

## תענית ב

מוסף שמיני עצרת מוסף of מושב הרוח ומוריד הגשם is said from פסח. Before it is said, someone in the shul must announce it. Therefore, if a person is sick and davening at home, he does not say מושב הרוח in מוסף until after it has been announced in shul.

If מוריד הגשם is said in the summer, or not said in the winter, שמונה עשרה must be repeated. If it was said in the summer and he remembered before he finished the ברכה, he goes back to אתה גבור. If he realizes he said it in error after he ah already said the ברכה of מחיה מתים, he must return to the beginning.

If a person did not mention מוריד הגשם in the winter, then he must repeat שמונה עשרה. If he realized he has forgotten מוריד הגשם before he finishes the ברכה, he goes back to אתה גבור and inserts it. If he realizes it after the ברכה but before he says אתה קדוש, he says it then. If he said מוריד הטל, he does not need to repeat שמונה עשרה.

If a person is not sure whether he forgot it or not, we hold like מהר"ם מרוטנברג who said that if it is within thirty days (of when it was started to say/omit) he should assume he forgot it. If it is after thirty days, he should assume he said it.

In the winter we say ותן טל ומטר לברכה in the ברכת of ותן, ארץ ישראל, השנים. In the summer we say ותן ברכה. Outside of it is said from December 4th (in a leap year the 5th) until

ז' מר In ארץ ישראל, it is said from the night of חול המועד פסח. If one forgot/said in the wong time ותן טל ומטר חשון. If he has already said the ברכה, he inserts it before saying כי אתה שומע תפילה. If he realized it after saying the ברכה of שומע תפילה, he goes back to ברכך עלינו. If after he finished שמונה עשרה, he says שמונה עשרה again.

If someone is not sure whether he said the correct thing, the same הלכה that applies to מוריד הגשם applies here as well.

What if someone from ארץ ישראל comes to חו"ל before December 4th, and after ז' חשון? Or vice versa? The משנה ברורה writes that if the person plans on returning to his native country (i.e, where he lives) within the year, then he goes בתר his native country (למשל, if he is a בן ארץ ישראל in the United States who plans on returning to ארץ ישראל within the year, he says ותן טל ומטר from חשון). רב שלמה זלמן אויירבך held that such a person should say ותן ברכה until December 4th, as that is מנהג המקום, and in שמע קולינו, he should add the words ותן טל ומטר. A בן חוץ who goes to ארץ ישראל after ז' חשון and before December 4th should say ותן ברכה.

Obviously, if a person is acting as שליח צבור, he should say whatever the מנהג המקום is in his חזרת הש"ץ.

On חנוך הדעת of ברכה is mentioned in the הבדלה, מוצאי שבת. If it is forgotten, שמונה עשרה is not repeated.