The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Apr 14, 2026 ■ כ"ז ניסן, תשפ"ו
סימן ס"ב סעיף א'-ה'

Overview

Siman 62 Seif 1:

Even though it is a *mitzvah* to read with precision if one read without precision he has fulfilled the *mitzvah*.

- It is not that he skipped words or letters; rather he was not careful to pause between words or to emphasize letters that must be emphasized, e.g. the ״ז of the word תזכרו. (M.B. 1)
- One should *l'chatchila* be careful in his reading since the Gemara relates that the reward for one who is careful is that they will cool Gehinom for him. (M.B. 2)

Siman 62 Seif 2:

***Shema* may be read in any language and one must be careful not to mispronounce letters in that language and he should be precise as if he was reading *lashon kodesh*.**

- Although it is not necessary for one to understand *lashon Kodesh* to fulfill his obligation when reading in a foreign languages one must that language. Nevertheless, it is preferred if one reads specifically in *lashon kodesh*. (M.B. 3)
- Later authorities write that nowadays one must read in *lashon Kodesh* since there are numerous words that we don't know how to translate properly. (M.B. 3)

Siman 62 Seif 3:

One should read loud enough that he could hear himself read but if he cannot hear his reading the *mitzvah* is fulfilled as long as he articulated the words.

- If one merely thinks about the words the mitzvah is not fulfilled. (M.B. 6)

Siman 62 Seif 4:

If one is ill or due to some other *ones* he read *shema* in his mind he has fulfilled the *mitzvah*. One may do this even *l'chatchila* if he is in a place that is filthy and as a result of an *ones* he is not able to clean it. If the place is absolutely filthy it is prohibited to even contemplate Torah.

- Shulchan Aruch does not mean that one will actually fulfill the *mitzvah*; rather if one cannot read the words out loud he should at least contemplate the words and he will be rewarded for what he can do. Therefore, if the *ones* is removed he must still read *shema*. (M.B. 7)
- There is a disagreement whether one who wakes up during the night and wants to take a drink but does not have water with which to wash may merely think the words of the *beracha*. (M.B. 8)
- If the place is absolutely filthy he should think about the fact that he is obligated to read *shema* but he can't and that he is disturbed by that circumstance and Hashem should reward him for his good intentions. (M.B. 9)

Siman 62 Seif 5:

The *shaliach tzibbur* must read the *pasuk* of *shema* out loud so that the *kahal* will hear and declare Hashem's Kingdom together.

Stories to Share

The Merit of Shema

ש"ע ס' ס"ב, ה': "וימליכו שם שמים ביחד..."

On today's amud we find that we should accept the yoke of heaven together with the community.

The Klausenberger Rebbe explained the greatness of accepting the yoke of heaven. "Slightly before World War I spent time with my great uncle. While there I said, 'It is fitting for klal Yisrael to be protected from all evil even if the only merit we had was saying shema morning and evening.'

"'Rabbi Shimon says so,' my uncle immediately replied.

"I then answered, 'You are presumably referring to the gemara in Sotah 42 regarding the kohain mashuach milchamah who said shema Yisrael. Rabbi Shimon says there that even if we only have the merit of shema morning and night we will not fall into the hands of our enemies.' My uncle signaled his agreement.

"Then I added, 'Yet this statement seems difficult. As is well known, Rabbi Shimon holds that one should always learn Torah all day, as we find in Berachos 35. He says there that if a person spends the time needed to plow and do the necessary work to manage a field how will he learn and retain Torah? On the surface this seems incompatible with an opinion that even merely saying shema is enough to protect us from harm.

The Klausenberger Rebbe concluded, "But I then told my uncle that upon further analysis we see that these two opinions are not contradictions. Although one should spend all day learning, this does not mean that the merit of shema is not great enough to save us. According to Rabbi Shimon, when we are war with our enemies Hashem judges us compared to them. Since they do not have the awesome merit of saying shema morning and evening, this itself should afford protection from our evil adversaries!"

בצילה דמיהמנותא, תרומה תשס"ד, ע' י"ג

Halacha Highlight

Contemplating *shema* rather than reading it out loud

Shulchan Aruch Siman 62 Seif 3

צריך להשמיע לאזנו מה שמוציא בפיו

One must hear with his ears that which he says with his mouth

Shulchan Aruch (סע' ג') writes that a person must hear what he reads when saying *krias shema*. Mishnah Berurah (סק"ד) notes that there is a disagreement whether the obligation to hear the words of *krias shema* is Biblical or Rabbinic. In the event that one did not hear what he was reading he has still fulfilled the *mitzvah* as long as he articulated the words. If, however, he merely contemplated the words of *krias shema* without the use of his mouth at all the *mitzvah* was not fulfilled. The reason the *mitzvah* is not fulfilled is because the majority of *Poskim* maintain that *halacha* follows the opinion who maintains that contemplation is not the same as speech – הרהור לאו כדיבור דמי (מ"ב סק"ו). Kaf HaChaim (אות ז') wonders what one should do when he recites *krias shema* in a very loud location. Is he obligated to raise his voice so that he will be able to hear himself or perhaps the requirement is to read *shema* loud enough that if it wasn't noisy he would be able to hear himself even though now he cannot actually hear himself due to the noise that surrounds him?

Shulchan Aruch (סע' ד') then discusses one who due to illness or some other circumstance was not able to read *shema* out loud and merely contemplated the words he discharged his obligation. Mishnah Berurah (סק"ו) emphasizes that Shulchan Aruch does not mean that he actually fulfilled his obligation since contemplation is not the same as speech. What Shulchan Aruch means is that when one is unable to read the words he should contemplate them and Hashem should reward him for what he did but he did not fulfill his obligation to read *shema*. For this reason if the opportunity to read *shema* later presents itself he is obligated to read it since the *mitzvah* was not yet fulfilled.

Poskim write that a person who was instructed not to speak at all for a period of time should make an effort to listen to someone else recite *berachos* rather than merely contemplate the words of the *beracha* in his mind, but technically in such a circumstance it is sufficient if he just contemplates the words (פסקי תשובות אות ג').