

# HALACHICALLY SPEAKING

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{ TOPIC }

## *V'sein Tal U'mattar*



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# HALACHICALLY SPEAKING

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► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of Yeshiva Torah Vodaath and a *musmach* of Harav Yisroel Belsky *zt"l*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of Harav Yisroel Belsky, *zt"l* on current issues.

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# V'sein Tal U'mattar

The topic of saying *tal u'mattar* is a very practical issue that arises every day while davening the *berachah* of *Bareich Aleinu*. Those who live in Eretz Yisrael start saying it at a different time than those in *chutz la'aretz*. Why is this so? Until when is *tal u'mattar* recited? What happens if someone from Eretz Yisrael is visiting America before *tal u'mattar* is recited there? If someone from America travels to Eretz Yisrael, what should he do regarding reciting *tal u'mattar*? What happens if one forgets it in *Bareich Aleinu*? This issue will deal with this topic in depth.

## Source

We recite *tal u'mattar*<sup>1</sup> in the *berachah* of *Bareich Aleinu*.<sup>2</sup> With these words, we ask Hashem for rain. The reason why *tal u'mattar* is placed in this *berachah* is because rain brings growth and *parnassah*, and this is the theme of *Bareich Aleinu*.<sup>3</sup>

Saying *tal u'mattar* is different than the mention of rain in the second *berachah* of *Shemoneh Esrei*.<sup>4</sup>

The key of rain is one of the keys that is in the hands of Hashem and was not given over to messengers.<sup>5</sup>

## When to Start Reciting Tal U'mattar

The Mishnah discusses when *tal u'mattar* should be

1 In regards to the nature of the addition of *tal u'mattar*; see *Binyan Av* 1:5.

2 *Maseches Taanis* 2a, *Rambam*, *Hilchos Tefillah* 2:16, *Shulchan Aruch*, *O.C.* 117:1. Sefardim have a different *berachah* for the winter and summer (*Tur* 117, *Beis Yosef* 117, *Lekutei Maharich* 1:page 77, *Halachah Berurah* 117:2).

3 *Maseches Berachos* 33a.

4 *Maseches Berachos* 33a, *Rambam*, *Hilchos Tefillah* 2:15; see *Rashi*, *Maseches Berachos* 33a, "mazkirin."

5 *Maseches Taanis* 2a.

איז ער אפילו צו זאגן "ה' בעולםנו אלא י' אמות של הלכה בלבד" (ברכות ה.)

recited.<sup>6</sup> The halachah is that *tal u'mattar* should be recited in Eretz Yisrael (and the surrounding areas)<sup>7</sup> on 7 Cheshvan,<sup>8</sup> at *Maariv*.<sup>9</sup> Rain is needed at that time<sup>10</sup> since it is a land of mountains and valleys.<sup>11</sup> It is recited then because before the Beis Hamikdash was destroyed, Jews were *oleh regel* and would return home after Sukkos. The furthest distance one traveled to be *oleh regel* was a traveling time of about two weeks. If we would ask for rain before two weeks after Yom Tov, these travelers would get wet on their way home. We therefore wait until two weeks after Sukkos to start reciting *tal u'mattar*. Another reason given is that until 7 Cheshvan the fruits are placed in the field. In order not to ruin them we don't ask for rain until then.<sup>12</sup>

According to the first reason above, perhaps today when there is no Beis Hamikdash we should start saying *tal u'mattar* right away in Eretz Yisrael. However, since today people travel to the Kosel instead of being *oleh regel*, although the trip is shorter than two weeks the time to begin saying *tal u'mattar* remains 7 Cheshvan.<sup>13</sup>

- 6 *Maseches Taanis* 10a. Refer to *Maseches Taanis* 4b, *Tosafos* 2a, "im kein," as to why we mention rain earlier than we ask for it.
- 7 *Yechaveh Daas* 2:11, *Halachah Berurah* 117:4. Refer to *Yechaveh Daas* 2:11 regarding soldiers whose families are in Eretz Yisrael but are camped in a nearby place, and when they should recite *tal u'mattar*.
- 8 *Maseches Taanis* 10a, *Rambam*, *Hilchos Tefillah* 2:16, *Shulchan Aruch* 117:1. (If one did not recite it, he has to daven again; *Mishnah Berurah* 6.)
- 9 *Shulchan Aruch* 117:1, *Levush* 1, *Aruch Hashulchan* 3. One who forgot to ask for rain at *Maariv* would have to repeat *Shemoneh Esrei* (*Mishnah Berurah* 6; see *Lechem Hapanim* on *Kitzur Shulchan Aruch* 19:6). If one asked for rain on *Isru Chag*, he does not repeat *Shemoneh Esrei* (*Yabea Omer*, O.C. 5:15, *Yechaveh Daas* 2:10, *Lehoros Nosson* 7:5, *Ohr L'tzion* 2:7:31, *Halichos Shlomo Tefillah* 8:18).
- 10 *Mishnah Berurah* 5.
- 11 *Shulchan Aruch Harav* 1, *Aruch Hashulchan* 2. See *Yom Tov Sheini K'hilchaso* 10:1.
- 12 *Aruch Hashulchan* 2.
- 13 Refer to *Ran*, *Maseches Taanis* 10a, *Ravya* 848, *Beis Yosef* 117, *Shulchan Aruch Harav* 1, *Yechaveh Daas* 1:73, *Halichos Shlomo Tefillah* 8:footnote 24. Today it



In places outside of Eretz Yisrael, the time to begin reciting *tal u'mattar* is at Maariv<sup>14</sup> sixty days after the equinox,<sup>15</sup> since rain is not needed before this time.<sup>16</sup> This is usually around December 4 or 5.<sup>17</sup>

We would be remiss if we did not mention the opinion of the Rosh on this topic. The Rosh<sup>18</sup> says that it does not make sense to say *tal u'mattar* outside of Eretz Yisrael only sixty day after the equinox. It should be said according to the time when rain is needed, which can be before that time as well.<sup>19</sup> As we know, in other countries the time for planting is after Pesach and we can use rain during that time. In the winter, many places do not need rain at all.<sup>20</sup> Although the Rosh makes sense,<sup>21</sup> the halachah does not follow his opinion (see below).<sup>22</sup> Some explain that *Chazal* wanted to establish one time for all countries outside of Eretz Yisrael to start

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is not such an issue if it rains since we have ways to protect ourselves — i.e., umbrellas (*Halichos Shlomo Tefillah* 8:footnote 24).

14 *Tur* 117, *Shulchan Aruch* 117:1, *Mishnah Berurah* 2.

15 *Maseches Taanis* 10a, *Tosafos, Maseches Taanis*, “*hilchaso*,” *Rosh, Maseches Taanis* 4, *Shibolei Haleket* 21, *Beis Yosef* 117, *Machatzis Hashekel* 1, *Shulchan Aruch Harav* 1, *Mishnah Berurah* 4, *Aruch Hashulchan* 3, *Halachah Berurah* 117:4. See *Igros Moshe, O.C.* 4:17, 5:7.

16 *Levush* 117:1.

17 Refer to *Maseches Taanis* 10a, *Rambam, Hilchos Tefillah* 2:16, *Shulchan Aruch, O.C.* 117:1, *Kitzur Shulchan Aruch* 19:5, *Halachah Berurah* 117:5, *Teshuvos V'hanhagos* 2:54. See *Igros Moshe, O.C.* 5:7, *Yisrael V'hazemanim* 1:11, 2:page 933-934. Refer to *Avnei Yushfei* 1:153:3. See *Elya Rabbah* 3 regarding how to know when sixty days after the equinox fall out.

18 *Sheilos U'Teshuvos Rosh* 4:10, *Tur* 117.

19 Refer to *Beis Yosef* 117, *Biur Halachah*, “*v'mihu*,” “*hatzrichim*.”

20 *Aruch Hashulchan* 4. See (*Divrei Yatziv, O.C.* 69).

21 *Igros Moshe, O.C.* 2:102.

22 *Beis Yosef* 117, *Taz* 1. The *Aruch Hashulchan* 4 says if one follows the Rosh he may be punished for it.

saying *tal u'mattar*, or it would be too confusing to keep track of when to ask for rain.<sup>23</sup>

## Calling It Out <sup>24</sup>

Before *Maariv* of *Shemoneh Esrei* begins, the *gabbai* should call out “*tal u'mattar*” in order that people should know to say it.<sup>25</sup> Even if he did not call it out, *tal u'mattar* is recited during *Maariv*.<sup>26</sup> It is not proper for an individual to say *tal u'mattar* aloud while he is davening *Shemoneh Esrei* to remind people to say it.<sup>27</sup>

## When to Stop

The halachah is that *tal u'mattar* is not recited after Erev Pesach.<sup>28</sup> It is no longer said at the same time in both Eretz Yisrael and *chutz la'aretz*.<sup>29</sup>

Some ask why we do not stop saying *tal u'mattar* two weeks before Pesach so those on the way to be *oleh regel* do not get wet from the rain, if we take into account those being *oleh regel* before we begin saying *tal u'mattar* in Eretz Yisrael.

Some answer that when going to be *oleh regel* before Sukkos, one wears summer clothes and will not be protected

<sup>23</sup> Refer to *Birchos Habayis* 40:44.

<sup>24</sup> *Mishnah Berurah* 7.

<sup>25</sup> *Mishnah Berurah* 3, 236:7. See *Ma'amar Mordechai* 236:2, who argues. The sign that says *tal u'mattar* in shul is not *muktzah* (*Shalmei Yehudah* 3:9, *Asei Lecha Rav* 6:29).

<sup>26</sup> *Mishnah Berurah* 3.

<sup>27</sup> *Orchos Rabbeinu* 3:page 207:9 in the name of the Chazon Ish. See *Kaf Hachaim* 236:15.

<sup>28</sup> *Shulchan Aruch*, O.C. 117:1. Whether one who forgot and said *Baruch Aleinu* at *Maariv* because he davened a weekday *Shemoneh Esrei* should mention *tal u'mattar*, see *Biur Halachah*, “ad.”

<sup>29</sup> *Mishnah Berurah* 7.

from the rain. However, when coming to be *oleh regel* in the spring before Pesach, one wears a jacket and is protected.<sup>30</sup>

## Asking for Rain at the Wrong Time

Although we don't hold like the Rosh mentioned above, if one asked for rain in the time when we normally ask for *tal* (and says *vesein berachah*), one would not have to say *tal u'mattar* as well. However, he should daven again<sup>31</sup> (if he finished *Shemoneh Esrei* already)<sup>32</sup> as a *tefillas nedavah*.<sup>33</sup> (This is in a case where rain was not needed; see below.)<sup>34</sup>

If one did not take three<sup>35</sup> steps back yet, one should go back to the *berachah* of *Baruch Aleinu*.<sup>36</sup> If one remembered before he finished the *berachah* of *Baruch Aleinu*, he should go back to the beginning of the *berachah*.<sup>37</sup>

## Forgot to Ask for Rain

One who forgot to ask for rain and has finished *Shemoneh Esrei* (i.e., he took three steps back)<sup>38</sup> should go back to the beginning of *Shemoneh Esrei*.<sup>39</sup> One who remembered before

30 *Halichos Shlomo Tefillah* 8:footnote 69, *Zera Yaakov* 30, page 637, quoting the opinion of Harav Chaim Kanievsky, *shlita*.

31 *Shulchan Aruch* 117:3.

32 *Taz* 1.

33 *Mishnah Berurah* 11, 13. Refer to *Aruch Hashulchan* 7, who does not like the *nedavah* concept.

34 *Mishnah Berurah* 11.

35 *Shulchan Aruch* 117:5.

36 *Mishnah Berurah* 14.

37 *Mishnah Berurah* 14.

38 Even before saying *yihyu l'ratzon* and *Osei Shalom* as well (*Mishnah Berurah* 18, *Aruch Hashulchan* 6). Refer to *Biur Halachah*, "Kokrim." See *Lechem Hapanim* on *Kitzur Shulchan Aruch* 19:6.

39 *Maseches Berachos* 26b, 29a, 33a, *Shulchan Aruch* 117:3, *Kitzur Shulchan Aruch* 19:6. One should be *mechanech* his child in this as well (*Chinuch Yisrael* 2:6:page 164). In regards to a woman who forgot, see *Beis Yisroel*, O.C.10, *Yabea Omer*, O.C. 6:18, *Bishvili Haminhag* 3:page 112, *Rivevos Ephraim* 3:67, 4:page 96:81, *Divrei*

איך ל' להקדיש ה' בעולמו אל' י' אמות של הלכה בל' (ברכות ה')



the *berachah* of *Shomea Tefillah* should say it in *Shomea Tefillah*<sup>40</sup> before the words “*ki Atah*.”<sup>41</sup> One who has already said *Retzeih* but has not yet taken three steps back goes back to *Baruch Aleinu*.<sup>42</sup> One who remembers after saying the *berachah* of *Shomea Tefillah* before saying *Retzeih* should say it then.<sup>43</sup> If one already said *Shomea Tefillah* and remembered after saying *Baruch Atah Hashem* of *Shomea Tefillah*, he should say “*lamdeini chukecha*” and then say “*vesein tal u’mattar*” and then “*ki Atah*.”<sup>44</sup>

## Israeli in *Chutz La’aretz*

One of the very important questions relating to this topic is what happens if an Israeli comes to America? (For clarity, America will be used in this example although this applies to any country in *chutz la’aretz* where *tal u’mattar* is recited on December 4 or 5.) This Israeli already started saying *tal u’mattar* in Eretz Yisrael and arrived before *tal u’mattar* is recited in the place he is in. This issue has been dealt with by many *poskim*.

There are those who say that an Israeli who came to America during this period of limbo would continue to say *tal u’mattar* (some say in *Shomea Tefillah*),<sup>45</sup> since he already

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*Yatziv* 1:62, *Mishnas Yosef* 6:34. If one needs a *minyan* when he forgot *tal u’mattar*, see *Mishnas Yosef* 7:18 (lenient).

40 *Rambam*, *Hilchos Tefillah* 10:9, *Shulchan Aruch* 117:5, *Mishnah Berurah* 15; see *Shaarei Teshuvah* 10, *Teshuvos V’hanhagos* 2:58. (*Morid Hageshem* can’t be said in *Shomea Tefillah* since this is praise of Hashem and is not the place to mention it; *Magen Avraham* 7, *Mishnah Berurah* 16).

41 *Mishnah Berurah* 16.

42 *Shulchan Aruch* 117:1. Refer to *Ben Ish Chai*, *Beshalach* 1:18, *Yabia Omer*, *O.C.* 2:10:8.

43 *Shulchan Aruch* 117:1.

44 *Mishnah Berurah* 19.

45 *M’Beis Levi* 17:page 100. See *Shevet Halevi* 10:22, *Rivevos Ephraim* 7:46.



started saying it in Eretz Yisrael.<sup>46</sup> Since he started saying it, it would be like a joke if he stopped.<sup>47</sup> According to this opinion, it would make sense for one to continue saying *tal u'mattar* even if one does not plan on returning to Eretz Yisrael or does not have children there (see below).<sup>48</sup> Others argue with this opinion.<sup>49</sup> Some say that if an Israeli came to America and forgot to say *tal u'mattar*, he would not have to repeat *Shemoneh Esrei*.<sup>50</sup>

Some say that an Israeli in America should act like an American and not say *tal u'mattar* until those in America say it.<sup>51</sup>

If an Israeli is in America before 7 Cheshvan, he does not say *tal u'mattar* on 7 Cheshvan in America.<sup>52</sup>

Others say an Israeli who is in America (or vice versa) but intends to return within a year<sup>53</sup> to Eretz Yisrael (or America) should recite *tal u'mattar* according to the custom of the place where he is.<sup>54</sup> Some say that he should say *tal u'mattar* in *Shomea Tefillah* while in America before the time Americans start saying it.<sup>55</sup> However, if he plans to return after a year, even if he left his wife and children there he

46 Refer to *Birchei Yosef* 6, *Be'er Heitiv*, *Shaarei Teshuvah* 4, *Minchas Yitzchak* 10:9, *Betzel Hachochmah* 1:62, *Orchos Rabbeinu* 1:page 64:220, *Massei Ish* 7:page 136, *Teshuvos V'hanhagos* 2:55. See *Cheshev Ha'efod* 3:7.

47 *Birchei Yosef*, *ibid*.

48 *Tzitz Eliezer* 6:38.

49 Refer to *Yechaveh Daas* 2:11, *Beis Avi* 4:23.

50 *Shaarei Teshuvah* 4, *Betzel Hachochmah* 1:62.

51 *Birchei Yosef* 6, *Be'er Heitiv* 4, *Mishnah Berurah* 5, *Ketzos Hashulchan* 21:10, *Teshuvos V'hanhagos* 2:55, *Shaarei Halachah U'minhag* 70.

52 *M'Beis Levi* 17:page 100.

53 Some say this is not to be taken literally and means after the time in which *tal u'mattar* is recited in America (*Halichos Shlomo Tefillah* 8:footnote 28).

54 *Pri Chadash* 117:2, *Pri Megadim*, M.Z. 1, *Mishnah Berurah* 5,

55 *Halichos Shlomo Tefillah* 8:19:footnote 25. Also see *Yom Tov Sheini K'hilchaso* 10:footnote 7.

should recite *tal u'mattar* according to the custom of the place he is in.<sup>56</sup> Harav Moshe Feinstein, *zt"l*,<sup>57</sup> adds that even if an Israeli is in America and plans to go back to Eretz Yisrael after a number of years, but he needs rain for his family in Eretz Yisrael, he should ask for *tal u'mattar* like an Israeli on 7 Cheshvan.

Some say that if he does not plan on returning until *tal u'mattar* is said in America, he should say it when it is said there.<sup>58</sup>

If an Israeli is in America but has no intention of returning to Eretz Yisrael, he should say *tal u'mattar* according to the place where he is.<sup>59</sup>

If an American went to Eretz Yisrael before December 4 or 5, he has to say *tal u'mattar* in *Bareich Aleinu* when he reaches Eretz Yisrael. If he returns from Eretz Yisrael before December 4 or 5, he should still continue to say *tal u'mattar* as he said it while in Eretz Yisrael, since he started already.<sup>60</sup> Nonetheless, the custom is not like this and an American in this situation would stop saying *tal u'mattar* when coming back from Eretz Yisrael before the time that *tal u'mattar* is recited there.<sup>61</sup>

An American who is in Eretz Yisrael, even if he may return within the year, should start asking for rain like a person who lives in Eretz Yisrael. Since he is living there now he needs

56 *Pri Chadash*, *ibid.*, *Mishnah Berurah* 5.

57 *Igros Moshe*, O.C. 2:102.

58 *Radvaz* 6:55. See *Be'er Moshe* 7:page 195:11.

59 *Mishnah Berurah* 5. See *Halichos Shlomo Tefillah* 8:19.

60 *Minchas Yitzchak* 10:9, *Yechaveh Daas* 1:73, *Asei Lecha Rav* 6:7. See *Teshuvos V'hanhagos* 2:55.

61 *Minchas Yitzchak* 10:9, *M'Beis Levi* 17:page 101, *Divrei Yatziv*, O.C. 69, *Betzel Hachochmah* 1:62, *Beis Avi* 4:23. See *Alei Siach*, page 83:86.

the rain as well.<sup>62</sup> This is a very common issue with seminary girls and American boys learning in Eretz Yisrael.<sup>63</sup>

In any case, if an Israeli is saying *tal u'mattar* before the place where he is now starts saying it, he should not recite *tal u'mattar* in *chazaras hashatz* if he davens as a *shatz*.<sup>64</sup>

## Different Parts of the World

A fascinating question is addressed by the *poskim*, which relates to reciting *tal u'mattar* in parts of the world that have summer when Eretz Yisrael and other countries have winter. In this situation, when should these countries say *tal u'mattar*?<sup>65</sup> (From Nissan to Tishrei they need rain and from Tishrei to Nissan they don't.)

Some *poskim* say that since most of the world has winter at one time and we ask for rain even if many places do not need it then, this would apply to different parts of the world as well. Therefore, they should say *tal u'mattar* in *Bareich Aleinu*.<sup>66</sup> Others say that they should say *morid hatal* all year round in *Bareich Aleinu* and *tal u'mattar* in *Shomea Tefillah*.<sup>67</sup>

Others say that during their summer they should not mention or ask for rain, but during their winter they should ask for it in *Bareich Aleinu*.<sup>68</sup>

Some say that from Pesach to Sukkos they should not mention or ask for rain like the rest of the world. If they need

62 Betzel Hachochmah 1:62.

63 See Sheilas Rav, page 207:19.

64 Keshar Gadol 16:14, Yechaveh Daas 1:73, Minchas Yitzchak 10:9, Be'er Moshe 7:siman 117). See Yalkut Yosef 1:page 264.

65 Refer to Yesodo Yeshurun 1:pages 307-308.

66 As expressed in Minchas Yitzchak 6:171, Har Tzvi 1:56, Halacha Berurah 117:12, see Betzel Hachochmah 6:85 (regarding Australia).

67 Minchas Yitzchak 6:171, Yisrael V'hazemanim 1:11. See Ohr L'tzion 2:7:30. Refer to Eishel Avraham 117.

68 Shevet Halevi 1:21.

rain they should ask for it in *Shomea Tefillah*.<sup>69</sup> From Sukkos to Pesach they should not ask for it at all since rain at that time would not be good for them.<sup>70</sup>

## Drought

Those who need rain in the spring or summer (such as farmers) should ask for it in *Shomea Tefillah*.<sup>71</sup> This applies to a city as well.<sup>72</sup> The reason for not asking for rain in *Bareich Aleinu* is that rain at times is a curse if it falls in places that don't need it.<sup>73</sup> There are those who maintain not to ask for rain even in *Shomea Tefillah* if it is not the accepted time to ask for it.<sup>74</sup> The custom is that if it is needed we can ask for rain even if it is after Pesach, but other *tefillos* are added as well for the *shatz* to say in *Shomea Tefillah*.<sup>75</sup>

The Aruch Hashulchan<sup>76</sup> says that if one does not mention rain and *tal u'mattar* in the winter he would not have to go back. However, he says that no one holds like this.

## Part of Request

If one said *vesein tal* and did not say *mattar*, as long as he did not finish the *berachah* of *Bareich Aleinu* he should go

69 See *Teshuvos V'hanhagos* 3:42, *M'Beis Levi* 11:pages 123-137.

70 *Toras Chaim* 3:7; see *Beis Avi* 4:23.

71 *Shulchan Aruch* 117:2. See *Taz* regarding a *shatz*. In regard to one who forgot and said it in *Bareich Aleinu*, see *Shulchan Aruch* 117:2, *Biur Halachah* "tua," and "v'shol."

72 *Shulchan Aruch* 117:2.

73 *Magen Avraham* 3, *Elya Rabbah* 5, *Mishnah Berurah* 8.

74 *Bach* 117; see *Taz* 2, *Magen Avraham* 3.

75 *Magen Avraham* 3, *Mishnah Berurah* 9, *Aruch Hashulchan* 9. One should be careful not to say these *tefillos* when there is a small drought. He should only say them when he sees crops being ruined from lack of rain (*Magen Avraham*, *ibid.*, *Aruch Hashulchan* 9). The custom is not to say these *tefillos* on Shabbos (*Aruch Hashulchan* 9).

76 7.



back and say it correctly.<sup>77</sup> Asking for *tal* without rain would destroy the crops.<sup>78</sup> However, asking for *mattar* and not *tal* is not an issue.<sup>79</sup>

If he finished the *berachah*, he may say it correctly in *Shomea Tefillah*.<sup>80</sup>

## Went Back to *Baruch Aleinu*

If one forgot to say *tal u'mattar*, as mentioned above, and went back to repeat *Shemoneh Esrei* and then forgot at *Bareich Aleinu*, he should continue *Shemoneh Esrei* until *Shomea Tefillah* and say it then. This is even if he davened the *berachos* between *Baruch Aleinu* and *Shomea Tefillah* already the first time around.<sup>81</sup>

## On Shabbos

Some have the practice of saying *tal u'mattar* ninety times before the first time *tal u'mattar* is recited to practice and try to make sure they do not forget it.<sup>82</sup> This may be done on Shabbos as well and is not considered preparing from Shabbos to weekday.<sup>83</sup>

## When One Is Not Sure

Sometimes one is not sure if he said *tal u'mattar* during *Shemoneh Esrei*. If he davened ninety *tefillos* already with *tal*

77 *Mishnah Berurah* 15. See *Magen Avraham* 5, *Shaarei Teshuvah* 8, *Biur Halachah*, "im."

78 *Aruch Hashulchan* 5; see *Shulchan Aruch Harav* 4.

79 *Shulchan Aruch* 117:4, *Aruch Hashulchan* 5.

80 *Biur Halachah*, "im." See *Aruch Hashulchan* 6.

81 *Halichos Shlomo Tefillah* 8:22:footnote 32.

82 Refer to *Rivevos Ephraim* 6:45:1.

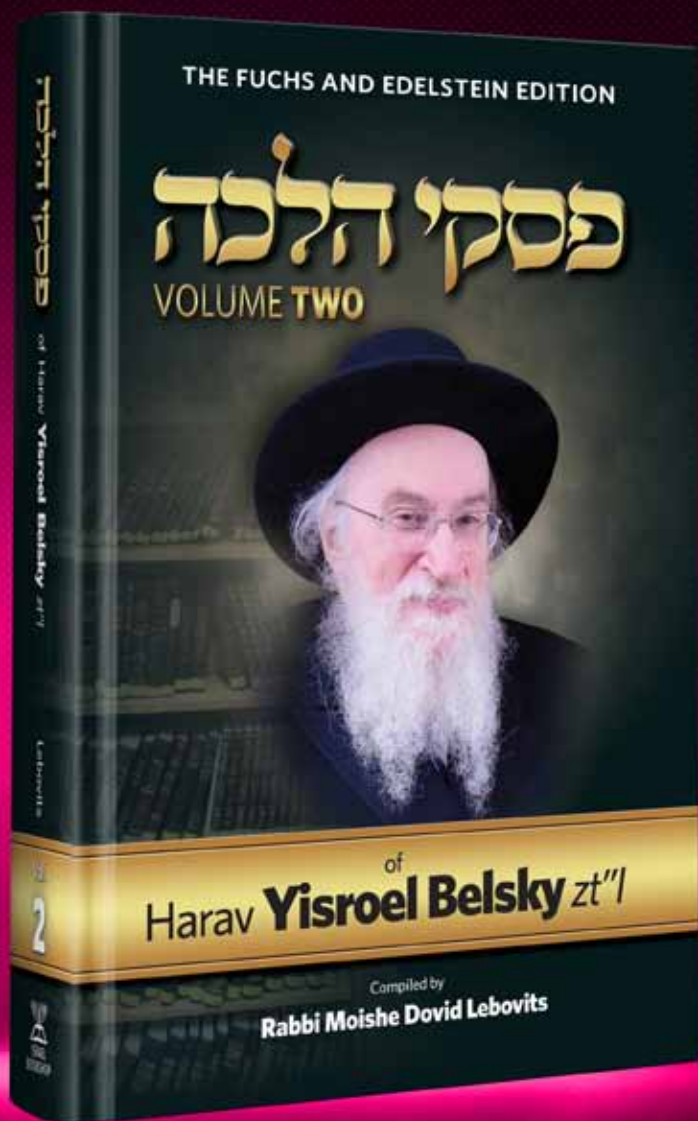
83 *Tzitz Eliezer* 19:14:2. See *Koneh Bosem* 2:10, *Nishmas Shabbos* 4:pages 591-592.

*u'mattar*, he can assume that he said it. If he has not yet davened ninety *tefillos*, he should repeat *Shemoneh Esrei*.<sup>84</sup>

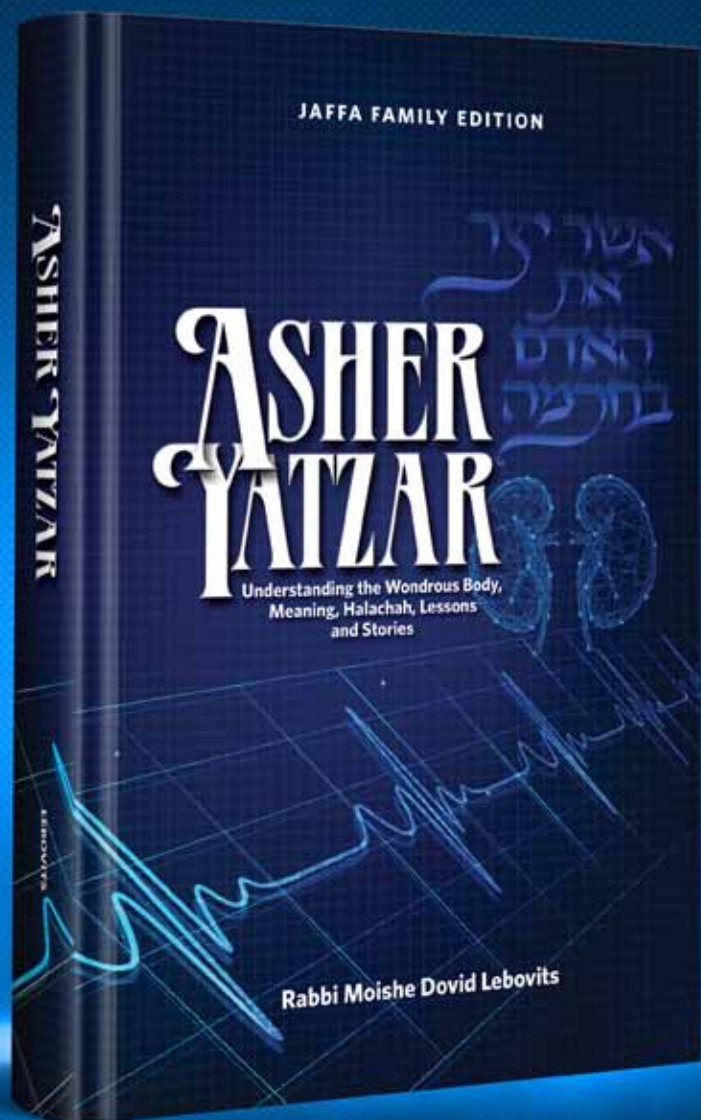
כל השונה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

<sup>84</sup> *Kitzur Shulchan Aruch* 19:8. See *Rivevos Ephraim* 6:33. In reference to women see *Rivevos Ephraim* 3:67, 4:44:81.

# IN PREPARATION



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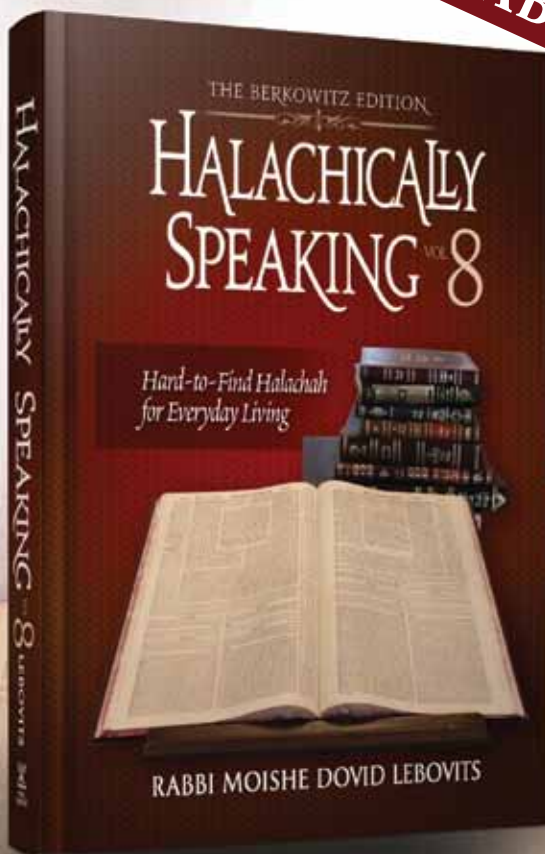




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