The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקפ"ב סעיף א'-ב'

Overview

Siman 582 Seif 1:

During the *aseres yimei teshuvah* one says המלך הקדוש and המלך המשפט. If one erred or if one is unsure if he said המלך הקדוש he must return to the beginning of *shemone esrei*. If one erred or is uncertain regarding המלך המשפט, if he recalls before he uproots his feet he returns to the beginning of השיבה and rereads *shemone esrei* from there and if he does not realize until he already uprooted his feet (see above *siman* 117) **he returns to the beginning** (see above *siman* 188).

- Sefer Minhagim records the custom to read the *pasuk* תקעו בחדש שופר and it is not an interruption since it is considered an extension of the topic of redemption. (M.B. 1)
- On Rosh HaShanah and Yom Kippur if one knows that he said ובכן תן פחדך וכו' but is uncertain whether he said המלך הקדוש it is possible that he is not required to repeat the *berachos* since we know he did not follow his regular routine. (M.B. 4)
- Rema there rules that one who read מלך אוהב צדקה ומשפט is not required to go back since he mentioned that Hashem is the King. (M.B. 6)

Siman 582 Seif 2:

If one said הק-ל הקדוש and within *toch k'dei dibur* realized and said המלך הקדוש he is not required to start *shemone esrei* again. The same *halacha* is true for המלך המשפט.

- In other words, he did not pause from the time that he finished הק-ל הקדוש more than the time it takes to say three words and if one pauses longer than that he must start the *beracha* again and saying המלך הקדוש to correct his error will no longer help. This time frame assumes that one did not yet start the following *beracha*. (M.B. 7)
- According to Rema's position is *siman* 118 one is not required to go back no matter what unless he skipped the word המלך altogether. (M.B. 9)

Halacha Highlight

המלך הקדוש

Shulchan Aruch Siman 582 Seif 1
בעשרת ימיתשובה אומר המלך הקדוש
During the *aseres yimei teshuvah* one says .המלך הקדוש

Shulchan Aruch (סע' א') writes that during *aseres yimei teshuvah* one says המלך הקדוש rather than הא-ל הקדוש. In the event that one said the wrong phrase one must restart *shemone esrei*. Additionally, if one is uncertain whether he read המלך הקדוש or הא-ל הקדוש he is obligated to restart *shemone esrei*. The reason is that there is a presumption that a person will say what he is accustomed to saying (מ"ב סק"ג). Mishnah Berurah (סק"ד) adds that on Rosh HaShanah and Yom Kippur if one is certain that he added the additional paragraphs of ובכן תן פחדך and he just cannot recall which phrase he used to conclude the *beracha* it is possible that he is not required to repeat the *beracha*. The rationale for his leniency is that we can no longer assume he said what he normally said since he deviated from his normal routine by adding ובכן תן פחדך.

Sha'ar HaTzion (סק"ד) references Chaye Adam who cites Rabbeinu Abeli Pasveler who contends that if a person said המלך הקדוש rather than הא-ל הקדוש on the night of Rosh HaShanah he is not required to restart the *amidah*. His rationale is that since they did not sanctify the new month at night the night does not have the same sanctity as the day. This would be similar to the *halacha* that one who forgets to say יעלה ויבא on the night of Rosh Chodesh is not required to repeat *shemone esrei* for the same reason. Sha'ar HaTzion rejects the parallel. On Rosh Chodesh the only thing that is read differently to mark that it is Rosh Chodesh is יעלה ויבא. Since the rest of *shemone esrei* is the same we do not require a person to repeat *shemone esrei*. On the night of Rosh HaShanah one reads a special Rosh HaShanah *amidah*. Once one is reading the special *amidah* it cannot be that one could leave out the correct conclusion to one of its *berachos*.

Stories to Share

A Retracted Opinion

ש"ע סי' תקפ"ב, א': ואם טעה או שהוא מספק אם הוא בהמלך הקדוש חוזר לראש

One person forgot יעלה ויבוא during birkas hamazon on the first night of Rosh HaShanah.

When he mentioned this oversight, it was pointed out that he may not be required to repeat it after all. A friend at the table said, "The Sha'ar Hatziun brings a novel opinion that one who forgot to say המלך הקדוש during Maariv on Rosh Hashanah need not repeat the shemonah esrei. His logic is that this is no different than Rosh Chodesh at night. Just like if one forgot יעלה ויבא this is acceptable since kiddush hachodesh is not done at night, the same could be true regarding המלך הקדוש. Although the Sha'ar Hatziun rejects this since this person said the liturgy for the weekday and he must therefore repeat the shemonah esrei, I heard that Rav Shlomo Zalman Auerbach permitted this if one made an error during birkas hamazon."

But of course it was essential to clarify if this was really his opinion. The host fortunately lived right near his rav and walked over to ask the question. The rav affirmed that Rav Shlomo Zalman Auerbach had indeed issued such an opinion, but he added a caveat. "Although he originally ruled this way, Rav Shlomo Zalman issued a retraction soon afterward. He cited a subtle point made by Rabbeinu Yona that clearly disagreed with this chiddush. Practically speaking, you need to bentsch again."

הליכות שלמה, ר"ה, ע' ט"ו-ט"ז