The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ד' סעיף כ"ב-סימן ה' סעיף א'

Overview

Siman 4 Seif 22:

One who does not have water available should clean his hands with a material that cleans and should recite על נקיות ידים. This is effective to be able to daven but does not remove *ruach ra'ah*.

- If water is available one should wash before Mincha and Maariv but the beracha is not recited. (M.B. 55)
- When cleaning one's hands (instead of washing) one must clean both sides of his hands, to the wrist. B'dieved it is sufficient to clean the fingers but one should not clean only the ends of his fingers. (M.B. 57)

Siman 4 Seif 23:

Washing hands in the morning is required for *krias shema* and davening but is not necessary for *birchos hashachar* unless he slept naked and is prohibited to mention the name of Hashem before cleaning his hands.

- Hands that are not known to be dirty are not an impediment for berachos or Torah study. (M.B. 59)
- Nowadays even if one slept wearing a garment he must wash since it is possible while wearing our garments to touch a covered part of the body. (M.B. 60)
- There is a disagreement whether cleaning one's hands is sufficient for reciting berachos or studying Torah, and if water is available one should be stringent. (M.B. 61)

Siman 5 Seif 1:

One should have in mind the meaning of words when mentioning the name of Hashem. One should have in mind the meaning of the pronounced word, i.e. He is the master of everything, and the meaning of the written word, i.e. He was, is, and will be. When reading the name אלוקים one should have in mind that He is mighty, all capable and Omnipotent.

- When reciting a Beracha one should consider the remarkable kindness of Hashem for the gifts that He provides. (M.B. 1)
- The correct way to pronounce the name of Hashem is explained. (M.B. 2)
- According to Gra one is only required to contemplate the meaning of Hashem's name as it is pronounced. It is only when reciting krias Shema that one should also have in mind the meaning of its written form. When written אל"ף דל"ת all opinions agree that the intent is that Hashem is master over everything. (M.B. 3)

Stories to Share

A Garbled Message

מ"ב ה', א: "כמו שאמרו חז"ל שלא יזרק הברכה מפיו..."

The Levush, zt"l, explains that if we don't pay attention to what we are saying when we make brochos, we are like a bird thoughtlessly humming.

The Hagahos Maimonios, zt"l, explains that one should be careful not to skip even one word but should instead recite each word carefully, like one who is counting money. The Kaf Hachaim, zt"l, gives a very graphic illustration regarding people's tendency to mumble off the words in such a rush that they are truly unintelligible.

"Certain people are in such a hurry to finish with their brochah that they do not even say the actual words of the blessing. Instead of, 'Boruch atah Hashem Elokeinu melech haolam,' they can be heard to mumble a very different nusach: 'Bachta nai eleynu mach haolam...'

"Not only do these people partake of this world without making a brochah—since a brochah without the shem Hashem and malchus is not a brochah—this is also disgraceful to Hashem. If these people were called to speak before an important king or ruler, would they also speak with such obvious lack of regard for the dignitary or king? Surely they would speak with care, measuring every word. Kal v'chomer, when they speak before the King of kings, they must speak respectfully. For shame!

"One must therefore be exceedingly careful to say the words of his blessings and prayers as is proper, and at the very least understand the meaning of the words he is intoning. Although at first this will take significant effort, if we will do this anyway, this will become second nature and it will be unnatural for us to say a garbled or shallow brochah. Those who take these words to heart will be blessed with all good."

Halacha Highlights

The correct pronunciation of Hashem's name

Mishnah Berurah Siman 5 Seif Katan 2

אלא צריך לקרותו כאלו היה כתוב א-דני

Rather it should be read as though it was written A-donai

The Poskim discuss the precise way in which the name of Hashem should be pronounced and the importance of becoming habituated to that pronunciation (ע' פסקי תשובות שהאריך בזה). Although there are different opinions in the Poskim regarding the correct vowels that are beneath the different letters, we will present the conclusion recorded by the Mishnah Berurah (סק"ב) but each person must check with his Rov to determine whether this is consistent with his tradition. Additionally, there are different ways different *nekudos* are pronounced and each person will have to adapt what is written in the Poskim to their manner of pronunciation.

The Name of Hashem even when written "Yud-Kei-Vov-Kei" is pronounced as if it is written "Aleph-Dalet-Nun-Yud." The correct *nekudah* under the Aleph is a *Chataf Pasach*. A *Chataf Pasach* is essentially a *sheva* but one must be careful to pronounce the *Pasach* part of it as well. The "*Dalet*" is to be pronounced with a *Cholom* rather than the way some people pronounce it with a *Sheva* or with a *Chirik*. The "*Nun*" is to be pronounced with a *Komatz* rather than a C*holam*. Lastly, one should be careful to pronounce the final "*Yod*" and not allow it to become swallowed up in other letters.

Poskim (ע' פסקי תשובות סי' ה' הע' 40) emphasize that those who pronounce a *Komatz* differently than a *Pasach* must be careful to sound out the *Komatz* under the "*Nun*" rather than the *Pasach*. The basis of this is a comment of R' Bachya (פרשת וירא י"ח:ג) is that when the word is pronounced with a *Komatz* it refers to Hashem and when the word is pronounced with a *Pasach* it refers to a human master. As such a mispronunciation dramatically changes the meaning of the word. The last word of caution is that the accent of the word is on the second syllable rather than the first syllable (שו"ת נוב"י מהדו"ק או"ח סי' ב').