

Mentioning Mashiv Haruach

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The Mishna in Brachos (33a) tells us: we mention 'G'vuras G'shamim' in (the Brachah of) Tchi'as Hameisim. Rashi (s.v. Mazkirin) explains that the Mishnah is referring to Mashiv Haruach, and it's called mentioning because we aren't asking Hashem to bring the rain, rather we are mentioning and praising the fact that he is the one who does so. The Gemarah quotes Rav Yosef, who explains that we mention it in the Brachah of T'chi'as Hameisim, because bringing rain is on the same level as reviving the dead. The Tur (Orach Chaim Siman 114) elaborates that rain brings life to the world, and is therefore similar to reviving the dead. This describes the importance and obligation of mentioning Mashiv Haruach. What follows is a discussion of what one should do if he makes a mistake in doing so.

The Gemarah in Ta'anis (3a) says: the Chachamim never required one to mention dew and wind. Rabbi Chanina explains that it's because they are continuous, meaning that they don't have a particular season. Therefore, if one says the words Mashiv Haruach in the summer, we don't make him go back, but if he says Morid HaGeshem¹, then he must go back. Similarly, in the winter, if he forgets Mashiv Haruach he need not repeat, but if he forgets Morid Hageshem, he must. Rashi (s.v. Morid) explains that since the rain is a seasonal occurrence, and he mentions rain when it's not supposed to fall (or doesn't mention it when it is), he has not davened properly, and must go back.

Parenthetically, Rabbeinu Yonah in Brachos (20a Rif) teaches us, that even if one lives in an area where the seasons are reversed, and wishes to pray for rain during the Summer months, he should not deviate from the text that Chazal established, and if he does so, he must go back. Rather he should mention in the Brachah of Shomei'ah T'filah that his country requires rain.

¹ The proper pronunciation of the word Geshem/Gashem in this context is subject to a Machlokes haposkim. The basic rule of Biblical Hebrew grammar is: if a word ends the sentence, then the Segol in the middle of the word is pronounced as a Kamatz. For example, in this week's Parshah, the third son of Noach is introduced as Yafes, because his name is the last word mentioned in the Pasuk. However, in other Psukim, his name is Yefes, because it is found in the middle of the Pasuk. Therefore, the point of contention is whether or not the sentence of Mashiv Haruach U'morid Hageshem is an independent statement, and would be pronounced Gashem, or is an introduction to the paragraph of Mechalkel Chaim, and should be uttered as Geshem. Rav Moshe Feinstein (Igros Moshe O.C. vol. 4 siman 40) is of the opinion that the proper pronunciation is Gashem, since the sentence is considered a separate unit. However, Rav Yaakov Kaminetzky is quoted as having said Geshem. According to Dr. Sid Z. Lieman, the original edition of Rav Yaakov Emden's Siddur had the word as Geshem, and when it was reprinted after his lifetime, it was changed to Gashem. Similarly, the Siddur Harav, and the Shu"t L'vushai Mordechai both claim that it should be pronounced Geshem. Also, the Sefer Mechalkel Chaim B'chesed claims that the vast majority of originally printed Siddurim all wrote Geshem, and it was only later that many siddurim began printing Gashem.

How far back must one go?

The Gemarah is unclear about how far one needs to go back when he makes one of the aforementioned mistakes. The Rosh (Ta'anis siman 1) and the Mordechai (siman 846 in the name of the Ravyah) hold that if one mentioned Morid HaGeshem during the Summer, he should return to the beginning of the brachah (i.e. to the words Attah Gibor), and if he already finished the brachah, he must repeat the entire shmoneh esrei, because the first three brachos are one unit. The Korban Nesanel (siman 7) explains that the reason for the Rosh's opinion is that the Gemarah never said to repeat the Tefilah, because this is not as big of a mistake as forgetting an entire Brachah. However, the simple reading of the Rambam (Tefilah 10,8) implies that in any case one must repeat the entire Shmoneh Esrei. The Bais Yosef (114, 10) writes that since the Rosh and the Ravyah argue on the Rambam, and the Rambam doesn't state his opinion explicitly, the Halachah follows the Rosh (Shulchan Aruch ibid sif 6-8). This is only during the Summer when one mistakenly mentions Mashiv Haruach, and in order to demonstrate that he made a mistake, must return to the beginning of the Bracha and omit the superfluous phrase. However, during the winter, if one forgot to say Mashiv Haruach, the Ravyah quoted by the Rosh says that you need only return to the words Mashiv Haruach and continue with Mechaleil Chaim. The Rosh himself argues that there is really no particular location within the Brachah that Mashiv Haruch must be said. We simply have the Minhag to say it before Mechakeil Chaim because rain gives sustenance to the world. Therefore, he holds that one can simply insert the phrase into the paragraph without going back. This view is paskened by the Shulchan Aruch (ibid).

If one already finished the Bracha

If one forgot to mention Mashiv Haruach and finished the Bracha, but did not yet say Attah Kadosh, the Ravyah is of the opinion that he can simply say the words Mashiv Haruach then and continue his Shmoneh Esrei. His view is accepted by the Tur and the Mechaber (114, 6). The Mishnah Berurah (sif kattan 30-32) adds that according to the Ravyah, even if one only said Baruch Attah Hashem, and then realized that he forgot Mashiv Haruach, he can end the Brachah with Mechayeh Ha'meisim and then add the omitted phrase. However, since Rabbeinu Yonah (Brachos 20a rif s.v. v'im) and the Ri (Tosfos 30a s.v. mistabrah) argue and hold that even if one didn't yet begin the next Bracha, he must repeat the Shmoneh Esrei, it is worthwhile to end the Brachah with the words Lamdeini Chukecha and then to repeat the Brachah.

In a case when one already began the next Bracha, The Talmud Yerushalmi (Brachos 5, 2) writes that he need not repeat the Shmoneh Esrei because he can mention it in the Bracha of Shomei'a T'filah. However, our gemarah makes no mention of this din, and holds that one can only include V'sai Tal U'mattar in Shomei'a T'filah, but not Mashiv Haruch. Tosfos (29b s.v. hah) explains that Mashiv Haruach is not a request, it is a praise to Hashem, and therefore has no place in the Bakashah section of the Shmoneh Esrei. V'sein Tal U'mattar, on the other hand, is a Bakashah and can therefore be inserted into Shomei'a Tefilah.

If one said the phrase Morid Hatal

In a case where one said the words Morid Hatal in place of Mashiv Haruach, the Yerushalmi (Taanis 1, 1) writes that he need not go back. This opinion is accepted L'Halacha (Rif 1a, Shuchan Aruch ibid sif 5). The Mishna Berurah (S.K. 27) explains that even though Tal is something that continues all year and he hasn't said the proper praise, he still has praised Hashem for some form of sustenance that he brings to the world.

During the summer, one who mistakenly says Morid Hageshem might, upon remembering that he made a mistake, add the words Morid Hatal to try and negate the mention of Geshem. According to the Rashba (Shu"t chelek 1, siman 35), and the Ramban (Milchamos brachos daf 12) that one who does this is not negating the words Mashiv Haruach, but is just adding another praise to the previous one, and must therefore repeat the Bracha. However, the Prisha (siman 59), Chochmas Shlomo (siman 209) and others hold that if he mentions Tal Toch K'dei Dibbur of mentioning Geshem, it's as if he replaced the previous statement. The Poskim are divided on what to do Halacha L'maaseh, therefore one should attempt to avoid the situation entirely and begin again from the beginning of the Bracha.

One who is unsure

In a case when one doesn't remember whether he mentioned Mashiv Haruach or not, the Poskim distinguish between cases when one has been saying it for a long time, and when he has just begun. The Yerushalmi (ibid) quotes Rabbi Yochanan who says that during the 1st 30 days, one can assume that he pronounced what he had been saying beforehand, and after 30 days, he can suppose that he davened correctly. The Mechaber (Bais Yosef 114, 8, and Shulchan Aruch Based on the Ran) writes that the Yerushalmi is only discussing the summer months when one is afraid that he included Mashiv Haruach when he shouldn't have, but in the winter, one need not go back, because even if he didn't mention Geshem, he certainly mentioned Tal. The Rema (based on the Rosh), on the other hand, understands the Yerushalmi as talking about all year round. This is because Ashkenazim don't have the Minhag to mention Tal during the summer months, and would have to repeat the Shmoneh Esrei even during the winter.

There is a question whether this Chazakah of 30 days is based in the time elapsed or the fact that one says 90 Tefilos during this time period. The Maharam Mi'rutenberg (quoted by the Tur) is of the opinion that the deciding factor is the 90 Tefilos. Therefore, one who wishes to avoid any problems should practice saying the appropriate Tefilah 90 times during the 1st day. After this, he needn't worry whether he remembered the proper Tefilah. Rabbeinu Peretz agrees and says that in order to properly cancel the previous Chazakah, one needs to wait for the full 30 day period to elapse. (Their Machlokes is based on how to understand the Gemara in Babba Kamma 24a that deals with Shor Mu'ad.) Both the Mechaber and the Rema accept the opinion of the Maharam. The Mishna Berurah (s.k. 39) quotes from the Sefer Shulchan Shlomo that one should begin practicing from the phrase Michayeh Meisim Attah, and not from

the beginning of the Bracha, so as not to say Hashem's name needlessly. The Chasam Sofer (shu"t O.C. siman 20) holds that one should say it 101 times.

This is all assuming that the Safek arose during the Tefilah or shortly thereafter. However, if he came into doubt after a significant amount of time passed, the Mishna Berurah (s.k. 38) rules that he need not repeat the Shmoneh Esrei. Many of these Sfeikos can be avoided by davening out of a Siddur, which is generally advisable for solving many related problems.