

## **AVOID CONFUSION**

**This feature belongs in next week's Pesach issue of Torah Tidbits. We are including it this week (with the other Pesach pages), because we anticipate a space-problem**

### **MORID HATAL & V'TEIN BRACHA**

Last time we ask for TAL U'MATAR this year is at Mincha on Erev Pesach.

We continue to say MASHIV HARU'ACH UMORID HAGESHEM (henceforth called MHUH) in Maariv and Shacharit of the first day of Pesach. Then we say T'FILAT TAL and from Musaf of the first day of Pesach on, we will be saying MORID HATAL. And at Maariv following Yom Tov, we will begin saying V'TEIN BRACHA in the weekday (and Chol HaMoed) Amida.

Note that many congregations in Israel say T'FILAT TAL when they finish putting away the Torahs right before closing the Aron. Others follow the common practice of Chutz LaAretz and say TAL as part of the beginning of the Chazan's repetition of Musaf.

When TAL is said before the silent Amida of Musaf, then it - T'FILAT TAL, constitutes the announcement to the congregation to stop saying MHUH and to commence saying Morid HaTal.

However, when TAL is said after the silent Amida, an announcement - in the form of a gabbai (or anyone) "klopping" on the shulchan and stating aloud "Morid HaTal" is required. Technically, if no one announces Morid HaTal, then we continue saying MHUH one more

Amida (Musaf) and begin Morid HaTal at Mincha (which, of course, is after T'filat Tal). This will not usually happen in large congregations with knowledgeable members, but it can happen in a small minyan with a gabbai that falls asleep at the switch. Anyone can call out Morid HaTal (and usually, several people do) and that "authorizes" the change for the kahal.

(Something that really shouldn't be done - anytime - is to say things out loud in the middle of one's silent Amida. Many people think they are being helpful by saying Morid HaTal or Yaaleh V'Yavo or Al HaNisim or whatever - aloud, but it should not be done. Nonetheless, if a gabbai failed to announce Morid HaTal and the person next to you wrongly said the words Morid HaTal aloud within his Amida, that too would constitute an announcement for you.)

In those congregations (Nusach Ashkenaz in Chutz LaAretz) where nothing is said in the place of MHUH from Pesach to Shmini Atzeret, only T'filat Tal is considered the announcement for dropping MHUH, and therefore, when Tal is said as part of the repetition of Musaf (first day of Pesach), MHUH is said in the silent Musaf and dropped from Mincha onward.

If one mistakenly says MHUH once we stop saying it, the Amida is considered

invalid and must be repeated. Catching oneself within the second bracha of the Amida, requires backtracking to the beginning of that bracha and saying from there - ATA GIBOR...

Forgetting MORID HATAL (but not saying MHUH either) does not require repeating or even returning to say it.

Asking for TAL UMATAR once we stop, also invalidates the Amida and requires repeating it. Catching the error while still in the Amida requires going back to BAREICH ALEINU and repeating from that bracha.

If one finishes the Amida and is immediately struck with a doubt as to whether he said Morid HaTal or nothing (which is good) or said G by mistake (which is bad) - and the same for V'EIN B'RACHA (good) or TAL UMATAR (problem), then the situation is resolved based on habit (HERGEIL). Generally, when something has been said 90 times, it is considered to have become habitual, but before that, one must assume that he said the wrong thing and repeat the Amida.

If the doubt came in later - not right after the Amida was finished, it can usually be dismissed as not being a real doubt.

This is a tricky subject because the person in question either said it right or not. If he said it right, then he does not repeat. And if he didn't say it correctly, then he must repeat. The problem, of course, is that he isn't sure. Error on one side results in b'rachot in vain. Error on the other side results in not really having said the Amida.

This would be a paralyzing dilemma if not for the halachic guidelines of SAFEIK (doubt). When in doubt about the doubt - meaning that you are not sure which way to resolve the doubt, ask a Rav.