

## Overview

## Halacha Highlight

### Siman 582 Seif 3:

On Shabbos between Rosh HaShanah and Yom Kippur one should add during *maariv* the phrase **המלך המשפט** to the *beracha* מעין שבע. The same *halacha* is true when Rosh HaShanah falls on Shabbos. The conclusion only mentions Shabbos and this *halacha* also applies for Yom Kippur.

- ❖ There are different opinions as to whether one is required to repeat מעין שבע in the event that he said הקדוש. In the event that he did not yet complete the *beracha* he must certainly go back. (M.B. 10)
- ❖ Rema means that one concludes the *beracha* מעין שבע without a mention of Shabbos the same as one does on Yom Tov. (M.B. 12)

### Siman 582 Seif 4:

Some have the custom to *daven* on Rosh HaShanah and Yom Kippur bowed over but they must stand straight before they reach the end of the *beracha*.

- ❖ Since our judgment is hanging we *daven* bent over as an expression of fear and awe. The correct position is with one's head and body bent over. (M.B. 13)
- ❖ One must straighten before saying ברוך אתה at the end of the *beracha* as well as at the beginning of each *beracha*. (M.B. 14).

### Siman 582 Seif 5:

If one did not say **זכרנו** and **מי כמוך** he does not go back even if he simply finished that *beracha* but did not yet uproot his feet. Similarly, if he did not say **וכתב** and **ובספר** the same *halacha* applies.

- ❖ Since these additions come from the Gaonim one is not required to go back if they were skipped. (M.B. 15)
- ❖ Once one said Hashem's name in the concluding *beracha* one does not go back but if he hasn't reached that point he must go back even if it involves repeating the name of Hashem. (M.B. 16)
- ❖ During the days between Rosh HaShanah and Yom Kippur we are extra careful in our reading and the implication of how we read and pronounce our *tefilios*. (M.B. 16)
- ❖ If one skipped **ובכן** he is also not required to go back. (M.B. 17)

### The additions of the Gaonim

Shulchan Aruch Siman 582 Seif 3

אם לא אמר זכרנו ומי כמוך אין מחזירין אותו

If one does not say **זכרנו** or **מי כמוך** we do not require him to repeat it

Shulchan Aruch (סעי' ה') writes that if one did not add the phrase of **זכרנו** in the *beracha* of *avos* or **מי כמוך** in the *beracha* of *gevuros* he is not required to repeat the *beracha* in order to add these phrases. Rema adds that the same *halacha* is true with regards to **וכתב** in the *beracha* of *hoda'ah* and **ובספר** in the *beracha* of *shalom*. Once one finishes that *beracha* even if he did not yet take his steps back formally concluding *shemone esrei* he does not repeat the *beracha* in order to add the missing phrase. The reason is that these additions were instituted by the Gaonim rather than the Anshei Knesses HaGedolah and as such do not carry the same weight. Consequently, if they were not read one is not required to repeat the *beracha*. In the event that one realizes he forgot to add one of the additional phrases after saying the words ברוך אתה ה' he should not conclude למדני חקיך so that he should be able to go back and include the correct phrase. The reason, explains Sha'ar HaTzion (סי' קפ"ח ס"ק י"ח), is that anytime one is not required to repeat a *beracha* due to a mistake one should not say למדני חקיך to avoid finishing the *beracha*. Instead one should add the skipped phrase after reading the *pasuk* יהיו לרצון before א-לוקי נצור (עי' פסקי תשובות אות ח').

There are different customs concerning the *tzibbur* reciting these four additional phrases during *chazaras hashatz*. One custom is that the *tzibbur* recites each one of these phrases out loud during *chazaras hashatz*. According to a second custom the *tzibbur* does not recite any of these phrases out loud. A third custom is for the *tzibbur* to recite only the phrases of **וכתוב** and **ובספר** out loud (עי' חיי משה).

the ground in the hospital. Sinners should die immediately. And those who are righteous should recover... Others wonder about financial solvency. Presumably, the wicked should lose their money at this time of year and the righteous should at least have enough to get along.

Rav Karelitz went on, "The answer is that the judgment is not necessarily what will happen immediately after Rosh Hashanah and Yom Kippur. It is regarding what will transpire the entire year. After these poignant days the direction of our lives is determined. Whether one will live or die; whether one will be comfortable, wealthy or poor, chas v'shalom. If one looks at the entire year he will see what his judgment was like during the prior year's yomim noarim."

חוט שני, ר"ה, ע"מ ט"ז

The Ramchal explains this differently. "The main character of the judgment of these days is spiritual. The wicked are called dead even while alive in this world. Will we be consigned to the portion of those who are dead even in this world? Or will one be given the Divine assistance needed to ascend in spiritual matters? This is the judgment we endure each year during the yamim noarim."

רמח"ל בקונטרס לענין ר"ה

## Stories to Share

### "Remember Us For Life"

שי"ע סי' תקפ"ב, ה': "אם לא אמר זכרנו..."

Today's amud discusses the halachos saying of זכרנו לחיים and the other insertions to the prayers during the ten days of repentance. Every addition serves to bring to our awareness a different element necessary to a proper approach to these holy days.

Rav Nissim Karelitz, zt"l, explains a difficult question regarding the yearly judgment of Rosh Hashanah. "Many wonder what the judgment on Rosh Hashanah and Yom Kippur actually means. One doctor asked about this in his own way. 'I work in the hospital. If the wicked are consigned to immediate death and the righteous are judged for life, one would expect to see this on