



## Overview

## Halacha Highlight

### Siman 61 Seif 14:

One must pause between the words **ועד לעולם** and **ואהבת** in order to separate between the acceptance of the yoke of Heaven and the yoke of other *mitzvos*. One should pause when reading the first *pasuk* between **יה** and **ה'** and between **א-לוקינו** and **ה'** so that it should sound as if one is saying, "Listen Israel because Hashem who is our G-d, He is Hashem who is One." One should pause slightly between **אחד** and **ברוך** since the primary acceptance of the yoke of Heaven is in the first *pasuk*.

### Siman 61 Seif 15:

One must pause between the words **על לבבך** and **היום** and between **אהבה** and **היום** so that it should sound as though it applies today but not tomorrow.

### Siman 61 Seif 16:

One must pause between **ה'** and **נשבע** so that one could properly pronounce the **"ע"** so that it should not sound like a **"ה."**

### Siman 61 Seif 17:

One must articulate the **"ז"** of the word **תזכרו** so that it should not sound like one is saying "lying" or "to be rewarded" and he would be considered a slave who is worshipping in order to be rewarded. Similarly, one must articulate the **"ז"** of the word **וזכרתם**.

### Siman 61 Seif 18:

One must emphasize the **"י"** in the phrase **שמע ישראל** so that it should not become swallowed and sound like an **"א."** Similarly, one must emphasize the **"י"** of **והיו** so that it should not sound like **והאו**.

❖ Shulchan Aruch presents a number of possible errors but the truth is that one must be careful to pronounce all of the letters and words correctly for all of *krias shema*. (M.B. 32)

### Siman 61 Seif 19:

One must leave space between the word **אף** and **חרה** so that it should not sound like **וחרף**.

### Siman 61 Seif 20:

One must leave space between words when one word ends and the next word begins with the same letter. For example, **הכנף**, **על לבבכם**, **בכל לבבכם**, **עשב בשדך**, **ואבדתם מהרה**, **הכנף** and **אתכם מארץ** and **פתיל**.

❖ The intent is not that one must pause, rather one must be careful to enunciate each letter separately so that both letters do not combine into a single letter. (M.B. 33)

### Siman 61 Seif 21:

Anytime an **"א"** follows a **"ם"** one must pause between them. For example, **וקשרתם אתם**, **ושמתם אתם**, **ולמדתם אתם**.

### Pronouncing the words of *shema* correctly

Shulchan Aruch Siman 61 Seif 20  
**צריך לתן רווח בין תבה שתחלתה כסוף תבה שלפניה**

**One must leave space that begins with the same letter as the last letter of the previous word**

Shulchan Aruch dedicates numerous *seifim* to the topic of proper pronunciation of the words of *krias shema*. Not only must one focus on the correct reading of each letter and word but one must also make sure to separate between words if reading them quickly and without a pause could result in the correct pronunciation become corrupted. Thus one must pause between the words **אף** and **חרה** because the words could easily blend into a single word **וחרף**. Similarly, one must be careful to pronounce the **"י"** of the word **והיו** because one could easily mispronounce the word and read it as if it says **והאו**.

One of the issues that Shulchan Aruch (סעי' כ') addresses is the necessary pause between two words when the first word ends with the same letter that begins the second word. The source for this concern is the Gemara Berachos (15b). R' Ovadiah inferred from the word **ולמדתם** that one must allow a space between words that are attached. Rava further explained that what R' Ovadia means is that one must pause when two words are connected by ending and beginning with the same letter. Examples cited in Shulchan Aruch are **בכל לבבך**, **על לבבכם**, and **ואבדתם מהרה**. Two other examples that he mentions are difficult to understand. Shulchan Aruch writes that one must pause between the words **הכנף** and **עשב בשדך** and **פתיל**. The difficulty is that the letter that ends the word does not have a *dagesh* whereas the same letter that begins the second word does have a *dagesh*. The presence or absence of the *dagesh* changes the pronunciation of the word enough that it should not be possible to say the letter once for both words (**עי' מקור חיים** לבעל חות יאיר ותפארת ישראל על משניות ברכות פ"ב אות י"ט). (עי' מקור חיים לבעל חות יאיר ותפארת ישראל על משניות ברכות פ"ב אות י"ט). Meiri (ברכות ט"ו:) also raises this issue and suggests two explanations. In his first explanation he suggests that someone may mispronounce one of the letters so they will sound the same. Alternatively, it is possible that in the time of the Gemara these letters were pronounced the same and thus there was a concern.

**וראיתם אתו, וזכרתם אתו ועשיתם אתו**. If one does not pause it may sound as though one said **מותם** meaning death.

❖ Any word that begins with an **"א"** and it is possible to get swallowed one must pause. The same is true with regards to words that begin with a **"י"** one must pause so that it does not sound as though the **"י"** is part of the previous word. (M.B. 34)