

We have been saying **MASHIV HARU'ACH UMORID HAGESHEM** since T'filat Geshem, but we are still saying **V'TEIN B'RACHA** in Bareich Aleinu until Thursday night, October 26th, the eve of 7 Marcheshvan (in Israel - In Chutz LaAretz, Tal u'Matar starts on the night before December 5th)

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתֵּהא הַשָּׁנָה הַזֹּאת הַבָּאָה עֲלֵינוּ, וְעַל כָּל עַמֶּךָ  
בֵּית יִשְׂרָאֵל... שָׁנָה טְלוּלָה וּגְשׁוּמָה אִם שְׁחוּנָה... מִתְפִּילַת כַּהֵן הַגְּדוֹל בִּירוּ"כ

## **MHUH and T&M REVIEW** (partial)

- If you are unclear about anything, ask your Rav

We began saying MASHIV HARU'ACH UMORID HAGESHEM (MHUH) on Shmini Atzeret (a.k.a. Simchat Torah) and continue until the first day of Pesach. Omitting MHUH

invalidates the Amida and one must repeat the whole Amida. **HOWEVER**, since it is our custom to say MORID HATAL during the period when MHUH is not said, if one forgets to say MHUH, he can assume that he did say MORID HATAL (because a habit is established with a month or 90 times). In such case, the Amida is not invalid and one does not repeat it.

Although MHUH is correct, and MORID HATAL is not (during this period of time), at least one acknowledges G-d's involvement in the weather - and that allows the Amida to stand.

If one follows the practice of not replacing MHUH with anything (as was the original procedure, and still is for Nusach Ashkenaz abroad), then omitting MHUH (or even not being sure, during the first month or so after Shmini Atzeret) requires repeating the entire Amida.

**We are including Tal uMatar this week, even though it doesn't begin until next Thursday night (Oct 26) because most people will not have received their TTs until Friday or Shabbat or beyond. Don't be confused**

From Thursday night, the eve of the 7th of Marcheshvan, October 26th, until Pesach, we (in Eretz Yisrael) ask for rain in the BAREICH ALEINU bracha of every weekday Amida, with the words V'tein Tal U'matar Livracha [T&M].

A weekday Amida without T&M (from 7 Marcheshvan until 14 Nissan) is invalid and must be repeated. This means that if you finish an Amida and realize that you forgot T&M, you must say the Amida again.

This means that if any time after you finish an Amida - even hours later - you realize that you omitted T&M (you are sure it was omitted), then the Amida is invalid and must be repeated. If you are still in the time-frame of that davening, then you can

say the Amida. If it is during the next davening

timeslot that you remember your omission, then you wait until the next davening and say the Amida twice - the second one being TASHLUMIN (make-up) for the one you blew.

If you catch your omission when you are still in the Amida, the following rules apply:

If one is still in the BAREICH ALEINU bracha (not having yet said G-d's name at the end), then back up and say V'TEIN TAL U'MATAR LIVRACHA, and continue from there.

If you already said G-d's name of M'VAREICH HASHANIM, then continue (without going back) and when you get to the SH'MA KOLEINU bracha, say T&M before KI ATA SHOMEI'A...

Because Sh'ma Koleinu is an appropriate b'racha for additional requests, saying T&M here is preferable to repeating (and thereby nullifying) one or more b'rachot, which is what would happen if we had to go back to BAREICH ALEINU.

If you pass the point of insertion in Sh'ma Koleinu, but haven't said G-d's name in the end of the bracha, then say T&M and continue with KI ATA SHOMEI'A...

If you finish Sh'ma Koleinu but haven't said the word R'TZEI yet, you can say T&M after SHOMEI'A T'FILA and before R'TZEI. Since you have not yet begun R'TZEI, it is still considered being in the "brachot of request" section of the Amida, and T&M fits.

Once you say the word R'TZEI (and you haven't asked for T&M yet), you must go back to BAREICH ALEINU (not just SH'MA KOLEINU) and say the Amida straight from there. Although this involves repeating brachot you have already said, this is what must be done.

This rule applies from R'TZEI until you finish the Amida. That point is either when you finish YIHU L'RATZON... or when you begin taking your first step back. If it is only then that you realize that you have not said T&M, then you must say the entire Amida from the beginning.

If one is unsure whether he said T&M or not, the halacha goes by probability based on habit. If T&M has not been said 90 times, we assume a habit has not yet formed and consider T&M not to have been said. After 90 times, we may assume it was said (unless you are certain it was omitted). Furthermore, one must deal with a doubt only if it enters his mind immediately, not "sometime later". That kind of doubt that nags at you later can be ignored.

**There's more - that's why we called this a partial review.** Visitors and students from abroad should consult a knowledgeable Rav as to what they do in Israel and when they return. When they came here is a factor, as well. How long their stay...

**Please do not see all of the above as bothersome details. They are all there to convey**

a very important idea. **RAIN IS A SERIOUS BUSINESS.** And so is our power of prayer. Omitting just two words - TAL and MATAR - still leaves us with a request for G-d's blessing. But Chazal deemed that insufficient. We must recognize that rainfall is not a random event merely based on hot fronts and cold fronts and a bunch of other meteorological factors. **HaShem is the BOREI OLAM and the ADON KOL.**

Our starting times for Geshem and T&M (Tal uMatar) can only approximate the rainy season schedule, since our calendar is based on the Moon and seasons are connected to the Solar calendar. Shmini Atzeret, for example, ranges from September 26 to October 25 (roughly). Different weather conditions can be expected. And rain doesn't always start falling on a fixed day on any calendar.