The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Aug 8, 2026 ■ כ"ה אב, תשפ"ו
סימן קט"ז סעיף א'-סימן קי"ז סעיף א'

Overview

Siman 116 Seif 1:

רפאנו ה' ונרפא, even though one may not transform a *pasuk* from singular to plural, that limitation applies when one's intent is to read a *pasuk* but when one's intent is for a prayer and a request it is permitted. Nevertheless, one may not change an entire chapter from singular to plural or the reverse.

- The word חולי is read with a "tzeirei" under the ל. (M.B. 1)
- There is a disagreement whether to add the word נא to the *beracha* ראה בעינינו and Magen Avrohom and others write that one should not deviate from the custom to include the word נא. (M.B. 1)
- One is allowed to *daven* for ill people in the *beracha* of רפאנו and the ill person's name should be mentioned when not in their presence but when in their presence it is unnecessary to mention their name. (M.B.3)

Siman 117 Seif 1:

One must add to ברכת השנים in the winter the phrase ותן טל ומטר. We begin to add this request outside of Eretz Yisroel in *ma'ariv* on the 60th day from the Tishrei season (the first day of the season is counted as day one of the 60 day count) **and in Eretz Yisroel we begin to add the request on the night of the 7th of Cheshvan. We ask for rain through *mincha* on the day before Pesach and afterwards we stop asking for rain.**

- The correct wording is ושבענו מטובך and according to the Siddur Ari the wording is מטובה. (M.B. 1)
- In other words we begin to ask for rain in *ma'ariv* that begins the 60th day. The *shamash* should announce after *kaddish* before *shemone esrei* טל ומטר so that people will know to add that phrase but it should be added even if there is no announcement. (M.B. 3)
- The day the season begins is counted as the first of the 60 days. There is always a discrepancy of two days between the first day of the season and when we begin to ask for rain. For example, if the first day of the season was on Sunday the first time to ask for rain will be during *ma'ariv* that is before Wednesday. (M.B. 4)
- Pri Megadim cites Pri Chadash who maintains that if someone from Eretz Yisroel is outside of Eretz Yisroel or the reverse, if his intent is to return during the year he should ask for rain as they do in his own country but if he is intent is to return after the year he should ask for rain as they do where he is presently. According to this opinion it does not matter where one's wife and family is located. According to Birkei Yosef one should ask for rain as they do in the place where he is presently located. (M.B. 5)
- If one did not ask for rain the night of the 7th of Cheshvan even *b'dieved* he must repeat *shemone esrei*. Sefer Z'chor L'Avrohom writes that one is not required to repeat *shemone esrei* but it does not seem that other authorities follow this position. (M.B. 6)

Stories to Share

"Heal Us!"

ש"ע ס' קט"ז, א': "רפאנו ה' ונרפא"

Today's amud discusses the eighth blessing of shemonah esrei, when we ask Hashem to heal us.

Someone once asked Rav Yosef Chaim Sonenfeld, zt"l, "Why is that when we say 'heal us' in shemoneh esrei, we praise Hashem as the One who heals the sick of Israel, while in the blessing 'asher yotzar,' we praise Him as the One who heals all flesh. The first is clearly exclusionary, but the second implies all of mankind and not only Jews?"

Rav Yosef Chaim explained, "The sages established that the blessing of healing is eighth in the order of the shemoneh esrei because the mitzvah of circumcision is on the eighth day. Since the infant who has just undergone the bris milah needs to be healed, it is fitting that the blessing be eighth in the order of the tefillah."

He continued, "We see that the purpose of refoeinu is only for those who are commanded to make a bris, and that is why it ends the way it does. The blessing of asher yotzar however, is certainly meant to include all of mankind. We see this from the fact that it says, 'asher yotzar es ha'adam'—'He who has formed man...'—meaning, mankind as a whole. One might think that because it says in Yevamos 61b that only the Jewish people is called 'adam' and not the nations, even asher yotzar might have been exclusionary. However, we find in Tosafos there that although the word adam only refers to Jews, the word ha'adam refers to all of mankind. For this reason we end asher yotzar with 'rofei chol basar'—which includes all of mankind."

חכמת חיים, ע' שנ"ג

Halacha Highlight

Davening for the ill

Mishnah Berurah Siman 87 Seif Koton 3

ויכול להתפלל על חולים ברפאנו

One may *daven* for ill people in the *beracha* of רפאנו

Mishnah Berurah (סק"ג) mentions that one may *daven* for people who are ill in the *beracha* of רפאנו and he records the correct wording that one should use when *davening* for someone ill in that *beracha*. Aderes (תפלת דוד דף נ"ז ד"ה ברכת רפאנו) writes that one should not make this prayer that is added for one who is ill into a permanent prayer, meaning that it should not be included every time he *davens*. His rationale is that adding this prayer regularly gives the impression that it is a permanent part of *davening* established by Chazal and one should differentiate between prayers that are obligatory and prayers that are voluntary. Rav Shlomo Zalman Auerbach also ruled that one should stop saying the prayer for a period of time and then resume if necessary (הליכות שלמה תפלה פ"ח הע' 60).

Sefer Yesod V'Shoresh Ha'Avodah (שער קרבן פ"ה) notes that one who *davens* for someone ill who is not part of one's household fulfills the *mitzvah* of ואהבת לרעך כמוך and one should *daven* for them even if one was not asked to do so. Furthermore, it is preferable for one to first mention other people who are ill before one mentions those who are ill in his own household. He bases this opinion on the Gemara in Bava Kamma (92a) that one who *davens* for his friend when he is in need for that same thing will be answered first.

When mentioning the name of someone who is ill the general custom is to mention the full name of the one who is ill together with his mother's full name, Ploni ben Plonis (דעת תורה סי' קי"ט סע' א' אולם ע' ערוה"ש שם). When a mother *davens* for her child it is sufficient for her to say, "My son Ploni" or "My daughter Plonis." When *davening* for a parent one does not say רפא את אבי מורי פלוני בן פלונית—Heal my father, my teacher, Ploni ben Plonis; rather one should mention his name without the additional reference to him as one's teacher, i.e. אבי פלוני בן פלונית (פסקי תשובות הע' 10) . (אשי ישראל פכ"ג סע' קפ"ט בשם הגר"ח קנייבסקי)