox is on Sunday, we begin saying ותן טל ומטר on Tuesday night. (משנ"ב ד)
 - a. Q: When is the 60th day in the secular calendar?
 - i. Since 1900, it falls out on either the 5th or 6th of December (מצודות דוד הע' 3)
 - v. Q: Why do בני א"י begin to say it earlier?
 1. משנ"ב ה) א"י is in more need of rain because it is elevated
 - vi. Q: In חו"ל, who's practice do we follow?
 1. משנ"ב שם) בני בבל
 - vii. Q: If a בן א"י is in חו"ל or vice versa, what should he do? (משנ"ב שם)
 1. If he intends to return during the year, then he practices like his place of origin; if he intends to return after a year, then he practices like his current locale even if his family is in his place of origin (פר"ח)
 - a. However, if he is the ש"ץ, then he should follow the current locale during (ברכ"י, גרשז"א הע' 5) חזרת הש"ץ
 2. One should always follow the recitation of his current locale (ברכ"י, חזו"א הע' 6)
 - a. According to some, he may refer only to a case in which one has no intention to return (ע"פ הבאר היטב)
 - b. However, if a בן א"י begins to say ותן טל ומטר after חשוון ז' in א"י and then comes to חו"ל prior to יום לתקופה, one should continue saying ותן טל ומטר (ברכ"י הע' 6)
 - i. In this case, if one wants to fulfill both opinions, he can say (גרשז"א שם) שומע תפילה in "ותן טל ומטר"
 - c. If a בן חו"ל returns from א"י after מרחשון ז' and before יום לתקופה, he should pause from saying ותן טל ומטר (ברכ"י שם) ותן טל ומטר (שם) ותן טל ומטר
 3. (גרי"י קניבסקי, רב אלישיב הע' 9) הלכה למעשה
 - a. A בן א"י is in חו"ל on מרחשון ז' and before יום לתקופה, he should say ותן טל ומטר in חו"ל and should say it as "ותן טל ומטר בארץ הקודש ובמקומות הצריכים לכך" (גרשז"א)

- b. If a בן א"י travels to חו"ל after מרחשון ז' and before יום לתקופה ס', he should continue saying ותן טל ומטר, but to satisfy all opinions he can say it in חו"ל (גרשז"א, שבט הלוי) שומע תפילה
 - c. If a בן חו"ל is in א"י, then if he plans to return prior to יום לתקופה ס', he should say "ותן טל ומטר" in שומע תפילה, but if he plans to return afterward, he should say it in ברכת השנים (גרשז"א)
- viii. Q: If one forgets ותן טל ומטר when he should have said it, what is the הלכה?
- 1. He must repeat שמו"ע, even at מעריב because it is not similar to forgetting יעלה ויבוא during מעריב when one doesn't repeat because there is no קידוש החודש at night (משנ"ב ו)
- ix. Q: Is there any difference between א"י and חו"ל when to stop saying ותן טל ומטר?
- 1. No; everyone says it through ערב פסח of מנחה (משנ"ב ז)