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בהלכה
Daf HaYomi B'Halacha

Daf HaYomi B'Halacha

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Today's

LIMUD

Hilchos Krias Shema 60 (page 186)

מסעיף ב עד אמצע סעיף ד וכן הלכה

Today's TOPICS

Is Proper Intent Necessary to Fulfill General *Mitzvos*?

Which *Mitzvos* Can Be Fulfilled Without Intention?

Why Must Someone Who Read *Shema* Before *Davening* Repeat it During *Davening*?



Is proper intent necessary to fulfill general *mitzvos*?

Someone who performed a *mitzva* action but mistakenly assumed that it wasn't valid (e.g. he held an esrog but thought that it was *pasul* or that it was the wrong time for the *mitzva*) has not fulfilled his obligation. There is a *machlokes* as to whether someone who performed a *mitzva* without any thought-positive or negative-has fulfilled his obligation. There is an opinion which holds that if a person had the right intention at some point during or immediately after the *mitzva*, he has fulfilled his obligation even according to those who require intent. Intention before commencing the *mitzva* [but not during the action] is adequate.

סעיף ד, ס"ק ז-ח, וביה"ל ד"ה יש; ביאורים ומוספים דרשו, 6)

Which *mitzvos* can be fulfilled without intention?

The previous *machlokes* pertains to someone who knew he was executing an action but was unaware that he performed a *mitzva* by doing so. According to all opinions, however, someone



who does something inadvertently-i.e. he does not even intend to perform the action -- is not *yotzei* (e.g. someone who blew into a shofar without intending to make a shofar sound). According to many *poskim*, *mitzvos* which involve eating can be fulfilled inadvertently.

(ביה"ל ד"ה יש וד"ה ויש)



Why must someone who read *Shema* before davening repeat it during davening?

Someone who read *Shema* before davening must repeat it later when reciting the *berachos*. One reason for this is that repeating *Shema* prepares a person for *Shemoneh Esrei* with the study of Torah. A second purpose is to satisfy the opinion of the *poskim* who hold that the *mitzva* of *kriyas Shema* is not properly performed without the *berachos*. If for some reason someone recited *Shema* without the *berachos* and then davened *Shemoneh Esrei*, he should repeat *Shema* with the *berachos* afterwards.

סעיף ב, ס"ק ד, וביה"ל ד"ה ונראה; ביאורים ומוספים (דרשו, 4)

Yesterday's HIGHLIGHTS

- According to the Mechaber, members of the congregation should not respond *Amen* when the *chazan* completes the *beracha* of *Ahava Rabbah*. Any talking between the *beracha* and *Shema* may be considered a *hefseik* between the *beracha* and the *mitzva*.
- According to the Rama, it is proper to respond *Amen* to the *beracha* of *Ahava Rabbah*. It is not considered an interruption because *Ahava Rabbah* is not a classic *birkas hamitzva* since it does not contain the words *asher kidishanu b'mitzvosov*.
- According to the Rama, it is only permissible to answer *Amen* to the *beracha* of *Ahava Rabbah* or other *berachos* that one is allowed to respond to between the segments of *birkas Kriyas Shema*.

Tomorrow's TOPICS

- Intent for *mitzvos d'rabonon*
- Does preparation for the *mitzva* count as intention?
- The *kavana* of the first *pasuk* of *Shema*

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: 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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