

דיני תפילת מנחה

SOME DINNIM CONCERNING “MINCHAH” (THE AFTERNOON SERVICE)

INTRODUCTION

Our Chachommim, of blessed memory, tell us that Minchah (the Afternoon Service) is especially precious to us. For while שחרית (that is, the Morning Service) and מעריב (also known as ערבית) (the Evening Service) are recited at their fixed times, before and after one's working day, the time for Minchah is in the middle of the day. It is a sign of loyalty and faithfulness to HaShem to “down tools” as it were, in the middle of the busy working day and turn one's heart and thoughts away from one's work and business, to pray to HaShem.

תלמוד בבלי, מסכת ברכות, דף ו' עמוד ב', ושולחן ערוך, אורח חיים, סימן רל"ב

1. THE MINCHAH SERVICE

It is correct to wash one's hands before davvening, for which reason there are always washing facilities in the Shule building, usually in the foyer. Before Minchah some people have the custom to recite the פְּרִשְׁת הַבְּיּוֹר and the פְּרִשְׁת הַתְּמִיד, followed by the פְּרִשְׁת פְּסוּקִים with the בְּרִייתא of the קְטוֹרֶת and the selections from the גְּמָרָא, with those פְּסוּקִים that are in the first section of Shacharis, and also the אָנָּה בְּכֹחַ. This is the “Nussach Ari,” the “Rite of the Ari” commonly called Nussach Sefard. Sefaradim, that is, those who follow the Nussach of the Jewish communities originally coming from the east (as opposed to the just-mentioned “Nussach Sefard” or “Nussach Ari” which is basically Nussach Ashkenaz but with some adaptations taken from the Sefaradim) start Minchah with לְמִנְצָה (Tehillim, 84) every day before the פְּרִשְׁת הַתְּמִיד. On Erev Shabbos, some have the custom to say הוֹדוּ (Tehillim, 107) and יְדִיד נֶפֶשׁ before Minchah, too.

2. Minchah proper starts with אֲשֵׁרִי, which may be said while sitting. This is followed by the half-Kaddish recited by the Reader, and for which the Congregation stands.
3. On public Fast Days, if there are at least seven people of the Minyan who are fasting, the Sefer Torah is taken out immediately after אֲשֵׁרִי and the following half-Kaddish, and three people are called up. The Torah Reading is made up of two sections taken from the Sidra Ki Sissoh, (Sefer Shemos, Chapter 32, verses 11 to 14 and then Chapter 34, verses 1 to 10) which describe the penitential prayers that Mosheh our Teacher prayed to HaShem on behalf of the repentant Jewish People after the episode of the Golden Calf. (This Torah Reading is unusual in that according to the Ashkenazi custom the Congregation participates by saying aloud, and in advance of the Reader, the specific short excerpts as

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indicated in the better Siddurim.) The third man called up is the Maftir and after his Torah Reading he recites the Brochos and reads the Haftorah, which is taken from Sefer Yeshayahu (starting from verse 6 of Chapter 55 till verse 8 of Chapter 56).

4. After these Readings, the Sefer Torah is returned to the Ark, half-Kaddish is again said by the Reader and Minchah continues with the Amidah (meaning, "the prayer said while standing") also called the Shemoneh Esre (meaning, "the Eighteen Brochos," and called so because of the number of Brochos which originally comprised this Tefillah on weekdays). [The two names, "Amidah" and "Shemoneh Esre", are often used interchangeably.]
5. Before starting the Shemoneh Esre, we position ourselves so as to take three steps forward, take three steps forward as if stepping respectfully into the presence of a king, and place our feet together side by side. At Minchah, both introductory verses, firstly, **כִּי שֵׁם ה' אֶקְרָא, וְכוּ'** (not printed in all Siddurim and not said by Sefaradim) and then **ה', שִׁפְתַי תִּפְתָּח, וְכוּ'** are said (both silently) before the Shemoneh Esre proper, which starts with the words, **"בְּרוּךְ אַתָּה ה' "**
6. The Amidah is davvened silently, so that no-one else can hear it, yet one should pray so that one can hear one's own words. When davvening the Shemoneh Esre, we are not allowed to support ourselves by leaning on anything, for it is obviously disrespectful to submit our petition to HaShem in such a posture. An ill person, of course, is exempted from this rule. If he is very weak, he still davvens the Shemoneh Esre, but sitting down and with his feet together and if he feels even sitting difficult, he prays the Shemoneh Esre even lying down. In all cases, he should make at least a gesture of bowing at the places designated in the Shemoneh Esre. One should make every effort to concentrate on what one is davvening and it is quite correct to glance into the English translation the better to understand what one is saying.
7. No interruption at all is allowed during the Shemoneh Esre. Even if the Congregation is saying **קְדוּשָׁה** or **בְּרַכּוּ** or **רַבָּה יְהֵא שְׁמִיָּה רַבָּה** or **אָמֵן** or **שְׁמַע יִשְׂרָאֵל** whilst one is saying the Shemoneh Esre, one cannot respond with them but one should stop and listen and then continue one's silent prayer.
8. There are four places in the Amidah where we bow. They are:
 1. At the start of the first Brochah, at the words, **"בְּרוּךְ אַתָּה ה' "**;
 2. at the end of that first Brochah, at the words, **"בְּרוּךְ אַתָּה ה' "** of **"בְּרוּךְ אַתָּה ה', מִגֵּן אַבְרָהָם**;
 3. at the words, **"מוֹדִים אֲנִיחֵנו לְךָ"**
 - and 4. at the conclusion of that Brochah, at the words, **"בְּרוּךְ אַתָּה ה' "** of **"בְּרוּךְ אַתָּה ה', הַטּוֹב שְׁמֵךְ וְלֵךְ נִצָּה לְהוֹדוֹת"**.
9. The proper way to bow at these places is as follows: At the word **"בְּרוּךְ"**, we bend the knees; at **"אַתָּה"**, we bend the body forward from the waist (with the knees still bent). But when we

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mention the Name of G-d ("ה") we should have resumed the standing position, raising the head first.

10. At the words "מוֹדִים אֲנַחְנוּ לָךְ" we do not bend the knees, but bow from the waist, regaining the standing position before saying the Name of G-d ("ה") in that sentence (which starts with the words "מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא ה").
11. It is forbidden (for us) to bow at the beginning or at the end of any other Brochah in the Shemoneh Esre as we are not allowed to add to the genuflections that our Chachommim stipulated.
12. At the words "חָטָאנוּ" ("we have sinned") and "פָּשַׁעְנוּ" ("we have transgressed") in the Brochah which starts with the words "סִלַּח לָנוּ" ("Forgive us") the custom prevails to beat gently on the chest over the heart with the right fist as if to say to our hearts, "You caused this." For our Chachommim, of blessed memory, have taught that it is the heart, symbolically the seat of the emotions and longings of a person, which causes him to stray after his eyes and to act sinfully.
13. At the end of the Shemoneh Esre proper, which ends with the words, "בְּרוּךְ אַתָּה ה', הַמְבָרֵךְ, יְהִי לְרִצּוֹן אֱמִרֵי פִי, וְכוּ" (This sentence is not printed at this point in all Siddurim.) We then add the silent devotion "אֱ-לֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַע וְשִׁפְתֵי מְדַבֵּר מִרְמָה, וְכוּ" at the end of which we insert our own personal verses of our Hebrew names (as listed in the better Siddurim) and again say the sentence "יְהִי לְרִצּוֹן אֱמִרֵי פִי, וְכוּ".
14. Having finished our petition, we then bow from the waist and, still bowed, take three steps backwards (left foot moving back first) to bow out from the Presence of HaShem, and then stand straight.
15. Our final request is that HaShem grant us peace, for, in the words of our Chachommim, of blessed memory, "without peace, there is nothing." This request for peace, made after the three steps backwards, is said in three short phrases, for each of which we bow from the waist in a different direction, as follows:
 1. The phrase, "עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו" is said after bowing to the left;
 2. the phrase, "הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ" is said after bowing to the right;and 3. the phrase, "יַעֲלֵ בָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן".
16. Having ended the Amidah, we add a short prayer for the rebuilding of the Beis HaMikdash and the restoration of the Service in the Mikdash, for we are mindful that our spoken prayers are but a substitute for that Divine Service. At this point, therefore, we express our hopes and wishes to merit to see the Service of the Beis HaMikdash in all its grandeur, as in previous times.

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17. After this, we remain standing respectfully in the upright position, in our places, until we step forward to answer the Kedushah (unless there is a very good reason to step forward before then). It is not correct or proper to pass in front of someone who is standing to attention in this way (and all the more so, we should not pass in front of someone who is actually praying the Amidah) for we are considered to be "awaiting permission to leave the audience with HaShem" and we conduct ourselves accordingly. It is similarly not correct to step back at the end of one's Amidah if someone else is still davvening his Shemoneh Esre behind one.
18. When the Reader starts to repeat the Shemoneh Esre, we get ready to say the Kedushah. The Kedushah is recited responsively by the Congregation after the Brochoh of מְחַיֶּה הַמֵּתִים and just prior to the Kedushah we resume our standing places by taking three steps forward. If one was not able to step back at the end of one's Amidah because someone else was still davvening his Amidah, one still joins in the Kedushah and all the other responses because, after all, one has spoken the Possuk לְרַצוֹן יְהוָה and thus ended one's Shemoneh Esre. In such a case, the three steps back are taken when the person behind one, himself steps back.
19. The Kedushah (meaning "Holy Response") is our own mortal way of emulating that holy and sublime chorus of the Heavenly Court, and it is recited as follows: The Reader says the introductory sentence and the Congregation responds by saying the sentence, קְדוֹשׁ קְדוֹשׁ וְכוּ'. When responding, we raise ourselves a little on to our toes at each "קְדוֹשׁ" and let ourselves down again immediately. At the second sentence, which starts with the word "בְּרוּךְ", we raise ourselves in the same way, once, and the same again at the word "יְמִלֵךְ" (the first word of the last sentence of Kedushah). During Kedushah, our feet are placed together as when we pray the Shemoneh Esre.
20. The Reader should bear in mind not only that he leads the Congregation in prayer but that he also is the Reader for those who cannot say the prayers for themselves. It follows, therefore, that when he comes to the Kedushah, he should say aloud the whole Kedushah and not only the introductory phrases before each of the component parts of the Kedushah. In this way, those who are still davvening the Shemoneh Esre (and who must stop to listen-in to the Reader) are thus considered as answering and can indeed fulfil their obligation of responding. (This is called "שׁוֹמֵעַ בְּעוֹנָה".)
21. When the Reader has finished that Brochoh (namely, הָאֵל-לֹהֵךְ קְדוֹשׁ) the Congregation may resume their seats and should respond with the words "בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ" ("Blessed is He and blessed is His Name") each time the Reader says "בְּרוּךְ אַתָּה ה'" and with "אָמֵן" at the conclusion of each Brochoh, etc.. The Reader must allow the congregation to respond with "בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ" before he finishes each Brochoh and to respond with "אָמֵן" at its conclusion before going on to the next one.
22. It should hardly need mentioning that it is wrong for members of the Congregation to talk at all during the repetition of the Amidah by the Reader, or during the recitation of the Kaddish. After all, the Reader is our spokesman and to ignore the one who is presenting our communal petition to HaShem on our behalf is greatly disrespectful to the Reader and even

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more so to the Supreme Sovereign in Whose Presence the petition is made. Those who make a habit of talking during the repetition of the Amidah thereby show that they are, at best, immature and plain stupid in their lack of awareness of the proper and decent behaviour required of human beings when in the Abode of HaShem, the Supreme King of kings, the Holy One, blessed be He (for every place of prayer is like a Sanctuary of HaShem in miniature) but at worst they show themselves to be uncaring of the Presence of HaShem. In addition, they also show themselves to be rather ill-bred and uncivilized, for by their disturbance of others they display a lack of consideration for their fellow congregants.

23. When the Reader says מוֹדִים, the Congregation stands and recites the alternative version (called "מוֹדִים דְּרַבְּנָן") in an undertone, while the Reader reads מוֹדִים aloud. At the beginning and end of מוֹדִים דְּרַבְּנָן the Congregation bows. One should not sit when saying מוֹדִים דְּרַבְּנָן — indeed, some authorities are of the opinion that the whole of מוֹדִים דְּרַבְּנָן should be recited while standing and in a bowed position — and after saying מוֹדִים דְּרַבְּנָן the Congregation may resume their seats.
24. When the Reader reaches מוֹדִים דְּרַבְּנָן, then, even if one is not part of that Minyan (for instance, one is learning quietly in that Beis HaMedrash) one stands up and bows like everyone else so that it should not be construed as if one refuses to be together with the Congregation in their communal praise of HaShem. This rule applies even if one is davvening the quiet Shemoneh Esre, but of course one cannot interrupt one's Shemoneh Esre to join with them in actually saying מוֹדִים דְּרַבְּנָן. (The same applies also to the Congregation's response to a בְּרַכּוֹ, where one must likewise take care not to let it appear as if one excludes oneself from the communal response.) However, if one is davvening the quiet Shemoneh Esre, then, because it is forbidden to add to the genuflections stipulated by our Chachommim, of blessed memory [as stated in Paragraph 11, above] one must ensure that when thus bowing for מוֹדִים דְּרַבְּנָן (or a בְּרַכּוֹ) during one's silent Shemoneh Esre, one is either in-between Brochos or in the middle of a Brochah (to bow in the middle of a Brochah is not considered as bowing as such) but not at the beginning or at the end of a Brochah.
25. Incidentally, if a similar situation should arise with the verse of שְׁמַע יִשְׂרָאֵל and the following sentence of בְּרוּךְ שֵׁם, one must likewise join with the Congregation so that it should not appear as if, G-d forbid, one does not wish to accept upon oneself the Sovereignty of HaShem. Therefore, if one is at a place in davvening where such interruptions are forbidden, one must, for appearance's sake, at least make a pretence of joining with the Congregation, that is, one places one's right hand over the eyes and says somewhat louder whatever words one is davvening at the time.
26. Similarly, if one is at a place where it is forbidden to interrupt to respond and the Congregation is responding to a בְּרַכּוֹ or to a מוֹדִים דְּרַבְּנָן, one has to stand up and bow together with the Congregation even if one cannot actually say מוֹדִים דְּרַבְּנָן, or respond to the בְּרַכּוֹ. However, if one was davvening the silent Shemoneh Esre and the Congregation came to קְרִיאַת שְׁמַע, then, other than just standing silently for as long as the Congregation

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is saying the first two sentences, one does not join with the Congregation, nor even pretend to do so, for the very fact that one is clearly davvening to the **רבונו של עולם** is in itself enough to dispel any erroneous idea that one refuses, G-d forbid, to proclaim or acknowledge the Sovereignty of HaShem.

27. Likewise, if one was davvening the quiet Shemoneh Esre and the Torah was being read, one must stop praying one's private Shemoneh Esre and listen in silent respect to the Torah Reading. In such a case, he should resume his Tefilloh just as soon as that portion of the actual Torah Reading (but not the Brochos) ends. (Incidentally, from the fact that one must stop even one's private Shemoneh Esre out of respect for the public Torah Reading, one can derive how much more so is it not right to talk, or to learn, or to say the **תרגום**, or to say Tehillim, or even to davven, during **קריאת התורה** — a fact that sadly seems to be lost on some people.)
28. On a public Fast Day (depending on the custom of the Congregation) and during the **עשרת ימי תשובה** (the Ten Days of Penitence, from Rosh HaShonoh to Yom Kippur) the **אָבִינוּ מִלְבִּינוּ** prayer is said after the Reader's repetition of the Amidah, followed by the silent prayer of confession, called **תְּחִנּוּן**. Otherwise, **תְּחִנּוּן** is said directly after the Reader has repeated the Shemoneh Esre. However, if Minchah is davvened rather late in the day (after the sun has started to set) **תְּחִנּוּן** is omitted and the Reader continues with Kaddish **הַתְּקַבֵּל** and Minchah concludes with the **עֲלֵינוּ** prayer.
29. There are other cases, too, when **תְּחִנּוּן** is not said at Minchah. They include: Shabbos; Yom Tov; Chol HaMo'ed; Rosh Chodesh; the entire month of Nissan; Lag b'Omer; from Rosh Chodesh Sivvan until the day after Shovuos, inclusive (but some congregations have the custom to omit saying Tach'nun until the 14th of Sivvan); Tisha b'Av; the 15th of Av; between Yom Kippur and the day after Sukkos, inclusive (but some congregations do not resume until the 2nd of Cheshvan); Channukah; Tu biShvat; Purim and Shushan Purim (and, in a leap year, the 14th and 15th of Addar Rishon, too) and at Minchah of the day preceding any of these days, too, as well as Erev Shabbos and Erev Yom Tov. In some congregations, Tach'nun is omitted on Pessach Shayni (the 14th of Iyyar). Tach'nun is also not said in a house of mourning during the Shiv'ah nor is it said in the presence of a Chosson from the day of his marriage until after the end of the Sheva Brochos week. (If both, the Chosson and the Kalloh, have been married previously, their time of celebration, for the purposes of this **דין**, is only three days.)
30. Tach'nun is also omitted if one of the primary participants in a Bris Mi'loh that will be celebrated that day is present (that is, the child — or indeed the adult — himself, the father of the child, the Mohel, that is, the one who does the circumcision, or the Sandek, that is, the one who holds the baby at the circumcision). Tach'nun is omitted also if later that day, in that place of davvening, there is to be a Bris Mi'loh (and indeed if there was a Bris Mi'loh there that day, too).
31. The first part of **תְּחִנּוּן**, that is, the paragraph starting with the words "**יְרַחֵם וְיַחַנּוּן**" (which according to some customs is preceded with an introductory sentence starting with the

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words "וַיֵּאמֶר דָּוִד אֶל גֹּד" is said silently whilst sitting down and resting the forehead on the left forearm. This is the position for private confession, for it is wrong to confess one's wrongdoings in a way that others can hear it. (At תַּחֲנוּן of Shacharis, we rest our forehead on our right forearm, out of respect for the Tefillin which are tied on our left arm.) Another reason for hiding our faces in this way is that we thus symbolically show that we are ashamed at having transgressed the commandments of HaShem as given in the Sefer Torah. It would follow, therefore, that if there is no Sefer Torah where one is davvening, we would not "fall on our faces" in this way, and this indeed is the universal custom. After the paragraph of רַחוּם וְחַנוּן, the sentences, starting with "שׁוֹמֵר יִשְׂרָאֵל", are said, still sitting but not resting the forehead on the forearm. The third part, beginning with the words "וַיֵּאֲנֹחֵנוּ לֹא נִדְעַ" is said standing. This is the short תַּחֲנוּן, as said by Ashkenazzim.

32. Sefaradim have a different version and the תַּחֲנוּן includes the section from the Torah containing the שְׁלֹש עֶשְׂרֵה מְדוּת (the Thirteen Attributes of Mercy of G-d) which is said while standing (and which can be recited only with a Minyan) and there are some variations in the other parts of תַּחֲנוּן, too. In this case, as in all cases in general, each person should follow the faithful traditions handed down in his or her family, for "each correct tradition has its rightful place and all are based on great and holy foundations."
33. After תַּחֲנוּן, the Reader recites the full Kaddish (קַדִּישׁ תַּתְּקַבֵּל) for which the Congregation stands and then וְכוּ' וְעָלִינוּ לְשִׁבְתָּ, וְכוּ' and וְעָלִינוּ לְשִׁבְתָּ, וְכוּ' is said by the Congregation (while standing). Some have the custom to say the sentences starting with "אַל תִּירָא" after these two paragraphs. According to the Nussach Sefard, during the month of Ellul and until after Sukkos, the Mizmor, וְכוּ' אֲזַרְיֵי וַיִּשְׁעֵי, וְכוּ' is said after עָלִינוּ. Minchah (as indeed Shacharis and Maariv do, too) usually ends with the Kaddish recited either by one of the Congregation or by the Reader.

34. OCCASIONAL VARIATIONS

There are a number of changes in the Amidah (and other parts of davvening, too) brought about by the changes of the seasons of the year, special days or specific occasions, as follows:

35. "MASHIV HoRUACH uMORID HaGESHEM" — "מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם"

In the rainy season (which is deemed to be from Sheminni Atserres until the second day of Pessach) we must take care to insert the phrase "מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם" ("Who causes the wind to blow and the rain to fall") at the prescribed place in the second Brochoh of the Shemoneh Esre. If one forgot to do so, then so long as one has not finished that Brochoh, that is, מְחִיָּה הַמַּתִּים, one can correct the omission by inserting "מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם" at the end of a phrase. If one realized one's mistake immediately after saying בְּרוּךְ אַתָּה ה', מְחִיָּה הַמַּתִּים, one can add the phrase there and continue the Shemoneh Esre. If one realized one's mistake only after saying the word "אַתָּה" of the next Brochoh, then one must

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start the Shemoneh Esre again. (Take three steps back and then three steps forward and start from ("ברוך אתה ה', אלהינו ואלהי אבותינו...").)

36. In the dry season, "משיב הרוח ומוריד הגשם" is simply omitted (Ashkenaz) or the phrase "מוריד הטל" ("Who causes the dew to fall") [or, according to others, "משיב הרוח ומוריד הטל" ("Who causes the wind to blow and the dew to fall")] is inserted instead (Sefard). If one did say "משיב הרוח ומוריד הגשם" and reminded oneself of one's mistake before the שם of "ברוך אתה גבור, מתייה המתיים", one goes back to the beginning of that Brochah (אתה גבור, וכו') and continues as usual after that. If one reminded oneself only after the שם, one has to start the Shemoneh Esre again. (But if one had not yet said the words "ומוריד הגשם", the mistake is ignored and one continues as usual.)
37. If it is one's custom to say "מוריד הטל" (or "משיב הרוח ומוריד הטל") in the dry season and by mistake one said "מוריד הטל" (or "משיב הרוח ומוריד הטל") in the winter, one should correct the mistake by inserting the words "מוריד הגשם" at a suitable point (that is, at the end of a phrase) within that Brochah. If one had finished that Brochah, however, the mistake is ignored. The same rules, however, do not apply if in the dry season he mistakenly said "משיב הרוח ומוריד הגשם" instead of "משיב הרוח ומוריד הטל" and he would have to make the correction as above. (See previous Paragraph 36.)
38. In case of doubt, that is, one does not remember whether or not one said the correct version, the assumption is that after ninety times the new version will have become the habit and therefore one does not correct oneself. Before that, however, the assumption is that one said the old version out of habit and one must make the correction, as above.
39. **"VeSAYN BROCHOH" — "ויתן ברכה"**
and "VeSAYN TAL uMOTTOR LiVROCHOH" — "ויתן טל ומטר לברכה"
- From the end of Yom Tov Rishon of Pessach onwards, that is, from the first weekday Shemoneh Esre after the initial Yom Tov of Pessach, we cease to say "ויתן טל ומטר לברכה" ("and please grant rains of blessing ...") in the ברכת השנים (which starts with the words "ברך עלינו") and instead we say "ויתן ברכה" ("and please grant blessing ..."). If one forgot, then as long as one has not yet said the Possuk, יהיו לרצון אמרי פי, וכו' (which signifies the end of Shemoneh Esre proper) one goes back to the beginning of the ברכת השנים, that is, "ברך עלינו". However, once one has said the Possuk, יהיו לרצון אמרי פי, וכו', one cannot correct oneself in this way and one must say the entire Shemoneh Esre again. As mentioned above [in Paragraph 13] the Possuk יהיו לרצון is said twice. The first time, immediately after "ברוך אתה ה', המברך את עמו ישראל בשלום", just before אלהינו נצור, and the second time just before one steps back at וכו', עושה שלום, וכו'. It is the second "יהיו לרצון" that signifies the end of the Shemoneh Esre.
40. In Eretz Yisroel (and nearby countries that share the same climate) from the 7th day in Cheshvan until Pessach, and outside of Eretz Yisroel, from Maariv of the 4th of December (but the 5th of December in a year preceding a civil leap year) until Pessach, we cease saying

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"וְיַתֵּן טַל וּמָטָר לְבִרְכָּהּ" and instead we pray for rains of blessing, saying, "וְיַתֵּן טַל וּמָטָר לְבִרְכָּהּ". If one forgot but remembered one's mistake before saying "בְּרוּךְ אַתָּה ה'" at the end of that Brochah, one says "וְיַתֵּן טַל וּמָטָר לְבִרְכָּהּ" there (repeating the words "וּבִרְךָ שְׁנוֹתֵינוּ" and so on) and continues the Shemoneh Esre. If, however, one had already said "בְּרוּךְ אַתָּה ה'", one cannot correct the mistake until one reaches the Brochah of "שְׁמַע קוֹלֵנוּ" where, immediately before the phrase "כִּי אַתָּה שׁוֹמֵעַ" וכו' one inserts the words "וְיַתֵּן טַל וּמָטָר לְבִרְכָּהּ (עַל פְּנֵי הָאֲדָמָה וְשִׁבְעֵינוּ [מְטוֹבָה] [מְטוֹבָד] וּבִרְךָ שְׁנוֹתֵינוּ בְּשָׂנִים הַטּוֹבוֹת)" and continues "כִּי אַתָּה שׁוֹמֵעַ, וכו'" and ends the Brochah of "שְׁמַע קוֹלֵנוּ" as usual after that. If one remembered only after this point, then, as long as one has not finished the Shemoneh Esre proper (that is, one has not yet said the sentence "יְהִי לְרַצּוֹן" the second time) one returns to the beginning of the Brochah of "בְּרוּךְ אַתָּה ה'" and continues through to the end again. If the mistake was realized only after having said that second "יְהִי לְרַצּוֹן", the Shemoneh Esre must be repeated in its entirety.

41. Sefaradim do not insert a different phrase according to the season of the year but instead have two differently-worded Brochos. The one, starting with the words "בְּרוּךְ אַתָּה ה'", is said in the winter-time and the other, starting with the words "בְּרַכְנוּ אֲבֵינוּ", is said in the summer-time.

42. If one cannot remember whether or not one said the correct version, the rule is as follows: If the first thirty days since the change have not yet passed, the assumption is that one said the old version out of habit (and one must correct oneself as described above). After the first thirty days, however, the assumption is that the new version will have asserted itself as one's habit.

43. **THE ASSERESS Y'MAY TESHUVAH** — עֲשֶׂרֶת יָמֵי תְּשׁוּבָה

The custom prevails in many communities that during the עֲשֶׂרֶת יָמֵי תְּשׁוּבָה (the Ten Days of Penitence, that is, from Rosh HaShonoh to Yom Kippur inclusive) in Kaddish, instead of the words, "לְעֵילָא מִן כָּל בְּרַכְתָּא", the words "לְעֵילָא מִכָּל בְּרַכְתָּא" are substituted.

44. In the Shemoneh Esre, instead of the words "הָאֵל-הַקָּדוֹשׁ", the words "הַמְּלֶךְ הַקָּדוֹשׁ" must be said (if one forgot, then unless one corrected oneself immediately one has to start the Shemoneh Esre again) and instead of the words "מֶלֶךְ אֱוָהב צְדָקָה וּמִשְׁפָּט" the words "הַמְּלֶךְ הַמְּשַׁפֵּט" are said. (If one said "הַמְּלֶךְ הַקָּדוֹשׁ" or "הַמְּלֶךְ הַמְּשַׁפֵּט" during the rest of the year by mistake, the mistake is ignored and one does not correct oneself.) Also, the sentences, "וְזָכְרֵנוּ", "מִי כְמוֹךָ", "וּכְתוּב", and "בְּסִפּוֹר" are inserted in the places indicated in the Siddur, according to custom. (If any of these last-mentioned insertions were omitted, the mistake is ignored.)

45. During these Ten Days of Penitence, "אֲבֵינוּ מִלְּבֵינוּ" is said at Minchah before "תְּהַנּוּן" [as mentioned in Paragraph 28, above] and, as said before, some have the custom to include "וְיִשְׁעֵי, וכו'" (Tehillim, 27) in Minchah, after "עֲלֵינוּ". Again, as mentioned

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above, [in Paragraph 28] on public Fast Days, אָבִינוּ מִלְכֵינוּ is usually said at Minchah also on public Fast Days and on such Fast Days there is also the Reading from the Sefer Torah, and Haftorah. [Paragraph 3, above.]

46. "ANAYNU" — "עֲנֵנוּ"

On fast days (both public and private) the paragraph starting with the word "עֲנֵנוּ" is inserted in the Brochoh of שְׁמַע קוֹלֵנוּ. If one forgot it there, it should be said at the end of אֱ-לֹהֵי, וְכוּ' before יְהִי לְרָצוֹן, וְכוּ' but after that, one cannot correct oneself.

47. On a public Fast Day, the Reader (who himself should be fasting) says עֲנֵנוּ as a separate Brochoh when he repeats the Shemoneh Esre, with its own conclusion, and this Brochoh is inserted immediately before the Brochoh רְפָאֵינוּ. (He will have said עֲנֵנוּ in his own silent Shemoneh Esre, at the prescribed place, that is, in the Brochoh of שְׁמַע קוֹלֵנוּ, like everyone else in the Congregation.) If, during his repetition aloud of the Shemoneh Esre, he forgot to say it at the prescribed place and he started רְפָאֵינוּ, he should stop and say עֲנֵנוּ and then begin רְפָאֵינוּ again. If he finished רְפָאֵינוּ (or even said only the שֵׁם of רופא ה', רופא אֱתָה ה', בְּרוּךְ אַתָּה ה', רופא אֱתָה ה', שְׁמַע קוֹלֵנוּ (חולֵי עַמּוֹ יִשְׂרָאֵל) then he should say עֲנֵנוּ in the Brochoh of שְׁמַע קוֹלֵנוּ, but without its special conclusion, that is, he finishes the Brochoh שְׁמַע קוֹלֵנוּ with the words "בְּרוּךְ אַתָּה ה', שְׁמַע קוֹלֵנוּ" (If the Reader forgot to insert עֲנֵנוּ in his own silent Shemoneh Esre, he does not correct himself but relies on his repetition aloud of the Shemoneh Esre to serve as his correction and at the end of his reading aloud, he will say אֱ-לֹהֵי, נְצוּר לְשׁוֹנֵי מִרְעַ, וְכוּ' .)

48. On a public Fast Day, too, in the Shemoneh Esre, those whose custom it is to usually say שְׁלֹם רַב at Minchah, substitute the Brochoh שְׁלֹם שֵׁים and in the repetition of the Shemoneh Esre the Reader inserts also the בְּרַכַּת כְּהֻנִים before שְׁלֹם שֵׁים.

49. TISHA b'AV

At Minchah of Tisha b'Av, in the Shemoneh Esre, in addition to עֲנֵנוּ in the Brochoh of שְׁמַע קוֹלֵנוּ, we add the paragraph starting with the word "נַחֵם" in the Brochoh of וְלִירוּשָׁלַיִם. If one forgot to insert נַחֵם there, one adds it after עֲנֵנוּ in שְׁמַע קוֹלֵנוּ. But if one forgot to insert it there too, then one says it instead in the Brochoh of רְצִיחַ, just before "וְתַחֲזִינָה עֵינֵינוּ". But in any such case of forgetting to say נַחֵם in the Brochoh of וְלִירוּשָׁלַיִם and inserting it instead at some other place (as just mentioned) one does not end נַחֵם with the words "בְּרוּךְ אַתָּה ה', מְנַחֵם צִיּוֹן וּבֹנֵה יְרוּשָׁלַיִם" but one ends the Brochoh in the usual way, that is, "בְּרוּךְ אַתָּה ה', הַמְחַזִּיר שְׂבִינְתוֹ לְצִיּוֹן" or "בְּרוּךְ אַתָּה ה', שׁוֹמֵעַ תְּפִלָּה".

50. "YAALEH VeYOVVO" — "יַעֲלֶה וְיָבֵא"

On Chol HaMo'ed (the Intermediate Days of the Yommim Tovim of Pessach and Sukkos) and on Rosh Chodesh, the paragraph of "יַעֲלֶה וְיָבֵא" is inserted in the Shemoneh Esre in the Brochoh of רְצִיחַ. If one forgot to say it there —

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- [a] But reminded oneself before the שם of "בְּרוּךְ אַתָּה ה'" at the end of that Brochah, one goes back to say יְעֲלֶה וַיָּבֵא and then continues as usual to the end of the Shemoneh Esre.
- [b] If one had said "בְּרוּךְ אַתָּה ה'" and at that point one reminded oneself, one adds the words "לְמַדְיִנִי חוֹקֵיךָ", inserts יְעֲלֶה וַיָּבֵא there, then repeats the paragraph of "וְתַחֲזִינָה עֵינֵינוּ" and continues as usual to the end of the Shemoneh Esre.
51. This is because by adding the words "לְמַדְיִנִי חוֹקֵיךָ" to the phrase "בְּרוּךְ אַתָּה ה'", those three words become the first part of a proper Possuk (it is verse 12 in Chapter 119 of Tehillim) and the phrase "בְּרוּךְ אַתָּה ה'" is not then considered as the Brochah's end. This then allows us to rectify the mistake there and then, because it is considered as if the Brochah has not been ended, as it were. In fact, this device is the preferred solution to all such cases where a correction must be made before the Brochah has been ended and where one has said the words "בְּרוּךְ אַתָּה ה'" and at that point realized one's mistake.)
- [c] If one reminded oneself after the Brochah of רִצָּה but before starting the next Brochah of מוֹדִים, one says יְעֲלֶה וַיָּבֵא there and then continues with מוֹדִים and concludes the Shemoneh Esre as usual.
- [d] If one reminded oneself anywhere after that, but before יְהִי לְרִצּוֹן, וכו', one finishes that phrase (without saying any further שם), goes back to the beginning of the Brochah of רִצָּה and corrects the omission, finishing the Shemoneh Esre after that in the usual way.
- [e] If one remembered only after having said יְהִי לְרִצּוֹן, וכו' just before "עוֹשֵׂה שְׁלוֹמִים" (which signifies the end of Shemoneh Esre proper) one must recite the whole of the Shemoneh Esre again. This is so even if one reminded oneself only later in the day. However, if this occurred at Maariv of Rosh Chodesh, that is, one forgot יְעֲלֶה וַיָּבֵא and remembered only after one had finished the Shemoneh Esre, then no correction is possible.
52. "עַל הַנְּסִים" — "AL HaNISSIM" —
- On Channukah and on Purim we insert עַל הַנְּסִים in the Brochah of מוֹדִים. If one forgot but reminded oneself before the שם of "בְּרוּךְ אַתָּה ה', הַטּוֹב שְׂמֵךְ וְלֵךְ נֶאֱמָר לְהוֹדוֹת" שם, one goes back to say עַל הַנְּסִים. But if one reminded oneself only after the שם, one finishes the Shemoneh Esre and one is not allowed to correct oneself in the Shemoneh Esre proper. Instead, it should be added after וכו' מִרְעָה, וכו' with the introductory phrase, "מוֹדִים אֲנַחְנוּ לְךָ".