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

Overview

Siman 582 Seif 6:

In *davening* one says ותתן לנו את יום הזכרון הזה but Rosh Chodesh is not mentioned.

- The phrase יום הזכרון includes Rosh Chodesh. (M.B. 18)

Siman 582 Seif 7:

When Rosh HaShanah falls during the week one says יום תרועה and when it falls on Shabbos one says מקרא קדש. זכרון תרועה

- Later authorities write that if *b'dieved* one said זכרון תרועה during the week or יום תרועה on Shabbos he has fulfilled his obligation and does not repeat the *beracha*. (M.B. 19)
- On Shabbos one says א-לוקינו וא-לוקי אבותינו רצה במנוחתנו וכו' but when Yom Kippur coincides with Shabbos we do not say רצה במנוחתנו since it is a day of suffering and thus not fully restful. (M.B. 20)

Siman 582 Seif 8:

We do not say מועדים לשמחה חגים וזמנים לששון nor do we say והשיאנו. In *mussaf* we do not say ואין אנו יכולין לעלות ולראות לפניך and instead we say ואין אנו יכולים לעשות חובותינו לפניך and we conclude ודברך אמת וכו'.

- One should say ותמלך אתה ה' לבדך rather than אתה הוא ה' לבדך. (M.B. 23)

Siman 582 Seif 9:

Even though during the year we *daven* quietly on Rosh HaShanah and Yom Kippur the custom is to *daven* out loud and we are not concerned that it will distract others since people have *machzorim*. The custom is to greet others with the phrase לשנה טובה תכתב.

- *Davening* out loud facilitates concentration but it should not be too loud. (M.B. 24)
- There is a disagreement whether one should also say ותחתם. (M.B. 25)
- Magen Avrohom writes that one could say לשנה טובה וכו' until midday and there is a disagreement whether it could be said on the second night of Rosh HaShanah. (M.B. 25)

Halacha Highlight

Reciting the *amidah* out loud

Shulchan Aruch Siman 582 Seif 9

בראש השנה ויום הכפורים נוהגין לומר בקול רם

On Rosh HaShanah and Yom Kippur the custom is to *daven* out loud

Shulchan Aruch (סע' ט') writes that although the entire year we *daven* the *amidah* quietly, on Rosh HaShanah and Yom Kippur the custom is to *daven* out loud. The reason to *daven* out loud is that it generates better concentration (מ"ב ס"ק כ"ד). The reason we are not concerned that by *davening* out loud one will distract others is that on Rosh HaShanah and Yom Kippur people *daven* with a *machzor* to keep them focused. Mishnah Berurah (שם) adds that one should not *daven* too loudly, seemingly because too loud of a voice could prove distracting even if one is reading from his *machzor*.

Sha'arei Teshuvah (סק"ח) quotes the Machazik Beracha who asserts that according to Zohar and Arizal one should not *daven* out loud on Rosh HaShanah and Yom Kippur. Sha'arei Teshuvah writes that if one would not be able to concentrate otherwise it is permitted for him to *daven* out loud. Mishnah Berurah (סי' ק"א ס"ק י"א) also references many authorities who maintain that even on Rosh HaShanah and Yom Kippur it is preferable to *daven* silently rather than out loud.

Poskim write that if one hears someone standing nearby conclude a *beracha* of the *amidah* he should answer אמן. The rest of the year the *halacha* is that one does not answer אמן to the *beracha* recited by someone during his silent *amidah*. The reason is that since he is not *davening* in accordance with the way enacted by Chazal, namely in silence, one does not answer אמן to such a *beracha*. However, since on Rosh HaShanah and Yom Kippur there are those who maintain that it is permitted to recite the *amidah* in an audible tone it is appropriate for one who hears the conclusion of a friend's *beracha* to answer אמן to that *beracha*. Although it is permitted to answer אמן, it is nevertheless preferable to move far enough away so that he should not hear his friend conclude a *beracha* in his *amidah* (פסקי תשובות אות י"ב והע' 50).

Stories to Share

A Confusing Yom Tov

ש"ע סי' תקפ"ב, ח': "וחותמין ודברך אמת וכו'..."

Today's amud discusses the additions made to the Rosh Hashanah davening.

One of the most difficult yomim tovim to endure while ill is Rosh Hashanah. A certain person began to feel ill after davening on the first night. The next morning it was obvious that he had a debilitating illness which hardly allowed them to join any minyan. With great difficulty, he managed to follow a quicker minyan, but his davening was somewhat unfocused.

After the morning prayers, he realized that he had forgotten to say the regular ending of the middle blessing of shacharis for Rosh Hashanah. Instead of saying מלך על כל הארץ מקדש ישראל ויום הזכרון he merely said, מקדש ישראל והזמנים. He wondered if he needed to repeat the shemoneh esrei altogether.

When this question reached the Mateh Efraim he ruled that he must repeat shacharis. "The Chidah writes that that one who said the regular yom tov ending instead of the special one for Rosh Hashanah has not discharged his obligation and must repeat the shemoneh esrei. This can be compared to one who said, מקדש ישראל והזמנים instead of מקדש השבת on yom tov. In this case one does not discharge his obligation—although יו"ט is also called שבת since saying Shabbos shows he got confused and it is as if he meant Shabbos. The same is true in our case."

מטה אפרים, סי' תקפ"ב, סי' י"ח, מחזיק ברכה, שם, ס"ק ה'