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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Sep 30 2024 ■ כ"ז אלול, תשפ"ד
סימן תקצ"ג סעיף א'-ב'

Halacha Highlight

One who cannot recite מלכיות זכרונות ושופרות

Shulchan Aruch Siman 593 Seif 1
מעכבות זו את זו
Are essential to one another

Shulchan Aruch (סע' א') based on the Gemara rules that the three *berachos* that are added to *mussaf* on Rosh HaShanah (מלכיות זכרונות ושופרות) are essential to one another and if one does not know all three *berachos* he does not recite any of them. Biur Halacha (ד"ה מעכבות וכו') cites Pri Megadim who asks why a person who does not know all of the additional *berachos* is exempt from *davening mussaf*. Seemingly, he should recite the first three, the last three and קדושת היום in the middle. Precedent for such an approach is the opinion of Ritz Gei'us who maintains that the *tzibbur* only recites 7 *berachos* and it is only the *shaliach tzibbur* during *chazaras hashatz* who recites 9 *berachos*. Although we do not follow his position, nevertheless, when someone cannot recite the three additional *berachos* it would seem logical that he should follow that position rather than skip *mussaf* altogether. In his conclusion he writes that it may that in such a circumstance he should *daven mussaf* without the special sections of מלכיות זכרונות ושופרות and just mention קדושת היום. Biur Halacha, however, rejects this approach because he finds it incompatible with the wording of the *Gemara*.

Rav Yosef Shalom Elyashiv (הערות ראש השנה ל"ד:) raises another point, along the lines of Pri Megadim. On Yom Tov there is a general obligation for one to *daven mussaf* that contains 7 *berachos*, the middle of which is the *beracha* of קדושת היום. Therefore, on Rosh HaShanah, even if one cannot fulfill the unique obligation of reciting the passages and section of מלכיות זכרונות ושופרות, the standard obligation of the recitation of *mussaf* should remain in force. Precedent for such an approach is actually found in Mateh Ephraim (סע' א'). He writes that one who does not know how to *daven* the three *berachos* that are unique to Rosh HaShanah remains obligated to *daven mussaf* and in the middle section he adds the *pesukim* related to the *korban mussaf* in the section added for קדושת היום.

Overview

Siman 593 Seif 1:

The *berachos* of Rosh HaShanah and Yom Kippur are essential so that if one cannot recite all of them he should not recite what he knows, instead, he should not recite anything.

- Shulchan Aruch refers to Yom Kippur of Yovel where we also recite מלכיות זכרונות ושופרות. (M.B. 1)
- The implication is that the rest of the year one should recite the *berachos* that he knows. Biur Halacha explains that even according to Magen Avrohom it is recited as a request for mercy but he does not fulfill his obligation since one who skips even one *beracha* does not fulfill his obligation. He should also make an effort to connect it to another *beracha*. (M.B. 2)

Siman 593 Seif 2:

The blasts are essential to one another. This refers to where one can only blast part of a row and means that he should not blast the part that he knows but תשר"ת, תש"ת and תר"ת are not essential to one another and if one knows how to blast one set or even two, he should blast those sets. The *berachos* are not essential to the blasts and the blasts are not essential to the *berachos* and what he knows he should do. The order is also not essential and if one *davened* before the blasts he satisfied his obligation.

- Rema does not refer to the order of מלכיות זכרונות ושופרות nor does he refer to blasting a תרועה before a תקיעה since the order of these matters is essential. Rather he refers to the order of *davening mussaf* and blasting the *shofar* in the course of that prayer and rules that one who changed the order and *davened* before blasting the *shofar*, nevertheless fulfills his obligations. (M.B. 5)