

Overview

Siman 59 Seif 5:

If one erred during the *beracha* of יוצר and must be replaced – if the error was after *kedusha* the replacement need only start from where the first person left off. In other words he should begin from *kedusha* or afterwards. If the first *shaliach tzibbur* stopped before *kedusha* the replacement must start from the beginning of the *beracha*.

- ❖ If the error was in אופנים the replacement should begin with and if the error was in נעימות the replacement must begin with נעימות (M.B. 28)
- ❖ Nowadays that people recite the *berachos* for themselves it is prohibited for the replacement to repeat something that he already read. (M.B. 29)

Siman 60 Seif 1:

The second *beracha* is אהבת עולם. (According to others the *beracha* begins אהבה רבה and that is our custom) and it does not begin with ברוך since it is connected with יוצר אור. Whether this *beracha* exempts one from *birkas haTorah* is discussed in *siman* 47.

- ❖ In the morning we say אהבה רבה but at night we say עולם. *B'dieved* even if one read the entire text of the night *beracha* he has fulfilled his obligation. (M.B. 2)

Siman 60 Seif 2:

One who reads *shema* without its *berachos* has fulfilled his obligation to read *shema* but he must recite the *berachos* without *shema*. It appears to me that it is preferable to repeat *shema* with the *berachos*.

- ❖ One may recite the *berachos* without *shema* since the *berachos* are not directly linked to *shema*. (M.B. 3)
- ❖ The reading of *shema* is considered Torah study and it is preferable for a person to *daven* following Torah study. (M.B. 4)

Stories to Share

Praying for Understanding

ש"ע ס' ס, א': "ברכה שניה אהבת עולם... ויש אומרים אהבה רבה וכן נוהגין בכל אשכנז"

Today's amud discusses the second blessing preceding the Shema.

Rav Isser Zalman Meltzer enjoyed a very close relationship with the Netziv, the Rosh Yeshiva of Volozhin. The Netziv prepared each day's shiur meticulously, spending time carefully delving into the day's study with a gifted student. Rav Isser Zalman merited this distinction for quite some time, so it took him by surprise one day when, after the two had spent their usual time preparing, the Netziv announced that the shiur for that day was cancelled. Rav Isser Zalman could not understand why this should be the case. As far as he knew, the shiur had the very same brilliant structure as every other shiur they had prepared together. Could it

Halacha Highlight

The *beracha* of אהבת עולם/אהבה רבה

Shulchan Aruch Siman 60 Seif 1

ברכה שניה אהבת עולם

אהבת עולם The second *beracha* begins

Shulchan Aruch (סי' ס' סעי' א') writes that the second *beracha* begins with the words אהבת עולם. Rema disagrees and asserts that the correct wording is אהבה רבה and notes that the custom for *Ashkenazim* is to say אהבה רבה. Mishnah Berurah (סק"ב) points out that the disagreement is limited to the morning, but all opinions agree that at night the correct wording is עולם. This dispute traces itself back to the time of the Gaonim and each opinion has a long list of Gaonim and Rishonim in support of their position. Mishnah Berurah (סק"א) in the name of Bach and Perisha notes that the disagreement is limited to the first two words but they agree about the wording for the rest of the *beracha*.

Sefer Piskei Teshuvos (אות א') notes that the *beracha* of אהבה רבה is no different than any other *beracha* in that Chazal chose their wording with extreme precision and each word contains multiple layers of meaning. For example, Sefer Halacha Berurah (סי' ס' סעי' א' אות ה') cites authorities who relate that when one reads the words אהבה באתך תלמוד תורתך באהבה he should have in mind that he should merit to be amongst those who support Torah study. Then when reading the words ויהא עינינו בתורתך one should have in mind that Hashem should open his eyes to be capable of understanding the secrets of the Torah.

Sefer Halacha Berurah (שם אות ו') also quotes Arizal who taught that when one reads the words ובנו בחרת in the *beracha* of אהבה רבה he should have in mind *matan Torah*. When reading the word וקרבנתו one should recall the event of standing at Har Sinai. One should think about Amalek when saying the words לשמך הגדול since Chazal taught that Hashem's name is not complete until the offspring of Amalek is eradicated. The words להודות לך should remind one of the incident of Miriam, who used her mouth for *lashon hora* rather than to praise Hashem. Finally when one says אשר הוצאתי אתכם מארץ מצרים in *krias shema* one should think about the exodus from Egypt.

be that the Netziv had discovered a fatal weakness? He rather doubted it since the logic had been absolutely airtight. Was he then ill? But the two had just spoken and the Netziv had appeared to be in fine health.

Rav Isser Zalman decided to ask the Netziv what had caused him to cancel the shiur. The Netziv's explanation was a real eye-opener for Rav Isser Zalman. "Every day when I get to Ahavah Rabbah, I have a special thought in mind I tearfully beg Hashem to grant me understanding, clarity and insight so that I should learn and delve into Torah properly. Since I became the Rosh Yeshiva here and for many years before that time, I have never had a day when I did not cry during this heartfelt prayer—until today. For some reason this morning I did not cry. I therefore decided not to deliver my lecture today."

טובך יביעו, ח"ב, ע' ת"ד