

# Shoel U'Mashiv

## His Holy Name Rabbi Noah Whittenburg

**Q** - “Can I (or should I) use the name of *Hashem* when I am learning *Gemara*?”

**A** - What is the potential problem?

The *Gemara Temurah* 4a says there is a prohibition of using the name of the Holy One in vain. The *Gemara* learns from *Devarim* 6:13 that says, “revere Hashem your G-d”.

When can one say a name of G-d?

The *Kitzur Shulchan Aruch* 6:3 says that G-d’s name should only be used when one is obligated to do so (i.e., when saying a *Bracha*) or when one is learning Torah. The *Shulchan Aruch O.C.* 214:1 says that any *Bracha* that does not include G-d’s name is not a valid *Bracha*. If one accidentally skipped G-d’s name, then they must go back and say the *Bracha* again properly. The *Mishnah Berurah* 215:14 says that a child learning to make *Brachos* is allowed to say the name of G-d. Also, an adult learning *Gemara* is allowed to do so in the context of their learning.

However, the *Aruch HaShulchan O.C.* 215:2 and the *Piskei Teshuvos* 215:10 both say the custom is not to mention the name of G-d while one is learning, even if they are reciting a complete *Passuk*. The *Aruch HaShulchan* acknowledges that there are those who allow doing so, but he says nevertheless to distance oneself from such practice.

What is the proper way to act?

It seems based on the discussion above that the proper way to act is to use the terms *Hashem* and *Elokeinu* in the context of one’s learning, instead of using the names of G-d. The exception is in terms of *Chinuch*. One is allowed to say the full *Bracha*, including the name of G-d, to teach a child how to say it properly. The same is true about an adult who does not know how to make *Brachos* (*Pri Megadim* 657:47:1).