



Daf HaYomi B'Halacha

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Today's LIMUD

Hilchos Tefila 114 (page 284)

מסעיף ז עד סעיף ט

Today's TOPICS

Getting Accustomed to an Insertion

When in Doubt About an Insertion - When to Repeat

When in Doubt About an Insertion - When Not to Repeat



Getting accustomed to an insertion

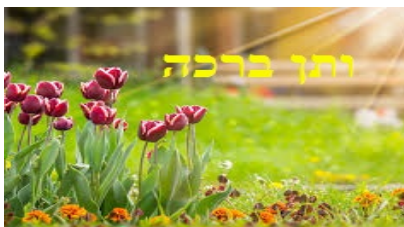
After changes are made in *Shemoneh Esrei*, such as from *morid hageshem* to *morid hatal*, people sometimes question whether or not they said the proper words. Until the passage of thirty days or ninety *tefillas*, whichever comes first, it is assumed that a person said what they were recently accustomed to saying. Once this time has

passed, a person has had a chance to grow accustomed to the new phrasing, and it is assumed (*chazakah*) that the correct words were said. Someone who serves as *chazan* during this time can count the *chazan's* repetition towards the ninety times. In cases where a person knows that he skipped one *tefila* or an entire day's *tefillas*, or omitted the correct phrase during *davening*, the *poskim* discuss whether he must restart the day/*tefila* count or just make up the missing *tefila*.

(סעיף ח וס"ק לו-לז; ביאורים ומוספים דרשו, 38-39)

When in doubt about an insertion - when to repeat

If someone is in doubt about whether he inserted *morid hatal* or omitted *morid hageshem* when he was supposed to, he should repeat the *tefila* if the span of ninety *tefillas* since the change has not yet passed. Once he recited ninety *tefillas* correctly, it is assumed that he *davened* according to his new habit even if fewer than thirty days have passed. Regarding *v'sein tal*



umatar and *v'sein beracha* in *Birkas Hashanim*, it is assumed that a person *davened* according to his old habit if thirty days have not yet passed. After thirty days, he is assumed to have become accustomed to the new phrasing, even though fewer than ninety *tefillos* (because *Birkas Hashanim* is not recited on Shabbos) were recited. (סעיף ח"ק לה וילז; וראה ביה"ל ד"ה עד)



When in doubt about an insertion - when not to repeat

Someone who planned to recite a mandatory insertion (e.g. *v'sein tal umatar*, *ya'aleh v'yavo* on Rosh Chodesh day) but is unsure whether he included it does not repeat *Shemoneh Esrei* unless the question arose during the *tefilla* or immediately afterwards. If the question arose a while after *davening*, it is assumed that he recited the proper *tefilla* and he does not need to repeat it. If a person is in doubt as to whether he included a special segment of *davening*, and a child standing next to him when he *davened* claims that he heard the man say the correct words, the child can be trusted. Although children are not qualified as witnesses and are generally not trusted, this information is considered a 'revelation' of fact, for which a child's testimony is acceptable.

(ס"ק לח; ביאורים ומוספים דרשו, 42; וראה שם, 43 ו-46)

Yesterday's HIGHLIGHTS

- During the winter months, someone who said *morid hatal* [with or without the words *mashiv haruach*] has fulfilled his obligation.
- Someone who neglected to say *morid hageshem* or *ya'aleh v'yavo* and realized the omission after reciting *baruch atah Hashem* at the conclusion of the *beracha* (but before completing the *beracha*) should continue with *lamdeini chukecha* and thereby recite a *pasuk* in Tehillim instead of completing the *beracha*. He should then return to the omitted words and continue *davening* from that point.
- Someone who completed the *beracha* without the words *morid hageshem* can insert the missing phrase before beginning *Atah Kodosh* (preferably within *kdei dibbur* of *mechaye hameisim*).

Tomorrow's TOPICS

- Habituating oneself to changes in *tefilla*
- Ninety *tefillos* or ninety repetitions
- Why *atah chonantanu* (*Havdalah*) is recited in *Atah Chonein*

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: dirshu@dirshu.co.il

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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