



# Daf HaYomi B'Halacha

**הקטן חי הופך ספר תורה תורה**  
מיוזמים

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**Today's**

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**Hilchos Krias Shema 61-62 (page 191)**

**מסעיף כא עד סימן סב סעיף ב**

## Today's TOPICS

**Fulfilling the Obligation of *Krias Shema* Through *Shomea K'oneh*  
Enunciating Words Correctly  
Fingering the *Tefillin* When Reciting *Shema***



### Fulling the obligation of *krias Shema* through *shomea k'oneh*

According to most *poskim*, the rule of *shomea k'oneh* (hearing is like speaking) allows a person to fulfill his obligation to recite *Shema* by listening to someone else read it. The *poskim* discuss whether someone who has already fulfilled his obligation can read it for someone who has not. According to the Mishna Berura, it is possible to be lenient in times of need. There is an opinion which holds that every individual must recite *Shema* independently. According to this opinion, the rule of *shomea k'oneh* does not apply to *Shema* because the Torah says *vedibarta bom* (and you shall speak of them) about *Shema* and because it is appropriate for every individual to accept Hashem's sovereignty independently.

**סימן סא, ס"ק מ; ביאורים ומוספים דרשו, 29; וראה שם, 30)**

### Enunciating the words correctly

When reciting words from Tanach – whether as part of *davening*, for a *mitzva* or during Torah study – it is important to pronounce every word correctly. Likewise, one must be careful not to slur one word with its preceding or succeeding words, particularly where it might change the meaning of those words. Additionally, one must be careful to pronounce the words



according to the rules of *dikduk*, including the *dagesh*, *sheva na* and *sheva nach*. Chazal specifically emphasized proper pronunciation with respect to the words of *kriyas Shema*, which is the acceptance of Hashem's sovereignty and acknowledgement of His oneness.

(סימן סא, סעיף כא-כג וס"ק לד-לה)



### Fingering the *tefillin* when reciting *Shema*

The *Mechaber* writes that a person should touch the *tefillin* on his arm when reciting the words [u'keshartam/u'kesharteim l'os al] *yadecha/yedchem*, and that he should touch the *shel rosh* when reciting the words [v'hayu] *l'totafos*. Some people kiss their hand after touching their *tefillin* because some of the *kedusha* from the *tefillin* passed to the hand. Alternatively, there are people who touch the *tefillin* with the *retzuos* or with their *tzititz* [which already have *kedusha*] and kiss those.

(סימן סא, סעיף כה וס"ק לט; ביאורים ומוספים דרשו, 28)

## Yesterday's HIGHLIGHTS

- Chazal instituted the recitation of the verse *Baruch Shem* in an undertone after the *pasuk Shema Yisrael*.
- If *Baruch Shem* was recited without proper *kavana* or was omitted, it should be inserted at the point where the person remembered about it.
- Someone who hears two *berachos* at once [or within *toch k'dei dibbur* of each other] may respond with one *Amen* to both *berachos*. Alternatively, he may respond with two consecutive *Amens*, intending one for each *beracha*. In this case, it is proper that he add a *vav* before the second *Amen* (i.e. *Amen v'Amen*).

## Tomorrow's TOPICS

- Reciting *Shema* in a loud voice in a noisy area
- Reciting *berachos* by means of *hirhur* (thought)
- *Davening* in languages other than *Lashon Hakodesh*

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: [dirshu@dirshu.co.il](mailto:dirshu@dirshu.co.il)

Important Note: The halachic summaries are to assist you with your learning.  
Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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