



בית הוראה Halacha Hotline

of the Five Towns and Far Rockaway Community

Under the Leadership of HaRav Binyomin Forst, שליט"א

The Halachos of V'sein Tal Umatar

Beginning *Ma'ariv* this coming Thursday night, December 4th, we say *V'sein Tal U'matar Livrachah* in the *b'rachah* of *Bareich Aleinu*, instead of *V'sein Brachah* (*Shulchan Aruch Orach Chaim* 117:1).^{1,2} If one did not say *V'sein Tal U'matar Livrachah* as required, the correct procedure is dependent upon when one realizes one's omission, as follows:

- If one realized one's omission before saying Hashem's Name at the end of the *b'rachah* of *Bareich Aleinu* (i.e., *Baruch Attah Hashem*), one should go back to the words *V'sein Tal U'Matar Livrachah* and continue from there (*Mishnah Berurah* end of 117:15; *Bi'ur Halacha* 114:6 s.v. *B'makom Shenizkar*, citing *P'ri Megadim*).
- If one already said Hashem's Name at the end of the *b'rachah* of *Bareich Aleinu*, one should not go back to *V'sein Tal U'Matar Livrachah*; rather, one should continue *davening* (praying) as usual until the *b'rachah* of *Shema Koleinu*. In the *b'rachah* of *Shema Koleinu*, one should insert the words *V'sein Tal U'Matar Livrachah* just before the words *Ki Attah Shomei'a Tefillas*, and continue *davening* from there (*S.A. O.C.* 117:5; *M.B.* 117:15-16).
- If one did not say *V'sein Tal U'Matar Livrachah* before the words *Ki Attah Shomei'a Tefillas* but realized one's omission before saying Hashem's Name at the end of the *b'rachah* of *Shema Koleinu*, one should say *V'sein Tal U'Matar Livrachah* and continue with *Ki Attah Shomei'a Tefillas* (see *Bi'ur Halacha* *ibid.*)
- If one already said Hashem's Name at the end of the *b'rachah* of *Shema Koleinu*, one should say the words לְמַדְּנִי חֻקֶיךָ (*Lamedeini Chukecha*),³ then say *V'sein Tal U'Matar Livrachah*, and continue with *Ki Attah Shomei'a Tefillas* (*M.B.* 117:19).
- If one already finished the *b'rachah* of *Shema Koleinu* but realized one's omission before beginning the *b'rachah* of *Retzei* (that is, the next *b'rachah*), one should say the words *V'sein Tal U'Matar Livrachah* at that point and continue with the *b'rachah* of *Retzei* (*S.A. ibid.*).

¹ In Israel, more rain is required (*Mishnah Berurah* 117:5), so they begin saying *V'sein Tal U'Matar Livrachah* much earlier, at *Ma'ariv* of the night of *Marcheshvan* 7. In the Diaspora, however, we begin saying *V'sein Tal U'Matar Livrachah* at *Ma'ariv* of the sixtieth day (inclusive) from *Tekufas Tishrei* (*Shulchan Aruch Orach Chaim* 117:1). (*Tekufas Tishrei* is the halachic Autumn Equinox, which is not the same as the astronomical Autumn Equinox.) In years that do not precede a secular leap year, such as this year, *Tekufas Tishrei* falls out on October 7, which this year coincided with *Tishrei* 7. The sixtieth day from *Tishrei* 7 (inclusive) is *Kislev* 13. Thus, we begin to say *V'sein Tal U'Matar Livrachah* at *Ma'ariv* of *Kislev* 13, which is at *Ma'ariv* on December 4th.

² We continue saying *V'sein Tal U'Matar Livrachah* until *Pesach* (Passover).

³ [Once one says Hashem's Name at the end of the *b'rachah*, one should be required to finish the *b'rachah* by saying the concluding words "Shomei'a Tefillah," so as not to say Hashem's Name in vain. However, there is a *pasuk* (verse) in *Tehilim* (*Psalms* 119:12) that – in its entirety – consists of the words בְּרִיךְ אֱתָהּ ה' לְמַדְּנִי חֻקֶיךָ (*Baruch Attah Hashem Lamedeini Chukecha*). Thus, saying the words *Baruch Attah Hashem* can be considered the start of the recitation of that *pasuk*, which can be finished by saying the concluding words לְמַדְּנִי חֻקֶיךָ (*Lamedeini Chukecha*). After doing so, one may go back to *V'sein Tal U'Matar Livrachah* and continue with *Ki Attah Shomei'a Tefillah*.]

- If one already began the *b'rachah* of *Retzei* and realized one's omission before one said the *Yihuyu L'ratzon* that immediately precedes *Oseh Shalom* at the end of *Shemoneh Esrei*,⁴ one should go back to the beginning of the *b'rachah* of *Bareich Aleinu* and continue *davening* from there (saying all the *brachos* that follow *Bareich Aleinu* in the regular order, despite having said them already), and insert *V'sein Tal U'Matar Livrachah* in the proper place in the *b'rachah* of *Bareich Aleinu* (S.A. *ibid.*).
- If one did not realize one's omission until one said the *Yihuyu L'ratzon* that immediately precedes *Oseh Shalom* at the end of *Shemoneh Esrei*, even if one did not take three steps back, one must repeat the entire *Shemoneh Esrei* from the beginning, and insert *V'sein Tal U'Matar Livrachah* in the proper place in the *b'rachah* of *Bareich Aleinu* (S.A. *ibid.*; M.B. 117:18).
- Prior to January 3rd (within 30 days from December 4th), if one is unsure whether or not one said *V'sein Tal U'Matar Livrachah*, one must assume one did not say it, and follow the guidelines above. (See, however, one exception, below). Beginning January 3rd, one may assume that one said *V'sein Tal U'Matar Livrachah* as required (see S.A. O.C. 114:8 and M.B. 114:40).⁵
- It is possible to “train” oneself to say *V'sein Tal U'Matar Livrachah* to ensure that one will say it every time one *davens* (prays) *Shemoneh Esrei*. One does so by saying *v'es kol minei s'vu'asah l'tova v'sein tal u'matar livrachah* 90 times. If one “trains” oneself and later *davens Shemoneh Esrei* and is unsure whether or not one said *V'sein Tal U'Matar Livrachah*, one may assume that one said *V'sein Tal U'Matar Livrachah* as required (M.B. 114:40).⁶
- Prior to January 3rd, if long after finishing *Shemoneh Esrei*⁷ one is unsure whether or not one said *V'sein Tal U'Matar Livrachah*, but one knows for certain that one intended before starting *Shemoneh Esrei* to say *V'sein Tal U'Matar Livrachah* as required, one may assume that one indeed said *V'sein Tal U'Matar Livrachah*. If, however, one became unsure during *Shemoneh Esrei* or immediately after finishing *Shemoneh Esrei*,⁸ one must assume one did not say *V'sein Tal U'Matar Livrachah*, despite having intended before beginning *Shemoneh Esrei* to say it (M.B. 114:38).

⁴ This *Yihuyu L'ratzon* is sometimes referred to as the “second *Yihuyu L'ratzon*” to distinguish it from the *first Yihuyu L'ratzon*, which is said (by many) before the beginning of *Eloka Y Netzor*.

⁵ The reason is that after 30 days have gone by, we assume that one became accustomed to reciting the newly required text; see M.B. 114:37. If one serves as the *Shaliach Tzibbur* (*Chazzan*) during the 30 days, the cutoff date could be earlier; see *Kaf Hachayim* 114:51.

⁶ The *Chasam Sofer* rules (cited in M.B. 114:41) that one should practice 101 times. The *Mishnah* (*ibid.*) rules that it is preferable to do so, but that if one practiced only 90 times one may consider oneself to have trained oneself properly.

⁷ It is not clear how to define “long after finishing *Shemoneh Esrei*” (*Sh'miras Shabbos K'hilchasa* vol 2, chap 57 note 17).

⁸ See, however, *Sh'miras Shabbos K'hilchasa* (vol. 3, page 74 – comments on chap. 57 note 17) where he challenges this ruling and asserts that perhaps if one did not become unsure until after one finished *Shemoneh Esrei* – even immediately afterwards, one may assume that one indeed said *V'sein Tal U'Matar Livrachah*.

516.239.2500

	Regular Hours		Emergency Hours (for time-sensitive questions)	
	From	Until	From	Until
Sunday-Thursday	1:30 PM 6:30 PM	2:30 PM 10:00 PM	8:30 AM	11:00 PM
Erev Shabbos/Yom Tov	4 hours before candle lighting	1 hour before candle lighting	8:30 AM	10 minutes before candle lighting
Motzaei Shabbos/Yom Tov	1 hour after Ma'ariv	2 hours after Ma'ariv	1 hour after Ma'ariv	11:30 PM