

תפלת גשם

תפלת גשם presents us with an opportunity to explore two aspects of תפלה; the power of תפלה and the role that פיוטים (liturgical poems) play in תפלה.

Your Artscroll מחזור for שמיני עצרת prints the following instruction before תפלת גשם: AN OFFICER OF THE CONGREGATION MUST ANNOUNCE THAT משיב הרוח IS RECITED DURING מוסף. IT IS IMPORTANT THAT THIS ANNOUNCEMENT BE MADE: OTHERWISE THE CONGREGATION DOES NOT BEGIN THIS ADDITION DURING THE SILENT שמונה עשרה. This may be the first time that you are hearing that when the גבאי bangs on the שולחן and screams out an instruction that the instruction may be a halachic necessity. Here are the sources for Artscroll's message :

שלחן ערוך אורח חיים סימן קיד-דין הזכרת הרוח וגשם וטל

א מתחילין לומר בברכה שניה משיב הרוח ומוריד הגשם בתפלת מוסף של י"ט (יום טוב) האחרון של חג ואין פוסקין עד תפלת מוסף של י"ט הראשון של פסח:

ב אסור להזכיר הגשם עד שיכריז הש"צ (השליח ציבור). [וי"א (ויש אומרים) שקודם

שמתחילין מוסף מכריז השמש משיב הרוח וכו' כדי שהצבור יזכירו בתפלתן וכן נוהגין]

[מרדכי רפ"ק דתענית]. הלכך אף אם הוא חולה או אנוס לא יקדים תפלתו לתפלת הצבור לפי שאסור להזכיר עד שיאמר ש"צ אבל אם יודע שהכריז ש"צ אעפ"י שהוא לא שמע מזכיר ומטעם זה הבא לב"ה (לבית הכנסת) והצבור התחילו להתפלל יתפלל ויזכיר אעפ"י (אף על פי) שהוא לא שמע מש"צ:

משנה ברורה סימן קיד

א (א) בברכה שניה. מפני שיש בה תחיית המתים והגשמים הם חיים לעולם כתחיית

המתים: (ב) בתפילת מוסף וכו'. והיה ראוי להזכיר לרצות לפני הש"י (השם יתברך) מיו"ט

(מיום טוב) הראשון של חג שנידונין בו על המים אלא לפי שהגשמים הם סימן קללה בחג

הסוכות שא"א (שאי אפשר) לישיב בסוכה בשעת הגשם אין מזכירין הגשם עד עבור ז' ימי

ישיבה בסוכה. וראוי היה מן הדין להתחיל להזכיר מיד בליל יו"ט האחרון אלא לפי

שבתפלת ערבית אין כל העם בבהכ"נ (בית הכנסת) נמצא זה מזכיר וזה אין מזכיר ויעשו

אגודות אגודות. ולמה אין מזכירין בשחרית יש שכתבו מפני שאסור להזכיר הגשם עד

שיכריז הש"ץ או השמש בקול רם מוריד הגשם קודם התפלה וכדלקמיה וזה א"א להכריז

בשחרית מפני שצריך לסמוך גאולה לתפלה.

The conclusion you reach from reading the sources is that the prayer for rain was so important that **הז"ל** wanted that no individual begin to recite the prayer for rain before the community as a unit recited the prayer for rain. The importance of rain for **כלל ישראל** cannot be understated. We have a whole **מסכת תענית**, **גמרא** of **מסכתא** which is dedicated to teaching us the importance of rain. It also contains instructions as to how to proceed if the rains do not fall as expected. The following is a small example of what the **גמרא** teaches us. It happens to tie into our discussion of **תפלה**:

תענית דף ב.א

ומנא לן דבתפלה? - דתניא: [דברים י"א] לאהבה את ה' אלהיכם ולעבדו בכל לבבכם, איזו היא עבודה שהיא בלב - הוי אומר זו תפלה. וכתיב בתריה [דברים י"א] ונתתי מטר ארצכם בעתו יורה ומלקוש.

פיוטים THE ROLE OF

פיוטים, **פייטנים**, authors of **תפלה** where **תפלת גשם** is an example of an area in our **תפלה** where **פיוט** sensed that something was missing and filled that gap with a **פיוט**. We just learned that all that **הלכה** requires in order that we may begin to recite **משיב הרוח ומוריד הגשם** is an announcement from the **גבאי** or the **שליח ציבור**. The vacuum that the **פייטנים** felt was that an announcement alone would not deliver to the congregation the message about the significance of the moment. The congregation needed a prayer to understand the message. That prayer became the **פיוט** known as **תפלת גשם**. The next time you encounter a **פיוט** during **תפלה** you should ask yourself: what message might I have missed had this **פיוט** not been authored.

מנהגים בימי סוכות

The holiday of **סוכות** more than any other holiday showcases how many different ways Jews conduct themselves during **תפלה**, all of which are halachically acceptable. Some put on **תפילין** during **חול המועד** and some do not. Some shake the **לולב** in **הלל** only for the first **הודו** and others shake four times during **הודו**. There is more than one order of directions in which to shake the **לולב** based on your **מנהג**. But no matter your **מנהג**, you should be consistent. If you choose not to wear **תפילין** on **חול המועד**, you are following the **מנהג ספרד**. You should then be shaking only for the first **הודו** and you should be shaking the **לולב** following a different order of directions than those who follow **מנהג אשכנז**.

TRANSLATION OF SOURCES

שלהן ערוך אורח חיים סימן קיד-דין הזכרת הרוח וגשם ומל 1. We begin to say mashiv haruach in the second blessing of shmona esrei of mussaf of Shmini Atzeret. We do not stop saying it until mussaf of the first yom tov day of Pesach. 2. It is prohibited to start saying mashiv haruach until the schaliach tzibbur announces it. (There are those that say that before the congregation begins to recite mussaf, the shamas announces mashiv haruach so that the congregation will remember to say it in their prayer and that it is the proper way to conduct ourselves.) Therefore, even if you are sick, or cannot come to synagogue because of circumstances beyond your control, you should not say mashiv haruach in mussaf before the time it is being said in synagogue because it is prohibited to recite it before the time that the schaliach tzibbur recites it. But if you know that in synagogue they have already announced that the congregants should say mashiv haruach, even though you did not hear the announcement, you may recite mashiv haruach. And for this reason, if you come so late to synagogue that you missed the announcement, you may still pray and mention mashiv haruach even though you did not hear the announcement.

משנה ברורה סימן קיד 1. In the second blessing. Because the second blessing refers to G-d's power to give life to the dead. And rain gives life to the world in a manner similar to G-d giving life to the dead. 2. In the prayer of mussaf. It would have been appropriate to start reciting mashiv haruach from the first day of Succoth because the world is judged as to how much rain will fall on the first day of Succoth. But had rain then fallen on the first days of Succoth it would have been considered a curse because we could not have sat in the succah while it rained. So we do not begin reciting mashiv haruach until the seven days of sitting in the Succah are completed. And it would have been appropriate to have started reciting mashiv haruach on the first night of Shmini Atzeret except that at night not all the people come to synagogue so those who came to synagogue would have recited mashiv haruach and those who had not come to synagogue would not have started reciting mashiv haruach and the two groups would have presented competing requests. And why do we not begin on Shmini Atzeret day during Schacharit? There are those who have written that one cannot recite mashiv haruach without an announcement from the schaliach tzibbur or shamas in a loud voice saying morid hagashem before shmona esrei as we stated and it is not possible to announce in schacharit because it would be interrupting the connection between redemption and shmona esrei.

א. תענית דף ב.א.—How do we know that we have to mention mashiv haruach in shmona esrei? We learned, quoting a verse from Devarim ch. 11: to love your G-d and to serve Him with all your heart. What is deemed to be service of the heart? I say it is prayer. What statement follows next in the Torah, quoting Devarim ch. 11: and I will provide water for your grass in its time, the yoreah rain and the malkosh rain.