



Daf HaYomi B'Halacha

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Today's LIMUD

Hilchos Tefila 116-117 (page 286)

מתחילת סימן קטז עד סימן קיז סעיף ב

Today's TOPICS

The Date to Begin V'sein Tal Umatar

Does a Traveler Recite V'sein Tal Umatar According to His Place of Origin or His Current Location?

Davening for an Individual Choleh



The date to begin v'sein tal umatar

Outside of Eretz Yisrael, we begin to recite *v'sein tal umatar* sixty days after the *tekufa* of Tishrei (autumnal equinox), which is the beginning of the winter rainy season. The Rishonim provided the date using the solar-based Julian calendar because it is easier to track a solar date with it. This calendar went through many revisions over

time (thirteen days were removed from it in total), and the date given by the Rishonim has shifted accordingly. On the current solar calendar, known as the Gregorian calendar, the time to start saying *v'sein tal umatar* is at *Ma'ariv* of December 4th (in a leap year December 5th). These dates fall at the end of the month of Kislev or the beginning of the month of Teves.

(סימן קיז, סעיף א וס"ק ג-ד; ביאורים ומוספים דרשו, 3)

Does a traveler recite v'sein tal umatar according to his place of origin or current location?

In Eretz Yisrael, *v'sein tal umatar* begins on the 7th of Marcheshvon. The *poskim* discuss whether an Israeli visiting *chutz la'aretz* or someone from *chutz la'aretz* visiting Eretz Yisrael in the period between 7 Marcheshvon and December 4th should recite *v'sein tal umatar* according



to the his place of origin or his current location. One of the factors is how long the visitor plans to stay. All the opinions concur that someone who began reciting *v'sein tal umatar* before he left Eretz Yisrael should continue saying it in *chutz la'aretz*, but according to some *poskim* he has the option of saying it in the *beracha* of *Shomea Tefilla* if he wishes.

(סימן קיז, סעיף א וס"ק ה; ביאורים ומוספים דרשו, 6, 8 ו-9)



Davening for an individual *choleh*

It is permissible to insert requests for the health of individuals in the *beracha* of *Refaeinu*. A request can be phrased, "Please cure *plony* the son of *plonis* along with all sick Jews." According to some *poskim*, this special *tefilla* should not be added on a regular basis; otherwise, people could come to confuse the *tefillos* that Chazal mandated with voluntary ones. When someone is

davening in the presence of the person who is ill, it is not necessary to mention his name. The *poskim* discuss whether this is the preferable approach. It is advisable for someone who intends to *daven* for household members as well as strangers to *daven* on behalf of the strangers first, since Chazal say that "when someone has needs but *davens* for his friend, his [own request is] answered first."

(סימן קטז, סעיף א וס"ק ג; ביאורים ומוספים דרשו, 1, 2 ו-4)

Yesterday's HIGHLIGHTS

- According to the Mechaber, someone who recites a new phrase ninety times in order to habituate himself to it creates the same *chazakah* that he would have if he'd recited the whole *tefilla* ninety times. Some *poskim* require one hundred and one repetitions to correspond to the one hundred and one *tefillos* recited in thirty days.
- According to some contemporary *poskim*, it is advisable not to rehearse the new phrase ninety (or one hundred and one) times. One can thereby avoid the question of whether or not he must repeat the *tefilla* if doubt arises about whether the correct phrase was said.
- Chazal instituted that *Havdalah* (*Atah Chonantanu*) be recited in the fourth *beracha* (*Atah Chonein*) in the *Shemoneh Esrei* of *motzai* Shabbos. One reason why it was placed specifically in this *beracha* is because intelligence -- the topic of this *beracha* -- is essential for

Tomorrow's TOPICS

- If *v'sein tal umatar* was omitted
- If *v'sein tal umatar* was recited in the summer months
- *V'sein tal umatar* on the days between Sukkos and 7 Marcheshvon

distinguishing between *kodesh* and
chol.

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Important Note: The halachic summaries are to assist you with your learning.
Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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