The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קי"ט סעיף ג'-סימן ק"כ סעיף א'

Overview

Siman 119 Seif 3:

If one skipped or erred in one of the middle *berachos* he is only required to return to the beginning of the *beracha* in which he erred or that he skipped and then continues with the rest of *shemone esrei* in order.

- Erring involves a mistake that mandates that a person repeat the *beracha*. Both cases mentioned in Shulchan Aruch refer to where the error was unintentional but if it was intentional *shemone esrei* must be repeated. (M.B. 13)
- If one realizes his error while still reciting the *beracha* he should return to the place of his error. (M.B. 14)
- Even if one did not realize until he had recited a number of subsequent *berachos* he must return to the *beracha* in which he erred and then continue *shemone esrei* from that point. (M.B. 15)

Siman 119 Seif 4:

If a *shaliach tzibbur* finishes the *beracha* of גואל ישראל and forgot to add עננו he does not go back even if he only finished רפאנו and if he does go back it is a *beracha l'vatalah*.

- In other words one already recited the words ברוך אתה ה' of the *beracha* רפאנו but if he realized before saying Hashem's Name he should recite עננו and then repeat רפאנו. This applies to the *shaliach tzibbur* but an individual who forgot עננו in שומע תפלה need not go back even if he realizes his error before he began רצה. (M.B. 16)
- There is a disagreement what one should do if he recited עניבefore ראה נאrather than afterwards. (M.B. 17)
- If a tenth person fasting arrives after רפאנו the paragraph of עניבshould be added in שומע תפלה. If *chazaras hashatz* began with a *minyan* of people fasting and some left before the *shaliach tzibbur* recited עניבit should be recited in the *beracha* of שומע תפלה but if they left while he was reciting עניב he may continue. (M.B. 18)
- Derech HaChaim rules that he should not conclude עניב with the *beracha*. If one forgot עניב even in שומע תפלה it should be said before א-לקי נצר without the concluding *beracha*. (M.B. 19)

Siman 120 Seif 1:

רצה is said in all the *tefilos* which is not in accordance with those opinions who have the custom to skip it during *mincha*.

- Since we maintain that it should be recited in every *tefila* one who skips it is considered to have deviated from the text established by Chazal. (M.B. 1)
- Tur cites three explanations of the phrase אשי ישראל and there is disagreement amongst the *Poskim* which explanation is primary. (M.B. 1)

Halacha Highlight

The meaning of the phrase ואשי ישראל

Mishnah Berurah Siman 120 Seif Koton 1

על מה שאנו אומרים 'ואשי ישראל ותפלתם וכו'

Regarding that which we say, "The fire offerings and the *tefilos* etc."

Mishnah Berurah (סי' ק"כ סק"א) quotes the Tur who presents three explanations of the phrase ואשי ישראל that is said in the paragraph of רצה. The first explanation is that although we do not have the service of the Bais HaMikdash, meaning *korbanos*, we *daven* that our *tefilos* which stand in place of *korbanos*, should be accepted willingly by Hashem. His second explanation is based on a Midrash that relates that the Angel Michael offers the souls of the righteous on an altar in Heaven and it is in reference to this that was say ואשי ישראל, meaning the men of Israel who are offered by Michael. Alternatively, the word אשי may not refer to the people but may be a reference to the fire offering that consumes the souls of the righteous. In other words, the sacrifices of the Jewish People which are the souls of the righteous as well as the *tefilos* of the Jewish People should be accepted favorably (ע' פרישה שם שמבאר דברי הטור). The final explanation is that the words ואשי ישראל should be grouped together with the previous phrase. In other words we read והשב את העבודה ואשי ישראל—Hashem should restore the service as well as the fire offerings, ותפלתם באהבה תקבל ברצון—and their *tefilos* you should lovingly and willingly accept.

Mishnah Berurah (סק"א) relates that Taz maintains that the middle explanation is the best of the three explanations whereas Vilna Gaon was of the opinion that the last explanation is the preferred explanation. Some *Poskim* maintain that according to the Midrash one should not say the word מהרה—speedily (ותפלתם מהרה וכו') since it seems as though one is *davening* that the righteous should be taken speedily away. Others justify the word מהרה and explain that the word certainly fits with the other explanations and it is likely that even according to Midrash it refers to the righteous people who are already dead rather than asking that righteous people who are alive should be speedily taken from us (פסקי תשובות אות א' והע' 4). Piskei Teshuvos (הע' 1) writes that it is preferable for one to have in mind all of the different explanations.

Stories to Share

The Fire Offerings of Yisrael

ש"ע, ס' ק"כ, א': "אומרים רצה בכל התפילות..."

On Today's amud we find that one should say רצה during every tefillah.

The Shulchan Aruch HaRav explains the significance of the words "ואשי ישראל—The fire offerings of Yisrael," in this prayer. "This is the self-sacrifice of tzaddikim who intone every word with fiery enthusiasm. Their mouths are likened to the altar upon which they offer these fire-offerings."

ש"ע הרב, ס' ק"כ, סע' ב'

Rabbeinu Yonah, zt"l, illustates the deep personal avodah of the korbanos and how this relates to prayer during our lengthy exile. "When they slaughtered the sacrifice, the man who brought it would feel great pity for himself. He would be very inflamed about his situation and would cry tears of pity while praising Hashem and declaring, 'Master of the world! If not for Your great mercy it would have been me who was slaughtered just like my sacrifice. This would have been fitting since I have transgressed Your commandments. May it be Your will Hashem, my G-d and the G-d of my fathers, that slaughtering this sacrifice should be considered as if I myself had been killed for my sins. It is revealed to You that I would do this to myself to atone for my sins if this was Your will...'

Rabbeinu Yonah continues, "He would react the same way when the blood was sprinkled, since he would feel as though it were his blood that was sprinkled. And the same was true of all avodos. The kohein was likened to the ministering angels who offer the nefashos of the tzaddikim on the supernal altar.

He concludes, "Know that when we daven we are like one who brings a sacrifice to Hashem. Our souls are bound to the supernal world of neshamos and the shaliach tzibbur is like the ministering angels who offer sacrifices to Hashem. Like Chana in her famous prayer, we must pour out our nefesh to Hashem, as the verse states, 'ואשפך את נפשי לפני ה'. She prayed with her entire heart and this was considered by Hashem as if she sacrificed herself to Him."

רבינו יונה בספר העבודה, אות מ"א ומ"ב