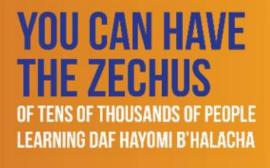


Daf HaYomi B'Halacha



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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)



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)

Mesterday'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 berachai.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

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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