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Digest
Mishna Berura
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סימן ר"ו סעיף ו'

Halacha Highlight

Saying ברוך שם after a beracha l'vatalah

Shulchan Aruch Siman 206 Seif 6
וצריך לומר ברוך שם כבוד וכו'
And he must say ברוך שם כבוד וכו'

Shulchan Aruch rules that one who recites a beracha to eat a food and then drops the food and it becomes lost or repulsive he must recite ברוך שם כבוד מלכותו לעולם ועד. Aruch HaShulchan (סע' ט"ז) writes that it is not clear why the recitation of ברוך שם כבוד rectifies the recitation of a beracha l'vatalah. He then suggests that since one pronounced Hashem's Name in vain one repairs that transgression by accepting upon himself the yoke of Heaven. Teshuvas Minchas Yitzchok (ח"ז סי' ז') cites Rambam who writes that included in the obligation to fear Hashem is not to mention His Name in vain. Therefore, one who mistakenly recited Hashem's Name in vain must quickly praise and glorify Hashem so that the mention of His Name should not have been in vain. This source indicates that after reciting a beracha l'vatalah one should say ברוך שם וכו' as quickly as possible. Eshel Avrohom (בוטשאטש סי' כ"ה סע' ה' בהג"ה), in contrast, contends that there is no prohibition against interrupting between the beracha l'vatalah and ברוך שם וכו'. It is an expression of piety for one to not interrupt at all between the beracha l'vatalah and ברוך שם but even if there is a long delay between the beracha and ברוך שם the transgression is rectified.

Sefer Da'as Kedoshim (סי' רע"ט סק"ג ומובא דבריו בפסקי תשובות אות כ"ד הע' 107) writes that one who pronounced the Name of Hashem numerous times should say ברוך שם וכו' for each time that he said Hashem's Name in vain. For example, if one was reading from a Sefer Torah and after reading Hashem's Name numerous times realizes that the Sefer Torah is invalid, he must say ברוך שם וכו' for each time he read Hashem's Name. Other authorities disagree and contend that it is sufficient for one to say ברוך שם וכו' once for numerous recitations of Hashem's Name in vain (פסקי תשובות שם).

Overview

Siman 206 Seif 6:

One who took a fruit in his hand to eat and recited the beracha and then it fell and became lost or repulsive, one must repeat the beracha even if the same type of food was present when he first recited the beracha but he did not have in mind to eat that food. **One must say ברוך שם כבוד מלכותו לעולם ועד for having said Hashem's Name in vain. If when the food fell one had only said ברוך אתה ה' but did not yet say א-לוקינו he should conclude with the words, "למדני חקיך" so it will seem as though one read a pasuk and it will not be considered as though he said Hashem's Name in vain. One standing by a canal recites the beracha and drinks even though the water that he drinks was not in front of him when he recited the beracha since that was his original intent.** See below siman 209:1 for the halacha if one recited a beracha in error.

- If one discovers that food is spoiled and unfit for consumption and will take another one to eat, if part of the original one is edible one should take a bite of that so that the beracha will not be in vain. (M.B. 24)
- In other words one did not have in mind when he recited the beracha for all the other food that was present because if he did have the other food in mind he would not be required to repeat the beracha. Biur Halacha cites authorities who maintain that even without explicit intent one does not repeat the beracha and since the matter is questionable one should not repeat the beracha. (M.B. 26)