



Overview

Halacha Highlight

Siman 61 Seif 7:

One should emphasize the "ד" so that it should not sound like a "ר."

Siman 61 Seif 8:

One should not hurry the "ח" or extend the "א."

Siman 61 Seif 9:

It is prohibited to say שמע two times whether he repeats the word by saying שמע שמע or whether he repeats the first *pasuk*.

- ❖ If one did not concentrate properly the first time he should read it again a second time quietly but if no one else can hear him he may read it again out loud. (M.B. 22)
- ❖ *B'dieved*, if one repeated the *pasuk* he fulfills his obligation and it is not clear if he fulfills his obligation if he repeats the word שמע. (M.B. 23)

Siman 61 Seif 10:

When reading *shema* on one's bed it is permitted to read the *parsha* and then repeat it. There is an opinion that maintains that even in this circumstance one should not repeat the *pasuk* two times.

- ❖ The implication is that it is only when going to sleep that one may repeat even the entire paragraph for protection but otherwise it is prohibited. (M.B. 25)

Siman 61 Seif 11:

Those who while saying *selichos* early in the morning or on Yom Kippur during *ne'ilah* read the *pasuk* of *shema* twice should be taught to stop doing so.

- ❖ Bach writes that one should not nullify the practice in a place that has this custom but many others maintain that the custom should be stopped. (M.B. 26)

Siman 61 Seif 12:

"ה' הוא הא-לוקים" that is said seven times during *ne'ilah* is a proper practice. There are those who say that one should not respond to any *beracha* by answering אמן twice.

- ❖ If one answers אמן ואמן it is permitted. (M.B. 28)
- ❖ Pri Megadim contends that there are two types of אמן, one that one believes what was said is true and two that one prays that it should occur. Accordingly, one may answer אמן אמן to a *beracha* that has two ideas. If it happens that one should respond to two *berachos* it is possible that it is permitted to answer אמן אמן but it is still preferable to answer ואמן. (M.B. 28)

Siman 61 Seif 13:

After the first *pasuk* one must say quietly ועד מלכותו לעולם ועד.

- ❖ If one did not say שמע ברך there is a disagreement whether he must repeat *shema*. (M.B. 29)

The reading of ברוך שם וכו'

Shulchan Aruch Siman 61 Seif 13

צריך לומר ברוך שם וכו' בחשאי

One must read ברוך שם וכו' quietly

שמע ישראל (סעי' י"ג) writes that after reading the *pasuk* one should read the phrase שם כבוד מלכותו לעולם ועד quietly. Kaf HaChaim (ס"ק מ"ז) in the name of Ben Ish Chai explains that one must say ברוך שם וכו' loud enough that one can hear what he is reading, it is just that it is not recited as loud as the rest of *shema*. Regarding the origin of the phrase, Mishnah Berurah (סק"ל) references the Gemara in Pesachim (56a) that relates that Yaakov Avinu wanted to reveal to his children the time of the end of days but at that moment the Divine Presence left him leaving him concerned that perhaps one of his children was not deserving. When he voiced this concern his children responded by stating שמע ישראל ה' וכו' upon which Yaakov Avinu responded ברוך שם וכו'. Chazal were uncertain whether ברוך שם וכו' should be incorporated into *shema*. If one argues that it should be included the counter argument is that it was not said by Moshe Rabbeinu. If one argues that it should not be included the counter argument is that it was said by Yaakov Avinu. The compromise was that it would be said quietly.

The Midrash (מדרש רבה דברים פרשה ב' ס"י ל"ו) has a different account regarding the origin of ברוך שם וכו'. The Midrash relates that Moshe ascended to Heaven and heard the angels saying ברוך שם וכו'. Moshe Rabbeinu took that praise down with him from Heaven and shared it with the Jewish People. Why isn't it said publicly? R' Assi explains that the praise is like a stolen jewel that one does not display publicly. However, on Yom Kippur when the Jewish People are clean as angels they may say ברוך שם וכו' out loud. Sefer Mateh Moshe (ס"י תתס"ח) wonders why, according to the Gemara in Pesachim, do we say ברוך שם וכו' out loud on Yom Kippur. He answers that the entire year we say it silently to ourselves out of concern that some people are saying the words but their mind is not focused on the unity of Hashem. If the *tzibbur* said it together under such conditions the entire declaration would be invalid similar to a group of witnesses that if it turns out that one is invalid it invalidates the testimony of the remainder of the group. On Yom Kippur when everyone is properly focused it could be said out loud by the entire *tzibbur*.

times it takes more than one try to get it right?"

מובא ב קונטרס רשמות הנהגות וזכרונות, בחלק על הבריסקער רב

This question is actually very prevalent, since many people at one time or another do not manage to focus and they get confused about what to do. This is especially challenging during the first blessing of avos which also must be said with *kavanah*.

When someone asked Rav Chaim Kanievsky, zt"l, about this he disagreed with the Brisker Rav. "I asked the Chazon Ish about a person who did not focus while reciting the first verse of *Shema*, either one of the words or the entire verses, or who was preoccupied and did not focus properly on the first blessing of avos. Should he repeat the word, verse or sentences that he did not say with proper focus? The Chazon Ish replied that one should not repeat the words intoned without intention. Instead he should go back in his mind and focus properly."

אשי ישראל, תשובת מר"ן בסוף הספר, תש"ו קכ"א

The Doleh U'mashkeh brings that someone actually saw Rav Chaim following this advice himself. "I was once present while Rav Chaim davened minchah and noticed him run his finger over the entire *birchas avos*, without moving his lips."

Stories to Share

Proper Focus

ש"ע ס' ס"א, ט"ו: "בין שכופל התיבות שאומר שמע שמע בין שכופל הפסוק ראשון..."

As is well known, the Brisker Rav would usually repeat each word of the first verse of *Shema* until he felt that it had come out correctly. People wondered about this since, as we find on today's *amud*, this is forbidden. When someone asked the Brisker Rav why this was permitted he explained in a very simple manner. "It is permitted since I am compelled to do it. I try hard to say it properly the first time. What can I do if some-