The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן מ"ו סעיף ד'-ח'

Overview

Siman 46 Seif 4:

One must say every day שלא עשני אשה and שלא עשני עכו"ם, שלא עשני עבד. Even a convert recites these *berachos* but he should not say שלא עשני עכו"ם since that is how he was created. **Women say שעשני כרצונו.**

- There is a disagreement whether one who said the *beracha* שלא עשני אשה could then go back and say שלא עשני עבד but many authorities maintain that it may be recited. (M.B. 16)
- There is a disagreement whether a convert recites the *beracha* שעשני גר. (M.B. 18)

Siman 46 Seif 5:

If one said זוקף כפופים before מתיר אסורים he should no longer say מתיר אסורים.

- Authorities disagree with Shulchan Aruch's ruling and maintain that מתיר אסורים could be recited even though one already recited זוקף כפופים. Pri Megadim advises listening to someone else recited the *beracha*. (M.B. 20)
- If one began a *beracha* thinking he would recite one beracha and then realized that he should recite a second *beracha,* he should finish the *beracha* that he originally intended since the order of the *berachos* is not essential. (M.B. 20)

Siman 46 Seif 6:

There are those who have the custom to say the beracha הנותן ליעף כח but that position does not seem correct. The custom amongst Ashkenazim is to say this beracha.

Siman 46 Seif 7:

There are those who are accustomed to say additional *berachos* but it is an error on their part.

Siman 46 Seif 8:

If one did not perform the action associated with one of these *berachos*, for example, he did not hear the rooster, he did not walk, dress or put on a belt, the *beracha* should be recited without including Hashem's name. According to others even if one did not perform the associated action the *beracha* should be recited since the *beracha* is not about one's personal experience; rather it is a *beracha* that Hashem meets the needs of the world. This practice is our custom and one should not deviate.

- There is a disagreement whether the *berachos* of הנאל-לקי נשמה could be recited if one was awake all night and Sha'arei Teshuvah concludes that one should listen to someone else recite the *berachos*. If one slept sixty breaths he may recite the *beracha*. (M.B. 24)
- A blind person recites פוקח עורים and a deaf person recites הנותן לשכוי בינה. (M.B. 25)

Halacha Highlight

The beracha of שלא עשני גוי

Shulchan Aruch Siman 46 Seif 4

צריך לברך בכל יום שלא עשני עובד כוכבים

One must recite the beracha every day שלא עשני עובד כוכבים

Shulchan Aruch (סע' ד') writes that one is obligated to recite every day the *beracha* שלא עשני עובד כוכבים. Sefer Piskei Teshuvos (אות ה' ד"ה ולענין ברכת) writes that the correct wording is שלא עשני גוי. This is evident from a careful study of the Gemara in Menachos (42b) and the Yerushalmi (ברכות פ"ט ה"א). The reason why one finds different phrases is due to the fear of censors who might take offense. There are *Poskim*, however, who find difficulty with the reference to gentiles as גוי. There are numerous times in *Tanach* that the Jewish People are referred to by the term גוי and many times the reference is favorable. For this reason there are *Poskim* who advocated using the term נכרי rather than גוי. This term, however, also carries with it some difficulty. The term נכרי is not used in *Tanach* as a reference to gentiles; rather it is a term that refers to strangers or people who are not part of one's family. It is reported that the Chofetz Chaim would say שלא עשני עובד כוכבים ומזלות but this phrase also seems to fall short since it does not include gentiles who are not idolaters. Some *Poskim* explain that although the Jewish People are sometimes referred to as a גוי we never find that an individual is called a גוי except for gentiles. Sdei Chemed (אס"ד מע' חירופין אות ה') relates that according to some the clearest and most precise phrase is to recite שלא עשני גוי כגויי הארצות.

Rema writes that a convert should not say שלא עשני עכו"ם since Hashem did make him a gentile. Be'er Heitev (סק"ח) cites an opinion who maintains that a convert may recite the beracha of שלא עשני עכו"ם and the intent is that Hashem did not make him remain a gentile. Rema writes that a convert can say שעשני גר since that describes his current status. Mishnah Berurah (ס"ק י"ח), however, notes that according to some opinions a convert should not say שעשני גר since his conversion was due to his own free will rather the creation of Hashem.

Stories to Share

The Level of a Kohein

ש"ע מ"ו, ד': " צריך לברך כל יום שלא עשאני עכו"ם..."

Rav Tzadok Hakohein of Lublin was a dedicated chassid of the Mei Hashiloach of Ishbitz. Many people found this quite surprising since Rav Tzadok was known as an exceptional lamdan and baki during a time when people were very discriminating. Although the Ishbitzer Rebbe was very erudite, people spoke in awe about Rav Tzadok. Every time he opened his mouth he dazzled his audience with his vast scholarship.

A certain person asked Rav Tzadok why he was a chassid of the Ishbitzer who was obviously his inferior in learning, "Who told you that he is my inferior?"

The questioner was puzzled by this. "Every time I ask a hard question, he is silent and you reply."

"And when you ask a strong question on Abaye and Rava do you also feel that you are greater than them?"

"If you equate the Rebbe to an Amora there is nothing I can say to dissuade you…"

Nevertheless when the Ishbitzer Rebbe had a question he would ask Rav Tzadok his opinion. "You are a kohein. Why don't kohanim say a brochah each day thanking Hashem for creating them kohanim?"

Rav Tzadok answered immediately, "It's the same reason we say, 'That he did not make me a non-Jew,' instead of 'she'asani Yisrael.' We may wonder why the negative instead of the assertive positive.

"The answer is that the level of a Yisrael is very high indeed. Who can say he is a Yisrael at the beginning of every day of his life? But that Hashem did not make one a goy is a fact of life for which we can express appreciation.

"A kohein is an even greater level than a regular Yisrael. One who is on the level of kohain is filled with love for his fellow and holy alacrity. Surely it is a rarity for a person to maintain such lofty levels at all times. It is therefore inappropriate to say she'asani kohein just as it is improper to say she'asani Yisrael."

הכהן מלובילן