The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Oct 10 2024 ■ ח' תשרי, תשפ"ה
סימן תר"ג סעיף א'-ו'

Overview

Siman 623 Seif 1:

We recite אשרי and *kaddish* during *neilah* but we do not recite ובא לציון. I already wrote that the custom in these countries is to recite אשרי and ובא לציון before *neilah*.

Siman 623 Seif 2:

The time for *neilah* is when the sun is atop the trees so that it could be completed close to *shekiah*. The *shaliach tzibbur* should reduce the number of *selichos* and *pesukim* that he recites during *davening* and should also refrain from dragging out each word during *neliah* as he does during other *tefilos* so that he should finish before *shekiah*. (Instead of כתבנו one should recite חתמנו)

- This is a time shortly before the beginning of *shekiah*. When Shulchan Aruch writes that one should finish before *shekiah* he means the end of *shekiah* which is *tzeis hakochavim* or shortly beforehand. Some maintain that it is acceptable to continue into the night and the custom is in accordance with the latter position but they should be certain to begin during the day. One must also assure that the paragraph היום יפנה השמש יבא ויפנה should be recited before sunset since otherwise one would be lying. (M.B. 2)
- Any place where we normally say וכתב should be replaced with וחתם. One should be very careful with the recitation of this *tefila* since the pinnacle of the *aseres yimei teshuvah* is Yom Kippur and the pinnacle of Yom Kippur is *neilah* since everything is determined by the conclusion. (M.B. 3)

Siman 623 Seif 3:

When Yom Kippur falls on Shabbos we mention Shabbos but during the confession that is recited after *tefilah* we do not mention Shabbos. This applies to individuals but since the *shaliach tzibbur* mentions it in the context of *tefilah*, Shabbos should be mentioned but if it was not mentioned he does not have to go back.

- If an individual or the *shaliach tzibbur* does not mention Shabbos altogether, he must go back. (M.B. 6)

Siman 623 Seif 4:

We recite כתר during *mussaf*.

- In those places that recite נעריצך during *mussaf* it is also recited during *neilah*. The *aron* is opened for all of *neilah*. (M.B. 7)

Siman 623 Seif 5:

The *kohanim* bless the *tzibbur* during *neilah*. (The custom in these countries is that the *kohanim* do not bless the *tzibbur*. אבנו מלכנו is recited.)

- This is done if it is yet day but if it is already night time it is not recited. Therefore, if time is short the *piyutim* should be recited after *tefilah* so that *birkas kohanim* could be recited during the day. (M.B. 8)
- Later authorities write that we recite ברכנו בברכה וכו' as well as שים שלום even if it is night. (M.B. 9)

Halacha Highlight

Making up a missed neilah

Shulchan Aruch Siman 623 Seif 2
זמן תפלת נעילה

The time to daven neilah

Shulchan Aruch (סעי' ב') writes that the time for *neilah* begins when the sun is on the tops of trees and it should be completed close to *shekiah*. Mishnah Berurah (סק"ב) explains that the sun is at the top of the trees shortly before sunset and when Shulchan Aruch writes that it should be completed close to *shekiah* his intent is close to the end of *shekiah* which is nightfall and "shortly beforehand" means shortly before nightfall. Others maintain that it is acceptable to continue the recitation of *neilah* even after nightfall. Although the first opinion is the primary opinion, nevertheless, nowadays that people conduct themselves in accordance with the latter opinion, there is no reason to protest but one should make an effort to begin while it is yet day.

In the event that one did not *daven neilah*, e.g., he was sleeping or was ill, Pri Megadim (סי' קי"ח משב"ז סק"ה) rules that he makes up the missing prayer by *davening shemone esrei* twice on *motzai* Yom Kippur. However, many other authorities dispute this ruling and contend that whenever a prayer was instituted in response to a particular event, if it was missed, there is no way to make it up. Therefore, there are authorities who write that since the matter is subject to debate one should not recite *shemone esrei* twice. Some suggest that he could *daven* twice but must stipulate that if he is obligated, this should satisfy that obligation but if not, it should count as an optional *tefila* (נדבה) (פסקי תשובות אות א' והע' 2). In the event that one missed *mincha* as well as *neilah,* there are authorities who maintain that he *davens shemone esrei* three times at *maariv* to make up for the missing *tefilos*. Although normally one may only make up one *tefila* rather than two, in this case since the time to *daven mincha* and *neilah* are the same, they can both be made up in the following time to *daven* which is *maariv* (שאלת רב עמ' שע"ט בשם הגריי"י קניבסקי ובשם הגריי"ש אלישיב).

Siman 623 Seif 6:

At the end of *selichos* we declare ה' הוא האלוקים seven times (and we also recite ברוך שם כבוד וכו' three times)(see above *siman* 61)**. We blast תשר"ת**. Some maintain that we blow a single blast and that is the custom in these countries. The blast is sounded after the *kaddish* that follows *neilah*. In some places they sound the blast before *kaddish*.

- The reason is that the Divine Presence is rising above the seven heavens. (M.B. 11)
- This signifies the departure of the Divine Presence. It is permitted to sound the blast even on Shabbos, even though they did not recite *Havdalah*. (M.B. 12)
- After sounding the blast the custom is for the *shaliach tzibbur* and the *tzibbur* to declare לשנה הבאה בירושלים. (M.B. 13)