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{ TOPIC }

## Select Additions in Shemonei Esrei



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► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of Yeshiva Torah Vodaath and a *musmach* of Harav Yisroel Belsky Shlita. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of Harav Yisroel Belsky, Shlita on current issues.

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# Select Additions in Shemonei Esrei

## During Aseres Yemi Teshuvah

From *Rosh Hashanah* until *Yom Kippur* there are additions which we recite during *Shemonei Esrei*, namely *Hamelech Hakodesh* in the *beracha* on *Hakel Hakodesh* and *Hamelech Hamishpat* in the *beracha* of *Hasiveinu*. There are many different variables to these halachos which come up during the ten days of *teshuva* commonly referred to as *Aseres Yemi Teshuvah*.

As well as other additions as well which we will discuss below.

## The Additions

Throughout the year one says *hakel hakodesh* when saying the third *beracha* of *shemonei esrei* and one says *melech o'heiv tzedakah*....at the end of the *beracha* of *Hashiveinu*. However, during the *Aseres Yemi Teshuvah* this changes. We recite *hamlecech hakodesh* instead of *hukel hakodesh* and *hamelech hamishpat*<sup>1</sup> instead of *melech*.....<sup>2</sup>

## Reason

*Rashi*<sup>3</sup> says the for the recital of *hamelech* is because

- 1 Refer to Bais Yosef O.C. 118 and **582** on why there is a requirement for the recital of *hamelech* in the *beracha* of *Hashiveinu*. See also Prisha 118, Pri Megadim M.Z.
- 2 Meseches Berachos 12b, Rosh Meseches Berachos 16, Bais Yosef 582, Rambam Hilchos Tefilla 2:18, Shulchan Aruch O.C. 118:1, 582:1. See Magen Avraham 1, Birchei Yosef 3, Sharei Teshuva 1, Mishnah Berurah 3, Shar Ha'tzion 2.
- 3 Meseches Berachos 12b "hamelech". Refer to Mishnah Berurah 2.

during these days *Hashem* is showing his kingship over the world.<sup>4</sup>

## Doubt

If one is in doubt (and for sure if he made a mistake)<sup>5</sup> whether he recited *hamelech hakodesh* he is required to recite the *shemonei esrei* from the beginning,<sup>6</sup> since the first three *berachos* are considered like one.<sup>7</sup> Furthermore, the reason is because if he is in doubt he probably recited what he is used to reciting which is *hukel hakodesh*.<sup>8</sup>

If this happened in the *beracha* of *Hashiveinu* if he remembered before he took his steps back at the completion of *shemonei esrei* then he goes back to the *beracha* of *Hashiveinu* and recited from there until the conclusion of the *shemonei esrei*. If one did not remember if he said *hamelech* and it is after he took his steps back he must go back to the beginning of *shemonei esrei*.<sup>9</sup>

Nonetheless, according to the custom of *Ashkenazim*<sup>10</sup> being that in the *beracha* of *Hashiveinu* one says *melech oheiv* if *hamelech hamishpat* was not recited one does not have to go back if he skipped out on reciting *hamelech hamishpat*.<sup>11</sup>

4 Refer to Taz O.C. 118:2.

5 Yechaveh Daas 6:38.

6 Tosfas Meseches Berachos 12b "v'hilchosa", Shulchan Aruch O.C. 582:1.

7 Levush 582:2. Kaf Hachaim 5.

8 Bais Yosef 582, Levush 582:2, Aruch Hashulchan 5, Kaf Hachaim 4.

9 Shulchan Aruch O.C. 582:1.

10 The Yabea Omer O.C. 2:8 discusses in great detail if a Sefardi who follows the opinion of the Shulchan Aruch should follow the lenient opinion in this issue. See Yabea Omer O.C. 2:10, 7:51. According to the Sefardim if one is in doubt if he said *hamelech hamishpat* or not then it would seem one can be lenient and does not have to go back (see Yabea Omer O.C. 7:51).

11 Rama O.C. 118:1, Birchei Yosef 2, Ben Ish Chai Netzavim, Chai Adom 24:16, Kitzur Shulchan Aruch 129:3, Mishnah Berurah 582:6, Aruch Hashulchan 5, Kaf Hachaim 8, 12. See Sharei Teshuva 1. For the poskim who maintain one should go back to the beginning just as by *hukel hakodesh* see Rambam Teshuva 100,





The reason is because there is a minimal difference between the word wordings not enough to require the recital of *shemonei esrei* again if one made the mistake.<sup>12</sup>

However, if one caught himself *toch k'dei dibbur* of saying the normal *nusach* of the end of *Hashiveinu* then he should say *hamelech hamishpat*.<sup>13</sup>

The *Taz*<sup>14</sup> mentions one should recite *shemonei esrei* again as a *tefillas nedava*, but this is not the overwhelming custom.<sup>15</sup>

## Long after Davening

The entire above discussion is referring to a case where one is unsure if said the correct *nusach* during davening or right after, but if he is unsure after davening has ended he does not have to repeat anything. We say he probably did the correct manner.<sup>16</sup>

## Rosh Hashanah and Yom Kippur

During *Rosh Hashanah* and *Yom Kippur* we say a lot more before ending off the *beracha hamelech hakodesh*. If one is certain he said the additions and now he is not sure after he finished the *beracha* if he said *hukel* or *hamelech* he possibly does not have to go back.<sup>17</sup>

## Caught Mistake

If one said *hakel hakodesh* and he caught himself within

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Levush 118:1, Magen Avraham 118:1, Birchei Yosef 2, 582:1, Kaf Hachaim 118:1 in depth, Yabea Omer O.C. 2:8:12, 2:10, Yechaveh Daas 1:57.

12 Levush 118:1.

13 Mishnah Berurah 118:3.

14 O.C. 582:1. See Shulchan Aruch Harav 582:2.

15 See Elya Rabbah 582:5.

16 Mishnah Berurah 114:38.

17 Mishnah Berurah 582:4.

the time frame it takes to say “*sholom aleichim rebbe*” (which is commonly referred to as *toch k’dai dibur*)<sup>18</sup> then he does not have to go back to the beginning of *shemonei esrei*. If one started the next *beracha* even if it was within *toch k’dai dibur* he must go back to the beginning.<sup>19</sup>

### Said Part of Wrong *Nusach*

If one said *hukel* and then realized his mistake even if he waiting more then *toch k’dai dibur* as long as he said *hamelech hakodesh* he does not have to go back to the beginning of *shemonei esrei*.<sup>20</sup>

### During the Year

If for some reason during the year one says *hamelech hakodesh* or *hamelech hamishpat* he does not have to repeat *shemonei esrei*.<sup>21</sup>

### Nights of *Yom Tov*

There is a discussion in the *poskim* regarding one who did not say *hamelech hakodesh* during *Maariv* if he has to repeat *shemonei esrei*. We know that one who did not say *yale v’yovo* at *Maariv* on *Rosh Chodesh* does not go back because *Kiddush Hachodesh* was not done at night. Some wish to say the same leniency should apply to this *halacha* of *hamelech hakodesh* as well.<sup>22</sup> The *Shar Ha’tzion*<sup>23</sup> is not convinced that this is true. *Harav Moshe Feinstein*<sup>24</sup> maintains that the first

18 See Yechaveh Daas 6:38.

19 Sharei Teshuvah 2, Mishnah Berurah 7, Kaf Hachaim 10.

20 Daas Torah 582:2.

21 Eliyahu Zuta 118:1, Sharei Teshuva 1, Mishnah Berurah 1, Aruch Hashulchan 2, Kaf Hachaim 3.

22 See Shar Ha’tzion 4, Kaf Hachaim 3, Tzitz Eliezer 9:29:4, 10:28:1, 18:66:1. Refer to Birur Halacha 582.

23 Ibid, see Birur Halacha ibid, Minchas Shlomo 2:360:27.

24 Igros Moshe O.C. 1:170.

night of *Rosh Hashanah* if one forgot to mention *hamelech* he does not repeat *shemonei esrei* but the second night he would.

### ***Shliach Tzibur***

An interesting question is discussed in the *poskim* in relation to a *shliach tzibur* who said *hukel hakodesh* in place of *hamelech hakodesh* if he has to return and to where does he have to go back to?

The *poskim* maintain he only has to go back to the beginning of the *beracha* of *atah kodesh* and not the beginning of *shemonei esrei*.<sup>25</sup>

### ***Birchos M'ein Sheva***

On Friday night we say *Magen Avos* towards the end of davening this is known as *birchos m'ein sheva*. During *Aseres Yemi Teshuvah* we add *hamelech* instead of *hukel hakodesh*.<sup>26</sup> If one did not recite *hamelech* but he did not finish say the entire *birchos m'ein sheva* he can go back to *hamelech hakodesh*.<sup>27</sup> However, if one finished the *beracha* of *m'ein sheva* while saying *hukel* and not *hamelech* there is a discussion if one has to repeat the *beracha*.<sup>28</sup>

### **Pronunciations**

One should see to it to recite ***hamelech hamkodesh*** if he did not do so he was *yotei b'dieved*. The same is true for ***hamelech hamishpat***.<sup>29</sup>

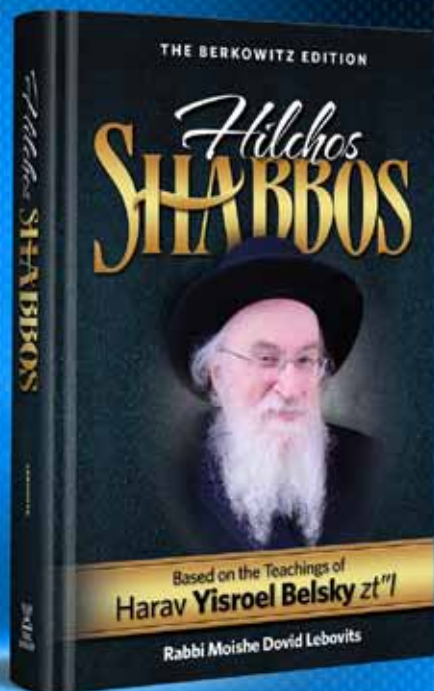
25 Yechaveh Daas 6:38. In regard to a *shliach tzibur* who realized after *kedusha* whether or not he has to repeat *kedusha* again see Yabea Omer O.C. 1:8.

26 Shulchan Aruch O.C. 582:3.

27 Mishnah Berurah 10. See Aruch Hashulchan 6.

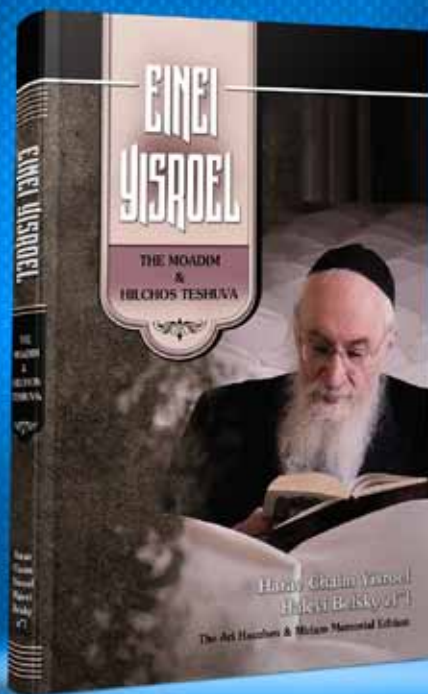
28 Mishnah Berurah 10.

29 Refer to Mishnah Berurah 118:2, Kaf Hachaim 2, Moadei Kodesh pages 111:2, 113:6.



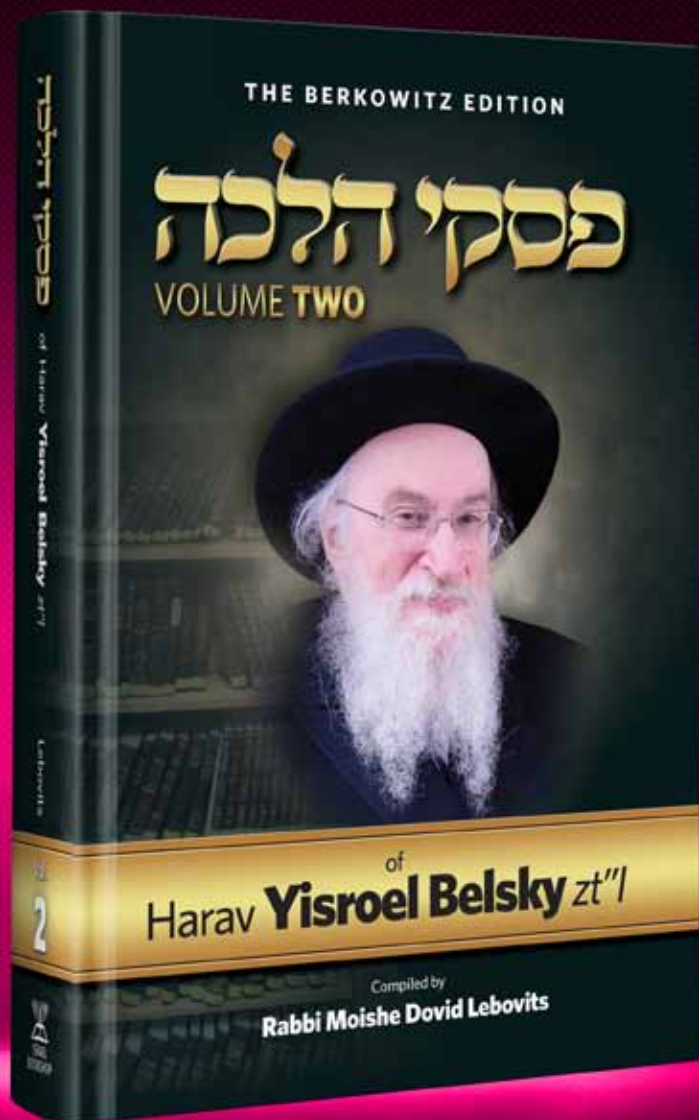
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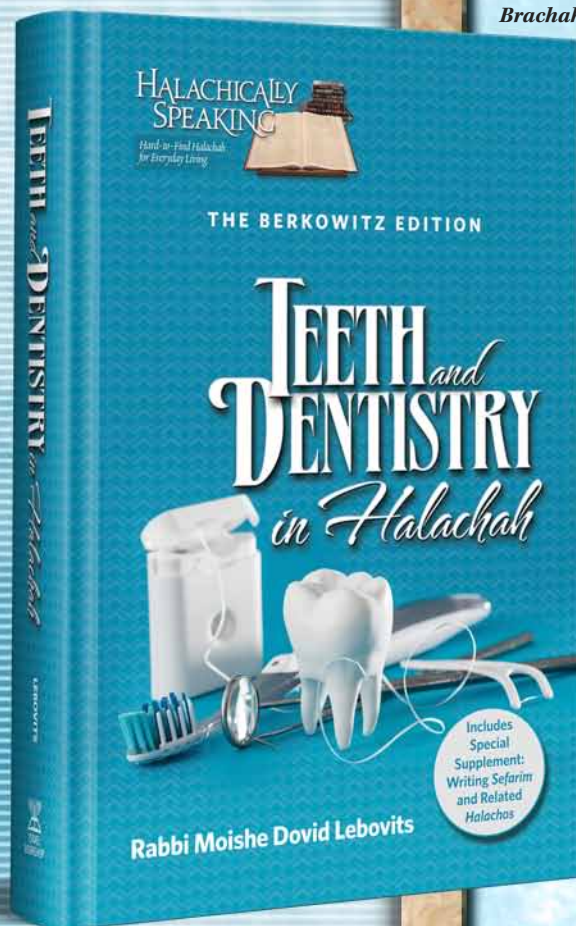


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