

1 – Topic – A Thought on Duchaning – Where you stand and how to pronounce Hashem's name.

As we prepare for Shabbos Parshas Naso. A long Parsha and a very short week after Shavuos in which to prepare. I would like to speak today specifically about Nesias Kapaim, about Duchaning and various Halachos related to Duchaning that come up when we here in Chutz L'aretz Duchan on Yom Tov. Ashkenazim Duchan only on Yom Tov. The Sefardim Duchan every day. As a matter of fact, when Rav Aharon Leib Shteinman used to come to America and Rav Sheinberg used to come to America, they Davened with the Sefardim Davka in order that they be able to have Nesias Kapaim by Shacharis every single day.

Let us talk a little about Nesias Kapaim. First I would like to tell the Kohanim a Chiddush. Where do the Kohanim stand when they Duchan? Well everybody knows that they stand at the Mizrach side. Actually, the Magen Avraham says that the main place for the Kohanim to stand is in front of the Aron Kodesh (Lifnei Ha'heichal). The Aron Kodesh is a Dugma to the Heichal of the Beis Hamikdash and just like in the Beis Hamikdash the Duchan was in front of the Heichal they are supposed to stand in front of the Heichal (Aron).

The Magen Avraham says that if you have a Shul where the Aron Kodesh is on the Darom (the southern wall) and the Chazzan and everybody is facing Mizrach which is proper because you should face Mizrach even if the Aron is on the Darom. When the Kohanim Duchan they should not be on the Mizrach wall they should be on the Darom wall and they should turn to face them because the Ikkur is not the Mizrach wall the Ikkur is standing in front of the Heichal. When the Mishna Brura brings this in S'if Kotton Lamed Zayin he says Yeish Cholkin because the Pri Chadash disagrees. We of course typically have the Aron Kodesh on the Mizrach wall, and therefore, we don't have this Machlokes. However, there are some Kohanim who don't stand in front of the Aron Kodesh. They go on the side because they think that the Ikkur is to be on the Mizrach wall which is incorrect. The Ikkur is to be Lifnei Ha'heichal, and therefore, to the degree possible the Kohanim should be careful or be Mehadeir in the Hiddur Mitzvah and certainly the Ikkur Hamitzvah is to stand in front of the Heichal, which is in front of the area of the Aron Kodesh.

Another Nikuda, Nesias Kapaim is unusual in that you are only Yotzei in Lashon Kodesh. It is not like Shema which you can be Yotzei in any language. It is not like Bentching where by Bentching you can be Yotzei in any language. But Duchaning is only in Lashon Kodesh.

There is a very big Nafka Mina in this. This is because there are some mispronunciations in the way we pronounce words which are widespread and there is a Limud Zechus that for mispronunciations if we will say it is not really the way to pronounce things, but at least it is no worse than a different language.

I mean specifically that there are people who are raised to say a Kamatz as a Patach. So in Hashem's name instead of saying Ado and then ending with Noi with a Kamatz they end with a Patach. Nai. Sefardim of course have the Minhag to pronounce it that way. In Ashkenazic communities though it was never the Minhag. With the advent of modern Hebrew which have adopted the Sefardic pronunciation, there are some Ashkenazim who pronounce it that way too.

The Shulchan Aruch says in Siman Kuf Chaf Ches, S'if Lamed Gimmel (מי שאינו יודע לחתך האותיות לא ישא (את כפיו אלא). If you don't know how to pronounce things then don't Duchan. The Magen Avraham says (אלא

(אם כן כל בני עירו קורין כן). Unless all of the people of his community say it that way. So Sefardim who say a Patach in Hashem's name there is a Limud Zechus.

The Steipler once personally took out an ad in the Sefardic newspaper in Eretz Yisrael with a Bakasha, with a request, that even though Sefardim pronounce a Kamatz as a Patach, at least when they say Hashem's name they should say Noi instead of Nai because it is not correct and a Kamatz and a Patach are two different vowels and even though it became the custom to say it the same. Similar to the fact that Ashkenazim say Ayin and Aleph the same, but at least in G-d's name they should say it correctly. L'mayseh though, Sefardim do it their way. They are a community that does it that way. Among Ashkenazim though, there is little excuse to say it that way especially during Duchaning where you are not Yotzei.

In Eretz Yisrael it could be there is a whole community of Ashkenazim that does it that way. But in Eretz Yisrael Kohanim should be careful. These are two things, where you stand and how you pronounce especially HKB"Y's name that you have to be careful.

2 – Topic – The Leviim and Yisraeilim during Duchaning

Let's stop talking about the Kohanim and instead talk about us Leviim and Yisraeilim. During Duchaning we have something called Hatavas Chalom. It is based on a Gemara in Berachos 55b (29 lines from the top) which talks about (האי מאן דחזא חלמא ולא ידע מאי חזא) someone had a dream and it bothered him, it is a troubling dream. Such a person is Maitiv Chalom, he Davens that the Chalom be good at Duchaning.

For some mysterious reason the Rambam does not bring this Gemara. Some of the Meforshei HaRambam wonder (the Yad Hamelech in Hilchos Tefila) among others and the Tosafos Beracha in this week's Parsha in Parshas Naso on page 42. They wonder why the Rambam leaves out the idea of being Maitiv Chalom during Duchaning.

A Shaila. We Ashkenazim are accustomed to the fact that the Kohanim sing by V'yishmerecha, Vichuneka and Shalom and we get to stick in a Tefila for Hatavas Chalom. However, in Eretz Yisrael they don't sing, they just say V'yishmerecha, Vichuneka and Shalom. The reason why they don't sing is because in Eretz Yisrael if someone had a bad dream he is Maitiv Chalom. There is no reason to do it on Yom Tov more than on any other day.

In Chutz L'aretz the Mishna Brura explains, where we don't Duchan for months, when Yom Tov comes we assume that there was some dream over that period of time and we say Hatavas Chalom. That is the reason that we have the custom to sing on Yom Tov, to give people the opportunity to be Maitiv Chalom.

Occasionally a person comes to me in Shul or someone calls me and says I had a bad dream last night what do I do? I tell the person go across to the Sefardim and go to Duchaning and at the Duchaning is the best Hatavas Chalom as is mentioned in the Gemara. Then they come back and they say that the Sefardim didn't sing so when am I supposed to say that whole long Perek of Hatavas Chalom? Or you can ask what do you do in Eretz Yisrael, when do you do it?

In the Archos Rabbeinu, the Steipler in the third volume page Reish Yud Gimmel, it says that the Steipler said in the name of the Chazon Ish that if someone had a bad dream he should say a quick Hatavas Chalom as the Kohen says V'yishmerecha, Vichuneka and Shalom. He should say Yehi Ratzon She'yiyu

Chalomosai Alai L'tovah. He should say it quickly then and I saw in the Sefer Piskei Teshuvos that he brings this as an Eitzah. This is a way to do it. Interestingly, I saw in the name of Rav Shlomo Zalman Auerbach not to say Hatavas Chalom. Not to say it at all. It sounds like even in Chutz L'aretz he is not happy about it. I don't know why it is that way.

In the Teshuvos Melamed L'ho'yil Siman Kuf Yud Gimmel it says that there were customs where they wouldn't say this Ribbono Shel Olam for Hatavas Chalom. I don't know why. Maybe because the Rambam leaves it out. Be that as it may, our custom is to say, and therefore, if you have a bad dream and the Kohanim are Duchaning and not singing, you say a quick Hatavas Chalom as the Steipler suggested by V'yishmerecha, Vichuneka and Shalom. So this is some advice for Yisraelim.

You are going to say to me hold on a minute what are you talking about? You just finished saying that you should say Hatavas Chalom 3 times once by V'yishmerecha, once by Vichuneka and once by Shalom. My Siddur only has it twice. It only has it by V'yishmerecha and Vichuneka. Only twice, what are you talking about three times?

To that I say to you what are you talking about? Why are you looking at the Siddur? Why don't you look at the Mishna Brura, the Aruch Hashulchan and the Kaf Hachaim and all the Poskim? They bring two customs. One custom is to say it only once and one custom to say it three times. There is no custom to say it twice. Ai the Siddurim? It is a Kasha. I don't know why the Siddurim have it only twice. It is not like it says in the Mishna Brura. Really a Pele! Be that as it may, the proper thing is to say it three times and you don't have to say a whole long Nussach. And so, this is advice for the Yisraelim.

3 – Topic – Duchaning – The special Tefila at Shalom.

People have asked me about the Lashon of the Nusach that is says in our Siddurim at the very special Tefila which is said at Shalom. There we ask HKB"H in the Yehi Ratzon and I don't know who authored the Yehi Ratzon, but at any rate it is in all the Siddurim and I am sure that it is written by an Adam Gadol and there it says and we ask HKB"H for a request that he should put us L'chein UI'chesed UI'rachamim B'ainecha Uv'ainai Kol Ro'yov and we say like Yosef was L'chein UI'chesed UI'rachamim B'sha'a She'hilbisho Aviv Es Kesones Hapasim. That when Yaakov dressed Yosef in his Kesones he was L'chein UI'chesed and do the same thing to us.

Ribbono Shel Olam, what kind of Nussach is this? When Yosef put it on he got into all kinds of trouble, his brothers beat him up, they threw him into a Bor, he got sold him to Mitzrayim. Make us have Chein Chesed and Rachamim B'ainecha Uv'ainai Kol Ro'ainu K'MO Yosef with the Kesones Hapasim? What in the world are you talking about? Yosef got into trouble with the Kesones Hapasim!

The answer is, just the opposite. Why do you think the brothers were jealous of Yosef when he had a Kesones? You think because he had cool clothing that it bothered the brothers that he had Geshmake clothing? Chas V'shalom we are talking about the Shivtei Ka. They would be jealous of an item of clothing? Any person with a little bit of self-respect is not going to be jealous of clothing.

The answer is that it wasn't the clothing. These clothing, B'sha'a She'hilbisho Aviv Es Kesones Hapasim. When his father dressed him in the Kesones Pasim which is one Nusach of that Yehi Ratzon in some of the Siddurim. When he had the Kesones Pasim it gave him a special Chein, a special favor in the eyes of people. People saw in him something that was there to respect, a Kavod, a special Chein. When he

had that special Chein it was meaningful, it was a Frum'keit thing, it was an Ehrliche thing, it was a very meaningful thing. Therefore, the Kesones Pasim ended up being something worthy of the jealousy of the Shevatim. If it was something that built up their ability to be Mashpia, to influence others, I am sure that Yosef used it to influence others to do Ehrliche things. Then it is something worth being jealous of. The Havana in understanding B'sha'a She'hilbisho Aviv Es Kesones Hapasim, that is worthy of being jealous of. He can be Mashpia on others, he can influence others. That is where it came from.

And so, a little bit of thought regarding Nesias Kapaim, of course Nesias Kapaim is something that according to some Poskim is even D'oraissa Biz'man Hazeh. Others hold it is D'rabbanan Biz'man Hazeh. Either way it is a source of great Beracha. We should be Zoche for us to be in Eretz Yisrael and then we will have Duchaning every day and secondly to have Bi'as Go'el Tzedek and to see the true Duchaning Lifnei Ha'heichal in the Beis Hamikdash Bim'haira B'yamainu. With Tefilos for Shalom in Eretz Yisrael and Shemira for Acheinu B'nei Yisrael in Eretz Yisrael and in Chevron especially and B'chol Makom. I wish everybody an absolutely wonderful Shabbos!