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PARSHA ENCOUNTERS

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Parshas Nitzavim - Vayeilech  Rabbi Daniel Yarmush

Ani L'dodi V'dodi Li

“And it will be when it will come upon you all of these things, the bracha and the klala... And you will return to Hashem your G-d”

Some Mefarshim explain “V’shavta Ad Hashem Elokecha” – “And you will return to Hashem your G-d” to mean that you will return to Hashem to the degree that it will be apparent in all your deeds that He is your G-d. This concept is an integral part of the Tefillos of Rosh Hashanah.

On Rosh Hashanah, the Day of Judgment, we would expect to daven for blessings vital to our existence, such as good health, adequate livelihood, and the like. However, even a cursory perusal of the Tefillos of Rosh Hashanah reveals that this is not the case at all. Instead, we daven that the Malchus of Hakodosh Baruch Hu should be acknowledged and accepted to a greater degree in this world. R’ Mattisyahu Solomon (Matnas Chaim, Moadim), shares a yesod from the Nefesh Hachaim which explains this focus of our tefillos. The Nefesh Hachaim writes that all tefillos should be uttered with the intention of increasing the honor of Hashem’s name in this world. Unfortunately, the tzaros which Klal Yisroel endure can sometimes lessen our awareness of Him and our belief in Him. We therefore ask Hashem to cure the sick and feed the poor to increase Kavod Shamayim.

R’ Mattisyahu Solomon emphasizes the powerful impact of such tefillos through a parable:

A great minister, ruler of a large province, attained his wealth through the sale of building materials and the construction of buildings. The minister was very kind to the people in his province, especially to a certain expert builder. The minister had raised this builder in his own home and taught him how to design perfect buildings. One day the expert builder expressed his appreciation to the minister for all his kindness, and announced his intention to thank the minister by building a beautiful palace for him. Quite pleased, the minister instructed him to obtain all building materials from the province’s warehouse. Armed with a detailed list of supplies, the builder arrived at the warehouse. He was immediately sent to the front of the long line, where he received all he had requested, free of charge.

R’ Solomon shares an important insight illustrated through this parable. If all of our requests stemmed from the same unselfish source as the builder’s request (i.e. the desire to thank and honor his benefactor), everything we need would be given to us speedily as well. Our avodah is to channel our requests for the purpose of serving Hashem.

This yesod, continues R’ Solomon, enables us to understand why Chazal arranged the Shemoneh Esrei of Rosh Hashanah to focus explicitly on strengthening Malchus Shomayim. On Rosh Hashanah we are judged “Ba’asher Hu Shom,” according to the spiritual state we reach through our avodah on that day, and the strength of our commitment to improve. Through their emphasis on expansion of Kavod Shomayim, Chazal encourage us to direct our thoughts and energies on Yom Hadin towards meeting this goal. We are affected positively by this focus, both on Rosh Hashanah and throughout the year, and we hope and pray that the outcome of our judgment on Rosh Hashanah is positively affected as well.

All of these concepts contribute to a deeper appreciation of the pasuk “Ani L’dodi V’dodi Li – If I will be **completely** for my Beloved (Hashem), my Beloved (Hashem) will be for me.” It is well known that the Roshei Teyvos of this pasuk spell ELUL. The avoda of Elul is to attain greater heights in the area of ensuring our actions are L’shem Shomayim.

We can now understand the pasuk mentioned at the beginning of our discussion: “V’shavta Ad Hashem Elokecha.” Our teshuva should continue until it is apparent from all our deeds that Hashem is our G-d, and moreover, that all we do is for the sake of our G-d. May we be zoche to attain this level on Rosh Hashanah and retain it ever after. May we merit a Kesiva V’chasima Tova, and a year in which we are granted all the tools we need to truly glorify the name of Hashem.

Rabbi Yarmush learns full-time at the kollel.

HALACHA ENCOUNTERS

Errors in Yom Tov Tefilah

Rabbi Yisroel Langer

Recital of Weekday Shemoneh Esrei on an Ordinary Yom Tov or Shabbos

As a general rule, if one is davening on an ordinary Shabbos or Yom Tov, and accidentally begins a bracha from the weekday Shemoneh Esrei, he should conclude that bracha and then switch to the Shabbos or Yom Tov Shemoneh Esrei. (The halacha differs if the Tefilah in question is mussaf, in which case one should stop and return to the mussaf Shemoneh Esrei immediately). The reason why this is permitted is that really one should daven the entire weekday Shemoneh Esrei on Shabbos and add a bracha discussing the day of Shabbos. In practice, however, Chazal didn't want to trouble us with a very lengthy shmoneh esrei (O.C. 268:2) because of Kovod Shabbos. In fact, if one davened the entire weekday Shemoneh Esrei and included a mention of Shabbos, he need not repeat Shemoneh Esrei.

Shabbos During Chol Hamoed

When Shabbos is during Chol Hamoed, one is supposed to say a regular Shabbos Shemoneh Esrei with Ya'aleh V'yova. According to Hagaon R' Moshe Feinstein zt"l (Igros Moshe O.C. V.4 Siman 21:3), if one errs and davens the Yom Tov Shemoneh Esrei, even with the addition of "Shabbos inserts," the Shemoneh Esrei must be repeated. R' Moshe explains that unlike a weekday Shemoneh Esrei which is davened on Shabbos, the Yom Tov Shemoneh Esrei has no relevance to the day of Shabbos. Accordingly, one cannot fulfill his obligation of Shmoneh Esrei with its recital. It must be noted that there are sources (Elya Rabba 490:8, see Ishei Yisroel Ch. 37:13) that do not concur with R' Moshe's p'sak. One should ask a sheilah as to how to handle one's self, should such a situation arise.

Switching Mussaf with Shachris

If one is supposed to daven shacharis, and recites the mussaf Shemoneh Esrei instead, he still needs to recite the shacharis Shemoneh Esrei. However, he isn't required to daven mussaf again (M.B. 268 SK 17). If one davened the Shmoneh Esrei of shacharis in place of mussaf, he has not fulfilled his mussaf obligation unless he made some mention of the requirement to bring korbanos on that day. If he concluded the bracha before Retzei, he can just recite the words "v'na'aseh lefanecha korbon mussaf" to fulfill his mussaf obligation (M.B. 268 S.K. 16).

Coinciding of Shabbos and Yom Tov

When Shabbos and Yom Tov coincide with each other, the Yom Tov Shemoneh Esrei is recited with special Shabbos inserts. The

middle beracha ends with "Mekadeish HaShabbos V'yisroel V'hazmanim. If one concludes the bracha by saying "Mekadeish HaShabbos" and omits the Yom Tov part ("Yisroel V'hazmanim"), he has still fulfilled his obligation. However, if one fails to say "HaShabbos" at the conclusion of the bracha (even if he mentioned Shabbos earlier, during the beracha), the Mishnah Berura is uncertain how one should conduct oneself (487, Biur Halacha- "Mekadeish HaShabbos"). If the tefilah is followed by chazaras hashatz, one should have in mind to be yotzei with the Baal Tefillah (Ishei Yisroel 42:15). If one correctly concluded "Mekadeish HaShabbos V'yisroel V'hazmanim," but did not otherwise refer to Shabbos throughout the bracha, one would need to repeat Shemoneh Esrei (Igros Moshe, ibid., see also Ishei Yisroel 42:16).

During Mussaf we first mention our obligation to bring the special korbanos of the day when we say "V'es mussaf yom chag...na'aseh v'nakriv etc." If Shabbos coincides with Yom Tov we substitute "mussaf" for the plural "musfei" as 2 musafs are brought, one for Shabbos and one for Yom Tov. If one said "mussaf" instead of "musfei," Shemoneh Esrei need not be repeated. Next, we recite the pesukim from the Torah that are appropriate for the korbanos brought each day. If one omitted these pesukim, or said the wrong ones, Shemoneh Esrei need not be repeated. However, if one says "mussaf" instead of "musfei," then recites the pesukim that correspond to the Yom Tov Korbanos, omitting entirely those discussing the Shabbos Korbon, Hagaon R' Moshe Feinstein rules that the mussaf must be repeated. R' Moshe explains that by mentioning the Yom Tov pesukim and not the Shabbos pesukim, it's as if one erroneously declares that no Shabbos mussaf is being brought today (Igros Moshe ibid, see Ishei Yisroel Ch. 42 note 45).

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THIS WEDNESDAY!
THE KOLLEL'S ANNUAL TESHUVA DRASHA
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HARAV YISSOCHER FRAND
WEDNESDAY, SEPTEMBER 16TH
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