

HEAR MY TESTIMONY: KRIAS SHEMA BY PROXY

The pasuk of *vedibarta bam-*

Gemara: teaches that a person's primary speech should be Torah.

Yerushalmi- teaches that certain

obligations can only be fulfilled by the person himself. It isn't sufficient to just listen to another person and discharge his obligation via *shomea ke'oneh*. E.g. *krias shema*.

Gemara Megila- one needs ten people in order to fulfill the halacha of *shomea ke'oneh* with regards to *krias shema*.

Magen Avraham-. Three conditions for *krias shema*: a] listening b] responding amen c] in the presence of ten people.

Why the extra condition for *krias shema*?

There are two types of *shomea ke'oneh*:

1. listening to another person's recitation to discharge his own obligation
2. where the one listening is considered as if he himself actually articulated the *bracha*.

Possible answer: The Magen

Avraham is of the opinion that one is required to articulate himself the *krias shema*, and relying on someone else's recitation

would necessitate, in addition to listening, the extra step of ten people and responding *amen*.

We find the same concept by the obligation to recite 100 *brochos* on shabos.

The Rosh: listen to others and respond amen to accumulate 100 *brochos*.

Ma'adanei Yom Tov asks: Why necessary to add the amen? Isn't *shomea ke'oneh* sufficient?

Answer-to be considered as if he articulated the *bracha* himself, one needs the added benefit of responding *amen*.