

THE YESHIVA PIRCHEI SHOSHANIM PRESENTS:
THE ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 46

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Lesson

46

Maariv: Changes in Tefilla (prayer)

On *Rosh Hashanah* and *Yom Kippur*, each congregation sings the *Tefillos* (prayers) in a special tune and melody which is used exclusively for the *Yamim Nora'im* (Days of Awe). There is a very unique feeling that these tunes elicit year after year, and many of the common tunes have been passed from generation to generation. The *Maharil*¹ was very careful not to deviate from the custom of the *Tefillos* of *Yamim Nora'im* because he attributed the death of his daughter on one *Yom Kippur* to the time he deviated from the custom of the city he was in when leading the congregation in prayer.

Achos Ketana - The Little Sister²

Sephardim begin the first night *Maariv* by reciting the *Piyut* (prayer in rhyme) *Achat Ketana, Tefillaseha Orcha, Ve'onah Tehillaseha* (The "little sister" - her prayers she arranges and she proclaims her praises). *Nusach Sefard* and *Ashkenaz* also recite this *Piyut* according to the version printed in *Machzorim*³.

The Reading of Ki Savo - A sign that curses should be a thing of the past

This *Piyut* speaks of Israel's love and longing for G-d throughout the long and difficult exile, was written by the early Sephardic poet, Rav Avraham Hazzan⁴, a disciple of the famous *Ramban*. In this *Piyut*, the refrain *Tichleh Shana Ve'killeloseha*⁵ (May the year and its curses come to an end!) is based

¹ *Hilchos Yom Hakippurim* (quoted in introduction to *Selichos Hamefurash* page 21). Rav Yaakov Ben Moshe Halevi Mollin - Maharil - Born: Mainz, c. 1365. Died: Worms, 1427. Notes: Leading Ashkenazic authority of his time. He was the teacher of *Terumas HaDeshen*. Author of *Minhagim*, where he reports on the customs of the German Jews, in particular in rituals. These are often incorporated by the Rama in his glosses to the *Shulchan Aruch*.

² Based on verse in *Shi HaShirim* 8:8

³ However, it is not commonly recited in these congregations

⁴ Gerona, Spain 13th century

⁵ It is interesting to note that *Rav Shlomo Zalman Auerbach zt"l* was displeased with the standard text of calendars that would print this stanza at the end of the calendar. He took issue with the fact that a calendar that is printed in advance by 12 months forebodes that the coming year will be a year of curse, that we know in advance that we will recite a prayer for the curses of the year to come to an end.

in the *Gemara Megillah daf* 31b. The *Gemara* there states that we always read the *Torah-Portion* of *Ki Savo*⁶ the second last *Shabbos* of the year as a sign that the curses of the year should be only a thing of the past. Likewise this prayer beseeches G-d to bring an end to Jewish tragedies and suffering, and begin a year of blessing and peace⁷. On the second night, many Sephardim recite a short piece *Chon Tachon Al Banecha Lach Shavim* (Be merciful to Your children who are returning to You) in its place.

After this *Piyut*, the *Perek* (chapter) in *Tehillim* of *Harninu*, that contains the verse *Tik'u BaChodesh Shofar Bakesseh Le'yom Chageinu*⁸(Blow the shofar on the New Moon, on the designated day of our Festival). This is the same chapter as the *Shir shel Yom* (the Song of the Levites of each day) at *Shacharis* on Thursdays.

A Shortened Prayer when Rosh Hashana starts Friday Night.

When *Rosh Hashanah* begins on *Shabbos*, Ashkenaz omits the entire order of the regular Friday night *Kabbolas Shabbos* prayers, and begin with the *Perek* (chapter) in *Tehillim* of *Mizmor Shir LeYom HaShabbos*. Sephardim and *Nusach Sefard* recite an abbreviated version of the *Kabbolas Shabbos* prayers; each one according to their custom.

Between Go'al Yisrael (Redeem Israel) and the Amidah Adding a Verse Friday Night

Right before starting the *Maariv Amidah* prayer, after reciting the *Pesukim* (verses) of *Va'yechulu* that we recite on a regular Friday night, Sephardim add the verse *U've'yom Simchaschem U've'moadeichem*⁹(On the day of your rejoicing and on your Festivals). Ashkenazim add the verse *Tik'u BaChodesh Shofar Bakesseh Le'yom Chageinu*¹⁰(Blow the shofar on the New Moon, on the designated day of our Festival) as found in the *Siddur* (prayer book) or *Machzor* (festival prayer book).

⁶ It contains in it the curses and calamities that would befall the nation if they fail to follow *Hashem's* laws and commandments

⁷ See *Mateh Ephraim* 581:57 about the importance of this *Piyut* in the Ashkenaz *Rosh Hashanah* prayers

⁸ *Tehillim* 81

⁹ *Bamidbar* 10:10

¹⁰ *Tehillim* 81

On *Shabbos*, many congregations add the verses of *Ve'shomru B'nei Yisrael es HaShabbos* (And the Children of Israel shall keep the *Shabbos*) before *Kaddish* and the *Amidah*. Although generally we are careful not to create unnecessary interruptions between *Ge'ulah* (the *bracha* of *Go'al Yisrael* with its extension of *Hashkiveinu*) and the *Amidah*, we still recite *Ve'shomru*. The reason we don't consider this an interruption is because it too is considered related to the theme of redemption. The *Abudraham* explains that our Sages have taught that for the merit of *Shabbos* observance we will be redeemed from our current exile.

Likewise we interrupt the prayers at this point for the above-mentioned *Pesukim* (verses) that relate to *Rosh Hashanah* as a time for *Shofar*. This too is considered an extension of the *bracha* of *Go'al Yisrael* as the final redemption will be heralded by the blowing of a "great shofar".¹¹

*Note: In the portion the Chazzan says on Friday night after the Amidah, Me'ein Sheva*¹², the Chazzan must insert the words *HaMelech HaKadosh* instead of *HaKeil HaKadosh*, just as one does in the *Amidah* itself. If he forgot to make the correction, the Chazzan does not repeat the *Me'ein Sheva*¹³.

Kaddish

Changing to U'Le'Eila Mi'Kol

In *Kaddish*, Ashkenaz and *Nusach Sefard* add one word and combine another in order to keep the same number of words in *Kaddish*.

In this part of Kaddish from Yehei Shmei Rabba until D'amiran Be'alma is 28 equal to the numerical value of the Hebrew word Ko'ach (כוח) - Power, which is a prayer for Hashem to exercise full power over the world when Mashi'ach will arrive and all the nations will recognize Hashem and the truth of Creation. Additionally, it alludes to the verses in Koheles that Shlomo Hamelech (King Solomon) delineates A time to be born, a time to die ... a time for war and a time for peace. All in all there are 28 instances enumerated, signifying that in every situation of life people must find a way to utilize it to serve of G-d.

Instead of *Le'Eila Min Kol Birchasa* (above all blessings) we recite *Le'Eila U'Le'Eila Mi'Kol Birchasa* (exceedingly above all blessings). Sephardim do not make any changes to *Kaddish* during the *Aseres Yemei Teshuvah*.

The addition of *Le'Eila U'Le'Eila* (exceedingly above) is added during *Aseres Yemei*

¹¹ *Yeshayah* 27:13

¹² A special abbreviated form of *Chazoras Hashatz* (repeat of the *Amidah*) that is recited only on Friday nights

¹³ *Mishna Berura* 582:10. Also see *Kaf HaChaim* 582:18 for a discussion of this *Halacha*

Teshuvah to stress that *Hashem's Majesty* is even more pronounced during this period of judgment than the during the rest of the year.

With Reverence

During the course of the year, we stand in an upright posture for the weekday *Shemoneh Esrei* and for the *Shabbos* and *Yom Tov Amidah* prayers. Each individual recites this prayer quietly to themselves, bowing four times during each prayer¹⁴. On *Rosh Hashanah* and *Yom Kippur*, it is the custom of some pious individuals to recite the *Amidah* prayer in a bent-over position. It is then necessary for one to get back to an upright standing position prior to reaching the points of the necessary bows in order to do the four required bows of *Shemoneh Esrei/Amidah* properly.

Stirring One's Emotions

Additionally, the Sages allow that one recite the *Amidah* prayers of *Rosh Hashanah* and *Yom Kippur* in a louder than usual voice in order to stir one's emotions in these critical prayers; even though usually one is required to recite the *Amidah* in a very quiet voice. Although praying (*davening*) out loud can be disturbing to others, it is still permitted since people generally are more focused on praying out of their *Machzor* (*Yom Tov* prayer-book) because the text is so different than the rest of the year; so they won't be disturbed so easily. Therefore, one should be careful that when praying (*davening*) out loud, that it's not unusually loud that it would disturb those around him.

Malchus: A Day of Majesty

Since the main focus of *Rosh Hashanah* is on *Hashem* sitting in judgment, our attention turns to accepting upon ourselves His Kingship in our Prayers. There are numerous special additions to the regular text of *Tefilla* (prayer) during the *Aseres Yemei Teshuvah* aside from the special *Yom Tov* segments of our *Tefillos* (prayers).

SPECIAL ADDED PRAYERS START BY MAARIV

A number of prayers are added starting at *Maariv* (the Evening Prayer) of *Rosh Hashanah* which continue through the rest of the *Aseres Yemei Teshuvah*.

¹⁴ The four points that one bows is at the beginning and the end of the first *Bracha* of *Shemoneh Esrei*, and again by the beginning and end of the *bracha* of *Modim* at the closing of the *Shemoneh Esrei/Amidah* prayers

Additions to the Rosh Hashanah Prayers

On *Rosh Hashanah* there are a number of special amendments to the *Yom Tov Tefillos* that need to be added at different points. A number of those additions are not critical to validating the prayer, but some are.

Rav Dovid Kronglas zt"l¹⁵ pointed out that although the natural tendency would be for one to concentrate more on the parts of prayer that are unique to Rosh Hashanah and Yom Kippur, the truth is that the first bracha of the Amidah is the most crucial. If one would not concentrate on the meaning of the words of the first bracha, one would not have fulfilled his obligation of praying (davening). Since on Rosh Hashanah our lives hang in the balance, it is most important that we begin the Amidah with the necessary amount of concentration. The Mishna Berura¹⁶ writes that if one finds that he forgot to concentrate during the first bracha, and one did not yet say the Name Hashem in the closing part of the blessing, one should go back to the words Elokei Avraham at the beginning of the blessing and recite it again with concentration on its meaning.

Adding to the first and last 3 Brochos of Shemoneh Esrei

A notable difference about these additions is that many of them are amendments put into the first 3 *brochos* (blessings) of the *Shemoneh Esrei/Amidah* and into the last 3 *brochos* (blessings), where normally one is not allowed to add anything. The commentaries explain that since these additions are not personal prayers but for the public, they may be added to the *Amidah* as well. *Zochreinu*, *Mi Chamocha*, *U'chesov* and *Besefer Chaim*. The first two of these are in the first 3 *brochos* while the other two are in the last 3 *brochos*.

ONE COULD LOCATE THESE ADDITIONS IN ANY SIDTUR, SINCE THESE ADDITIONS ARE ALSO AMENDED TO THE WEEKDAY SHEMONEH ESREI PRAYERS FOR THE ENTIRE ASERES YEMEI TESHUVAH (DAYS BETWEEN ROSH HASHANAH AND YOM KIPPUR).

¹⁵ *Rav Dovid Kronglas, (1910 - 1972) Spiritual Leader of Yeshivah Ner Israel Baltimore Maryland; author of Divrei Dovid and Sichos Chochmah U'Mussar, a collection of essays about Torah ethics. (Pathway to Prayer, Rabbi Mayer Birnbaum page 5 in footnote)*

¹⁶ 101:4

Zochreinu L'Chaim, Melech Chafetz ba'Chaim: Remember us for life, O' G-d Who desires life

This prayer is added into the first *bracha* of the *Amidah*¹⁷ and it is recited for the entire *Aseres Yemei Teshuvah*. It is placed right before *Melech Ozer*, at the closing of the first *bracha*. In this prayer we beseech *Hashem* to write us into the Book of Life for another year of service to *Hashem*.

Mi Chamocha Av Harachamim¹⁸: Who is like You, O' Merciful G-d

This amendment is put into the second *bracha* right before *Ve'ne'eman Atta Le'hachayos Meisim* (and You are trusted to resurrect the dead).

Either of these two amendments is not critical to the *Amidah*. If one omitted them, the *Amidah* need not be repeated. However, if one noticed the omission before saying the Name *Hashem* at the closing of the *bracha*, one should go back to repeat it.

According to the *Ben Ish Chai*¹⁹ if one omitted *Zochreinu* or *Mi Chamocha* during the weekdays of *Aseres Yemei Teshuvah*, one may recite them during the *bracha* of *Shema Koleinu* or anytime during *Aseres Yemei Teshuvah* (including *Rosh Hashanah* and *Yom Kippur*²⁰) during *Elokaye Netzor* at the end of the

¹⁷ *Shemoneh Esrei* equivalent

¹⁸ Some versions have *Av Harachamon*

¹⁹ In *Responsa 160 Torah Lishma*

²⁰ When *Shema Koleinu* is not part of the *Amidah*

Shemoneh Esrei/Amidah. Likewise, *U'Chesov* and *BaSefer Chaim* can always be recited during *Elokaye Netzor*.

HaMelech HaKadosh: The Holy King

Changing to HaMelchech HaKodesh

The third addition to the *Amidah* is by the closing of the third *bracha* of *HaKeil HaKadosh* (the Holy G-d). During the Ten Days of Repentance (*Aseres Yemei Teshuvah*) we change this ending to *HaMelech HaKadosh* (the Holy King), describing G-d specifically as a King. In this case, if one said the regular *HaKeil HaKadosh* instead of *HaMelech HaKadosh*, one would have to repeat the *Amidah* unless one rectifies the mistake in time, as we will soon explain.

Besides for this change, there is a more notable change to the entire *bracha* of *Atta Kadosh*, which is which is the addition of an entire section to the middle of the third *bracha*. This addition is the amendment of *U'vechein Tein Pachdecha*²¹ (and so You shall put Your fear) and other stanzas, which are added solely to the *Amidah* of *Rosh Hashanah* and *Yom Kippur* prayers.

Although this addition is much more elaborate, it is still not critical to the *Amidah* and one who omitted it doesn't have to repeat the *Amidah* on account of this error. As long as the ending was done correctly, the *bracha* is valid.

The Weekday Amendment

Changing to HaMelech HaMishpat

Besides for the four additions to the first and last sections of *Shemoneh Esrei* (*Amidah*), there is another addition to the weekday *Shemoneh Esrei* of *Aseres Yemei Teshuvah*. This amendment is in the closing of the *bracha* of *Hashiva Shohteinu Kevarishona* (return our judges as in the days of old). During the rest of the year, we

²¹ According to Sephardim this section begins first with *U'vechein Yiskadash Shimcha*

always end the *bracha* with *Baruch Atta Hashem, Melech Ohev Tzedaka U'mishpat* (Blessed are You *Hashem*, the King Who loves righteousness and justice). During *Aseres Yemei Teshuvah*, we change this ending to *Baruch Atta Hashem, HaMelech HaMishpat* (Blessed are You *Hashem*, the King Who Judges).

Forgetting to Add – Repeat or not?

Although in this *bracha* of *Melech Ohev Tzedaka U'mishpat* we are just shortening the usual closing of the *bracha*, the opinion of the *Mechaber*²² is that one who forgets to make this change must rectify his mistake and must even repeat the entire *Shemoneh Esrei* if necessary. However, Ashkenazim follow the opinion of the *Rama*²³ who maintains that for this mistake, one is not supposed to repeat any part of the *Shemoneh Esrei*.

The Final Two Additions

The final two additions, *U'chesov* and *Besefer Chaim*, are in the final two *brochos* of *Shemoneh Esrei* respectively and have the same laws as the first two additions, *Zochreinu* and *Mi Chamocha*.

Correcting the Mistake – Within the Proper Time

The general rule for correcting a mistake:

Whenever one corrects the mistake within a *Toch Ke'dei Dibbur*²⁴ it is considered corrected and nothing more need be done.

Therefore, if one made a mistake and said *HaKeil HaKadosh* or *Melech Ohev Tzedaka U'mishpat* and immediately said *HaMelech HaKadosh* or *HaMelech HaKadosh* respectively, one need not do anything else. However, if more than a *Toch Ke'dei Dibbur* passes before the correction is made, the correction is not valid any more.

²² R' Yosef Karo - Born: Toledo, Spain, 1488. Died: Safed, Israel, 1575. Notes: Also known as the Mechaber (the Author). He is one of the most authoritative Talmudists and codifier of Halacha whose decisions have been accepted as binding in Jewish Law. Born in Spain just before the Expulsion, he was exiled with his family in 1492. He moved to Lisbon, Portugal, and then to Turkey, where he served as the Rav of Adrianopolis and Nicopolis for many years. He moved to Eretz Yisrael in 1536 where he settled in Safed.

²³ Rama – R' Moshe Isserlis - Born: Cracow, Poland, 1525. Died: Cracow, Poland, 1572. Notes: Talmudic commentator and Halachist. Descendent of a wealthy and illustrious family from Cracow, he served as Rabbi of Cracow where in 1552 he founded a prestigious Yeshiva that he led until his death. Arguably his most famous work is *Mapah*, Glosses on the *Shulchan Aruch*, where he brings the Ashkenazic views into what is otherwise mostly a Sephardic work thereby making it into a universal Code of Jewish Law. Leader of Polish Jewry he is a major halachic authority for the Ashkenazic world.

²⁴ The amount of time it takes to say the three words - *Shalom Alecha Rebbe* (Peace should be upon you, my teacher)

Making a critical error:

Therefore, in the case of a critical error like *HaKeil HaKadosh* according to all opinions and in the case of *Melech Ohev Tzedaka U'mishpat* according to the opinion of the *Mechaber*, one will have to go back and repeat part of the *Amidah* to correct it.

Two Ways to Correct a Mistake

Going back to the Beginning

In the event one makes a mistake in the ending of *HaKeil HaKadosh*, one cannot just repeat the *bracha* itself since we consider the first three *brochos* of the *Shemoneh Esrei/Amidah* as one. Hence, one will have to go back to the beginning of the *Shemoneh Esrei/Amidah* to correct this mistake.

Repeating the Bracha

In the case of a mistake in the *bracha* of *Hashiva Shofteinu Kevarishona* it is not necessary to go back to the beginning of *Shemoneh Esrei* to correct this mistake; rather, it is sufficient just to go back and repeat the *bracha* of *Hashiva Shofteinu Kevarishona*. However, it is important to note, that when doing so, one must then continue the *Shemoneh Esrei* according to its regular order from that point and on, even though some of those *brochos* were already said beforehand.

It can be corrected until the closing Baruch Atta Hashem of the Bracha

In the case of a mistake in *Zochreinu, Mi Chamocha, U'chesov* and *Besefer Chaim*, or in any other non-critical addition, one should go back to correct the mistake as long as that particular *bracha* wasn't completed. In the case of the ending of *Melech Ohev Tzedaka U'mishpat* according to the opinion of the *Rama*, one should correct it as long as it is:

שׁ still within *Tach Ke'dei Dibbur*²⁵ and

שׁ one has not yet begun the next *bracha*,

even though it's not critical to the integrity of the *Shemoneh Esrei*.

²⁵ Roadmap for Prayer Lesson 16 page 243

How Late One Can Correct a Mistake

In the case of a mistake in the *bracha* of *Hashiva Shofteinu Kevarishona*, where one just needs to go back to that *bracha* to correct the mistake, one can do so even after reaching the end of *Shemoneh Esrei* as long as one is still before the final *Yihyu Le'ratzone* (may it be the will) which is right before taking three steps backwards at *Osseh Shalom*. At that point, one is considered to have finished the *Shemoneh Esrei* and one will then need to repeat the entire *Shemoneh Esrei/Amidah* from the beginning, according to the opinion of the *Mechaber* in order to correct the mistake in the *bracha* of *Hashiva Shofteinu Kevarishona*.

The Body of the Amidah

Just as on every *Shabbos* and *Yom Tov* day, the middle-section²⁶ of the weekday *Shemoneh Esrei* is substituted with a single *bracha* composed especially for *Shabbos* or *Yom Tov*, so too on *Rosh Hashanah* the body of the *Amidah* - prayer consists of a similar composition to that of *Yom Tov*. It has a special addition that relates specifically to *Rosh Hashanah* and *Yom Kippur* as Days of Judgment which is introduced by the final paragraph of the middle *bracha* of the *Amidah*.

On Motzei Shabbos

On *Motzei Shabbos* in the middle section of the *Amidah*, we add a paragraph that begins with a prayer *Vatodi'einu* (You made known to us) that speaks of various separations and distinctions in concepts and occurrences which is instead of the usual *Atta Chonantanu* (You graced us) said on *Motzei Shabbos* during the course of the year. The prayer *Vatodi'einu* is not unique to *Rosh Hashanah* and *Yom Kippur*, as we say the same thing on a *Motzei Shabbos* of *Yom Tov*. Although *Yom Tov* is not a weekday and therefore we are not entering a mundane segment of life as we do on a regular *Shabbos* to *Motzei Shabbos*, nevertheless the holiness of *Yom Tov* is less than that of a *Shabbos* and requires this *Havdallah* (separation) prayer to be inserted.

Le'Dovid Mizmor - Hashem is Our King!

There is a *minhag* (custom) amongst *Nusach Sefard* and *Ashkenaz* to recite the chapter of *Tehillim* on the evening of *Rosh Hashanah*, before *Aleinu* at the conclusion of *Maariv*. We regularly recite this chapter during the course of the year on Sunday mornings in the *Shir shel Yom* (the Song of the Levites of each day) at *Shacharis*.

²⁶ These are the 13 blessings from *Atta Chonein* until *Shema Koleinu*

Towards the end of this *Psalm* the verses mention that *Hashem* is the *Melech HaKavod* (Majestic King).

***Mi Hu Zeh Melech HaKavod, Hashem Tzevakos Hu Melech HaKavod
Selah*** (*Who is He, this King of majesty? Hashem of Hosts, He is the King
of Majesty, Selah*).

Therefore, we say this particular *Psalm* in the evening to begin our awareness and recognition of *Hashem* as our King. Although we started mentioning this in our *Amidah* (*Shemoneh Esrei* prayer) with the *bracha* of *Hamelech Hakadosh*, we do this together with the *tzibbur* (congregation) to strengthen this feeling by saying it again together as one. After all, a king without a nation is not a king (*Ein Melech Belo Am*).

Questions:

- 1) What is the theme of the opening *Piyut* of *Rosh Hashanah* - *Achos Ketana*?
- 2) When *Rosh Hashanah* falls on *Shabbos* do we recite *Kabbalas Shabbos*?
- 3) Why may we interrupt between *Go'al Yisrael* and the *Amidah* for *VaYechulu* on *Shabbos* and for *Tik'u BaChodesh Shofar* or *U've'yom Simchaschem U've'moadeichem*?
- 4) What addition is there to *Kaddish* during *Aseres Yemei Teshuvah* according to some customs?
- 5) What posture do certain individuals maintain during the *Amidah* of *Rosh Hashanah* and *Yom Kippur*? At what point(s) must they change that posture?
- 6) What's unique about the four amendments to the *Shemoneh Esrei/Amidah* prayers of *Aseres Yemei Teshuvah*?
- 7) Are any of the above amendments critical to fulfill the obligation of praying (*davening*) *Shemoneh Esrei/Amidah*?
- 8) What other amendment(s) to *Shemoneh Esrei/Amidah* prayers follow through the entire *Aseres Yemei Teshuvah*?
- 9) Is the *bracha* ending with *Melech Ohev Tzedakah U'mishpat* critical to fulfill the obligation of praying (*davening*) *Shemoneh Esrei*?
- 10) How soon must one correct an error in *Shemoneh Esrei/Amidah* prayers for the mistake not to take effect at all?

Answers:

- 1) It is the stanza *Tichleh Shanah Ve'killeloseha*²⁷ (May the year and its curses come to an end!). May the next year begin our blessings.
- 2) We recite an abbreviated form of *Kabbalas Shabbos* prayers, each according to their custom.
- 3) These additions are not considered interruption since they both have a connection with the theme of redemption. For guarding the laws of *Shabbos*, the *Gemara* brings that we are promised the reward of redemption. Similarly, the *Shofar* represents the *Great Shofar* that will herald the coming of *Mashiach*.
- 4) According to *Nusach Sefard* and *Ashkenaz*, we recite *Le'Eila U'Le'Eila Mi'Kol Birchasa* (exceedingly above all blessings). Sephardim do not make any changes to *Kaddish* during the *Aseres Yemei Teshuvah*.
- 5) Some recite the entire *Amidah* in a bent over posture, except that they straighten themselves up before each of the four places we bow during a *Shemoneh Esrei/Amidah* prayer.
- 6) It is unique because generally we never add any *Tefillos* into the first three or the last three *brachos* of *Shemoneh Esrei*.
- 7) No.
- 8) *HaMelech HaKadosh*.
- 9) A) According to the *Mechaber* one must correct this mistake for the *Shemoneh Esrei/Amidah* prayer to be valid. B) According to the *Rama* one fulfills his obligation if one said the standard ending since it contains the word *Melech*.
- 10) One must do the correction within a *Tach Kedei Dibbur* and before starting the next *bracha*.

²⁷ It is interesting to note that *Rav Shlomo Zalman Auerbach zt"l* was displeased with the standard text of calendars that would print this stanza at the end of the calendar. He took issue with the fact that a calendar that is printed in advance by 12 months forebodes that the coming year will be a year of curse, that we know in advance that we will recite a prayer for the curses of the year to come to an end.