The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Apr 25, 2026 ■ ח' אייר, תשפ"ו
סימן ס"ז סעיף א'

Overview

Siman 67 Seif 1:

If one is uncertain whether he read *shema* he should read it again with the *berachos* before and after. If, however, he knows that he read *shema* but does not recall whether he read the *berachos* he does not repeat the *berachos*.

- Some *Poskim* maintain that there is a difference between an uncertainty that relates to whether one is obligated in a *mtzvah* and an uncertainty whether one fulfilled a *mitzvah* but others reject this distinction. (M.B. 1)
- One would only say the *beracha* through the fourth hour of the day but after that time *shema* should be read without the *berachos* but one should read a *pasuk* that relates to the exodus. (M.B. 3)
- There is a disagreement whether one fulfills the *mitzvah* of recalling the exodus by reading שירת הים (M.B. 3).
- There is a disagreement whether recalling the exodus at night is Biblical or Rabbinic. *Krias shema* must be read at night and reading during *bein hashemashos* does not fulfill the *mitzvah*. (M.B. 3)
- It seems that the enactment is that anytime one is obligated to read *shema*, even if it is the result of an uncertainty, he must read the *berachos* as well. (M.B. 4)
- There are different opinions what one should do if he is uncertain whether he read ויאמר and אמת ויציב. According to some one should only read the *parsha* of ויאמר whereas according to others one should read the *beracha* as well. (M.B. 4)
- If one is uncertain whether he read ויאמר and אמת ואמונה at night he should read אמת ואמונה. (M.B. 4)
- If one is certain that he read the three paragraphs of *shema* but he is uncertain whether he read אמת ויציב or אמת ואמונה he is not required to repeat the *berachos*. (M.B. 4)

Stories to Share

Recalling the Exodus

מ"ב ס' ס"ז, ס"ק ד': "דיציאת מצרים חייבין להזכיר מדאוריתא..."

Rav Wolbe would tell a story about a certain avreich who was in a grocery store. He took several items and just as he reached for the eggs he felt a mysterious twinge in his chest, not unlike a light tap. He took another item and felt his chest pounded again and woke up suddenly—in the middle of shemonah esrei!

Such lack of kavanah is unfortunately all too prevalent. Even someone who tries to have kavanah must struggle and often experiences days when his concentration comes only with difficulty. And even on a good day, only a rare person has kavanah throughout the entire davening.

A certain person spent a lot of time working on his prayers. He focused on carefully intoning the words and trying to think about what he was saying, and also undertook a steady seder in the first portion of Mishnah Berurah. When he got to today's amud he realized that many people might have a serious problem. Who hasn't blanked out during parts of shema at times? On today's amud we find that even if one is unsure whether he said shema he must say it again and the same is true about the mitzvah to mention Egypt in the third segment of shema. But what about someone who blanked out when saying the segment detailing the exodus? Could such a mindless recital discharge him of his obligation to mention the redemption from Egypt twice a day?

When this question reached Rav Chaim Kanievsky, shlit"a, he ruled concisely as is his wont. "Even a recital without paying attention to what one says fulfills this obligation."

דולה ומשקה, ע' ס"א-ס"ב

Halacha Highlight

Reciting a *beracha* when in doubt

Shulchan Aruch Siman 67 Seif 1

ספק אם קרא קריאת שמע חוזר וקורא ומברך לפניה ולאחריה

If one is uncertain whether he read *shema* he must read it again and recite the *berachos* before and after

Shulchan Aruch (י' ר"ט סע' ג') writes that with regards to *berachos* if one is uncertain whether he made the *beracha* or not he does not repeat the *beracha*. Different explanations are given for this ruling. One reason is based on the fact that *berachos* that are recited on *mitzvos* or food are Rabbinic in origin. Therefore, anytime a person is uncertain whether he recited a *beracha* it is considered an uncertainty with regards to a Rabbinic obligation and the rule is that one is lenient (ב"י בשם הרא"ש סי' ס"ז). Others explain that the reason one does not recite a *beracha* in cases of uncertainty is based on the risk of saying Hashem's name in vain (ע' חיי משה כללי ברכות פ"ב אות א').

Shulchan Aruch (סי' ס"ז סע' א') rules that if one is uncertain whether he read *krias shema* he must read it again together with the *berachos* before and after. Seemingly, this is inconsistent with the principle mentioned above that when one is uncertain whether to recite a *beracha* one does not say that *beracha*. Mishnah Berurah (סק"א) suggests the following distinction. Perhaps there is a difference between an uncertainty whether one is obligated to recite a *beracha* in the first place and an uncertainty whether one recited the *beracha* he was certainly obligated to recite. The uncertainty whether a *tumtum* must wear *tzitzis* is an uncertainty from the second category. It is not known whether he is obligated to recite the *beracha* on *tzitzis* altogether; therefore, we are stringent and he does not recite the *beracha*. In our case Shulchan Aruch is discussing someone who is certainly obligated to read *shema*; the uncertainty is whether he has already fulfilled the *mitzvah* or not. In such a case it seems that Shulchan Aruch maintains that in such a case he is obligated to recite the *beracha*. Similarly, if one is uncertain whether he fulfilled the *mitzvah* of *shofar* or *lulav* he must redo the *mitzvah* with the appropriate *beracha*. He then acknowledges that there are *Poskim* who reject this distinction and explains that in our case the enactment of Chazal was that any time a person reads *shema* to fulfill the *mitzvah* it must be accompanied by the *berachos* (מ"ב סק"ד).