Is the introduction to קריאת שמў בברכה or is it the conclusion of the הדשיה? If it is the introduction to קריאת שמў then why are we allowed to have an interruption between the הדשיה and וברכה? If it is the conclusion of הדשיה then why are we allowed to say קריאת שמў in response to our own וברכה? Why in noenף do we recite קריאת שמў only when we pray alone and not when we pray together?

Some of you may have anticipated this issue when you reviewed the different versions of רכ סטליה stated in last week’s newsletter and came across the version attributed to דיקרייל עג. This is how דיקרייל ends the וברכה:

The wording should have caused you to ask: is not דיקרייל advocating answering קריאת שמў to one’s own וברכה? Did we not previously learn that such a practice  is disdained except in the case of הבכורה? Why do we say קריאת שמў after the וברכה does not alleviate the problem. We do recite קריאת שמў after the וברכה does not alleviate the problem. We do recite קריאת שמў because the letters in קריאת שמў represent as seen in the following:

So why do we say קריאת שמў? The classic explanation is found in the following comments by the אלקט:

It should be noted that there is another basis for reciting קריאת שמў:
There is one more custom worth noting which was the practice described by the רדכ: ﻠوـ Zubut "دو ﻲـم رـفـب ﺎـمـ ﺎـعـ ﻥـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـماـ ﺎـمـ ﻲـمـ نـمـ ﺎـма
TRANSLATION OF SOURCES

Raish Lakish said: Whoever responds by saying Amen with all his strength, the gates to Gan Eden are opened. This thought is based on a verse: (Isaiah 26) Open the gates and allow the nation which is righteous and which follows its faith to enter. Do not read the verse to mean: followers of its faith but as those who answer Amen. What is the meaning of the word Amen? Rav Chanina responds: It is an abbreviation whose letters represent the words: Ail Melech Ne’eman.

From the book Ha’Eshkol-In Kriyat Shma we find the name of G-d mentioned 18 times. This is connected to the fact that a person has 18 vertebrae. There are 248 words in Kriyat Shema. This is connected to the fact that the human body consists of 248 bones. The connection between the number of bones in the human body and the number of words in Kriyat Shema is found in a verse: (Tehillim 35, 10) All my bones will say: Who is like You, G-d. The Rosh, may his memory be blessed, wrote: in the area where I live it is the practice to recite Ail Melech Ne’eman in order that Kriyat Shema contains 248 words which is a link to the 248 bones that are in the human body. The meaning behind the connection is that if a person follows the lessons expressed in the 248 words of Kriyat Shema, G-d will protect the 248 bones that are in the person’s body. There are places where the custom is to not recite Ail Melech Ne’eman because the words are what is represented by the word Amen and one should not make an interruption between the Bracha before Kriyat Shema and Kriyat Shema.

Know that within the text of the Ten Commandments there can be found the 613 Mitzvot and that within the text of Kriyat Shema can be found the 613 Mitzvot. When you count the number of words in the Ten Commandments and in Kriyat Shema you will find that there are 610 words. As a result, they instituted the practice to recite the three words- Ail Melech Ne’eman before reciting Kriyat Shema in order that there be 613 words representing the 613 Mitzvot.

We recite Amen Ail Melech Ne’eman before reading Kriyat Shema and the word Emes after reading Kriyat Shema.

In the Tur, he expounds on this point and the Rokeach wrote that it is appropriate to answer Amen even to one’s own Bracha of HaBocahir B’Amo Yisroel because it is considered the end of a section.

There already was a custom in the cities to recite between the prayer Ahavas Olam and Kriyat Shma, the words: Kail Melech Ne’eman. In
my youth it troubled me, because it is well known that the prayer Ahavas Olam is the
Bracha for the Mitzvah of Kriyat Shma, based on the rule that all Mitzvot require the recital
of a Bracha before the performance of the Mitzvah. The same rule applies in connection
with reciting Hallel; reading Megilat Esther; reading the Torah; and of course in connection
with reciting Kriyat Shma. It is based on that rule that we learned that if one studied Torah
after reciting Kriyat Shma that it was not necessary for him to recite the Bracha that
precedes learning Torah since he had already fulfilled the obligation to recite a Bracha
before studying Torah by reciting the Bracha of Ahava Rabbah, which is the equivalent to
the Bracha for studying Torah. The reason that our Sages instituted the practice to recite
two blessings before reciting Kriyat Shma was because the earliest time in the day that one
can recite Kriyat Shma is tied to sunrise and sunset. But there is a major difference
between the Brachot that precede Kriyat Shma. The Brachot of Yotzair Ohr and Maariv
Aravim are blessings of Praise as we learned that one who never saw the celestial bodies in
his life because he was blind cannot Porais Shma. The Bracha of Ahavas Olam is the
Bracha that precedes the performance of the Mitzvah of Kriyat Shma. This is also seen by
what we learned that the Chief Kohain would call out: make one Bracha and it is based on
this Bracha that they authored the Bracha of Emes V’Yatziv to be a Bracha that is
connected to the blessing of Ahavas Olam. Since the Bracha of Ahavas Olam is a Bracha
that precedes the performance of a Mitzvah, it is obvious that it is like any other Bracha
that precedes the performance of a Mitzvah or before eating a fruit that if one recited
Amen after reciting the Bracha but before performing the Mitzvah that he certainly is in
error. This was openly detailed in the Jerusalem Talmud as follows: He who is Porais Al
Shma, or is the one to go down to the Ark or one who blesses the people or the one who
reads from the Torah or the Haftorah or one who recites any Bracha that precedes the
performance of a Mitzvah from the Torah should not respond with Amen after reciting the
Bracha. I do not have to explain this matter that was clearly understood by the early
commentators, that it appears to me that reciting Kail Melech Ne’eman after the Bracha of
Ahava Rabbah is an interruption and causes one to have to repeat the Bracha.