



Daf HaYomi B'Halacha

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Today's LIMUD

Hilchos Tefila 124 (page 297)

מסימן קכד אמצע סעיף ח ולא יענה אמן יתומה עד סעיף ט

Today's TOPICS

**Responding *Amein* Without Hearing the *Beracha*
Until When Can You Answer *Amein*?
Hearing the *Beracha***



Responding *Amein* without hearing the *beracha*

According to the Mechaber, it is permissible to respond *Amein* without hearing a *beracha* or *kaddish* if one hears others responding. According to the Rama, responding in this case falls under the *issur* of *Amein chatufa*. If a person has a general idea of which *beracha* is being said (e.g. he hears the final word '*tefillin*' but does not know

which of the two *berachos* on *tefillin* the speaker was reciting, or he hears the words '*nosein haTorah*' but does not know if the speaker was reciting the first or final *beracha* on the Torah reading), he is permitted to respond even according to the Rama because he knows which *mitzva* the speaker was referring to.

(סעיף ח וס"ק לא; ביאורים ומוספים דרשו, 51-52)



Up to what point can you answer *Amein*?

According to the Rama, an *Amein yesoma* is defined as allowing more than *kdei dibbur* to elapse between hearing the *beracha* and responding *Amein*. Other *poskim* hold that as long as the listener did not create an interruption by speaking after hearing the *beracha*, he may still answer *Amein*. A third opinion holds that an *Amein*

becomes a *yesoma* only after the speaker has begun a new topic (e.g. he starts the next *beracha*). If the *chazan* draws out the words *v'imru Amein* in *kaddish*, it is proper not to wait and to answer *Amein* before the *Chazan* finishes. *Amein* in *kaddish* is referring to what the *chazan* said earlier-either *ba'agalah uvizman kariv* (swiftly and soon) or *da'amiran b'alma* (that are uttered in the world).

(סעיף ח, ס"ק לד-לה; וראה ביה"ל ד"ה מיד; ביאורים ומוספים דרשו, 59; וראה שם 55)

Brochos ברכות



Hearing the *beracha*

A person should not respond *Amein* to a *beracha* that he is required to recite unless he hears it, with the intention of fulfilling his obligation through that person's *beracha*. Individuals are not obligated to recite the *berachos* of *chazaras hashatz* since these *berachos* were already recited in everyone's personal *Shemoneh Esrei*. There is, however, an opinion which considers the *berachos* of *chazaras hashatz* incumbent on each individual because

Chazal mandated a repetition. Therefore, it is best for a person to hear at least the end of each *beracha* in order to answer *Amein*. (Ideally, one should listen to the entirety of every *beracha* of *chazaras hashatz*, as has been previously discussed.) According to the Mechaber, *bedieved* one can answer *Amein* to a *beracha* that he did not hear at all, whereas according to the Rama, he must at least know which *beracha* was being said.

(סעיף ח, ס"ק לא ו-לג, וביה"ל ד"ה וזה; וראה עוד בביה"ל שם)

Yesterday's HIGHLIGHTS

- When responding *Amein*, a person should bear in mind that he is confirming the validity of the *beracha* and endorsing it.
- The *alef* of *Amein* should be pronounced with a *kamatz* (long o sound) in order for the word to have its intended meaning (i.e. "confirmation"). It should not be pronounced with a different vowel, and certainly not with a *sheva*, because that will corrupt the meaning. The *Amein* should also not be swallowed into the *beracha*-i.e. the response should not begin until the *beracha* is completed.
- In general, every time a person hears a *beracha* it is proper to respond *baruch Hu uvaruch Shemo*. It should not be said where interruptions are forbidden (e.g. in the middle of *pesukei d'zimra*, *kriyas Shema* or *Hallel*).

Tomorrow's TOPICS

- *Amein* on a child's *beracha*
- Pausing between *berachos*
- Answering *Amein* louder than the *beracha*

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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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