The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ק"ל סעיף א'

Overview

Siman 130 Seif 1:

One who has a dream and does not know what he saw should stand before the *kohanim* as they ascend the platform and say רבונו של עולם וכו'. He should time himself to finish as the *kohanim* finish the *beracha* and the *tzibbur* answers אמן. If he finished ahead of them he should say אדיר במרום וכו'. In a place where the *kohanim* do not ascend the platform he should say this as the *shaliach tzibbur* says שים שלום and he should time himself to finish as the *shaliach tzibbur* finishes the *beracha* and the *tzibbur* answers אמן.

- In our countries the custom is for everyone to recite this prayer when the *kohanim* are on the platform, even those who did not have a bad dream. (M.B. 1)
- Shulchan Aruch refers to one who does not know whether the dream is good or bad. (M.B. 2)
- This prayer should be recited when the *kohanim* are singing the words at the end of the *beracha*. (M.B. 3)
- This prayer is not recited when Yom Tov coincides with Shabbos unless one had a bad dream that night since we do not supplicate on Shabbos. (M.B. 4)
- This prayer should be recited at the end of each of the three *berachos* and Vilna Gaon recited רבונו של עולם וכו' instead of the יהי רצון that is printed in *siddurim* after the third *beracha*. (M.B. 5)
- If one finished the *beracha* before the *kohanim* he should add the prayer אדיר במרום and this prayer should be completed as the *kohanim* finish the word שלום so that the אמן of the *tzibbur* is directed towards *birkas kohanim* and this prayer. Some have the custom to say אדיר במרום when the *shaliach tzibbur* reads the words וטוב בעיניך וכו'. (M.B. 6)
- If one finishes רבונו של עולם וכו' before the *shaliach tzibbur* finishes שים שלום he should recite אדיר במרום וכו'. (M.B. 9)
- If one will not be able to complete the prayer by the time the *shaliach tzibbur* finishes שים שלום he should begin while the *shaliach tzibbbur* is saying יברכך. (M.B. 10)

Halacha Highlight

Davening about a bad dream

Mishnah Berurah Siman 130 Seif Koton 5

והינו בסוף כל פסוק שמסימין

In other words at the end of each one of the *pesukim*

Mishnah Berurah (סק"ה) writes that the רבונו של עולם that is recited by one who had a bad dream should be recited after each of the three *berachos*. He then notes that this was also the practice of Vilna Gaon who would recite the רבונו של עולם rather than the יהי רצון that is published in many *siddurim*. Some places have the custom to recite both prayers, the רבונו של עולם as well as the יהי רצון. In order to have time to recite both prayers it is necessary for the *kohanim* to sing for an extended period of time but they must be mindful that they do not sing for the amount of time it takes to complete *birkas kohanim* (פסקי תשובות אות ד'). Kaf HaChaim (אות א' ואות ד') cites Arizal who maintains that the רבונו של עולם should be recited only once rather than three times and it should be recited when the *kohanim* are saying the words וישם לך שלום. Sefer Shulchan Tahor (סע' ד') elaborates on this and breaks down the רבונו של עולם paragraph into three parts with each part said during one of the three *berachos*.

Mishnah Berurah (סק"ג) writes that based on Rema's earlier comment (סי' קכ"ח סע' מ"ה) the רבונו של עולם is recited as the *kohanim* sing the last letters of the end of each *beracha*. In other words, this prayer should not be recited while the *kohanim* are saying the words of the *beracha* since at that time the *tzibbur* is expected to listen attentively to the *berachos*; rather when the *kohanim* sing their tune as they say the last letter is the time when the *tzibbur* recites this prayer. Some authorities argue that it is permitted to recite this prayer while the *kohanim* are reciting the words of the *berachos* since the prayer is considered related to *birkas kohanim* (חיי משה).

Stories to Share

A Significant Dream

ש"ע ס' , ': "מאן דחזי חלמא ולא ידע מאי חזא..."

Today's amud discusses one who saw a dream and was unsure what it means.

When Rav Raphael of Barshad first began to search for the ideal way to serve Hashem, he heard that learning the Zohar Hakadosh was a great segulah for attaining fear of heaven. He began learning a great deal of Zohar but when he reached towards the end of the Zohar Chadash, he was dismayed. The Zohar warns there against being like Bilaam, who was a complete fool despite his great knowledge of serving Hashem.

Rav Raphael said to himself, "If one can know so much and still be a fool, perhaps I should focus instead on the Shulchan Aruch so that my study will bring me to action."

He started learning the Shulchan Aruch in depth, but when he got to Orach Chaim #231, "All of one's acts should be for the sake of heaven," he again felt that something was missing.

"Are all of my actions really l'shem shomayim? Perhaps I should spend more time on mussar?" Rav Rafael therefore added study of the Shelah HaKadosh to his schedule.

He was so immersed in the Shelah that he would learn it at every opportunity. But after a while he again felt as if something was missing. So he traveled to the famous Rav Pinchas of Koretz for advice.

Rav Rafael poured out his heart. "I want to serve Hashem in truth, but everything I have tried has been insufficient!" He was so distressed that he actually fainted.

When he came to, Rav Pinchas said, "If you stay with me, you will come to truth."

Three years later, Rav Rafael dreamed that he was playing cards. Although his hand started out with black cards, they all turned white in the end. When he shared his dream with Rav Pinchas, he was given a positive interpretation.

"When you first came to me, you were blackened with worry and chumros, and this prevented you from serving Hashem in truth. But now you are white with virtue and purity!"