

TAL UMATAR (T&M) REVIEW (partial)

- If you are unclear about anything, ask your Rav

הי רצון מלפניך, ה' אלהינו ואלהי אבותינו, שתהא השנה הזאת הבאה עלינו, ועל כל עמך
בית ישראל... שנה טלולה וגשומה אם שחונה... מתפילת כהן הגדול ביו"כ

We have been saying **MASHIV HARU'ACH UMORID HAGESHEM** since T'filat Geshem on Shimi Atzeret / Simchat Torah but we are still saying **V'TEIN B'RACHA** in Bareich Aleinu until Monday night, November 4th, the eve of 7 Marcheshvan (in Israel - In Chutz LaAretz, Tal u'Matar starts on Dec. 5th Maariv).

From Monday night, the eve of the 7th of Marcheshvan, (November 4th, this year), 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.