



# Daf HaYomi B'Halacha

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Today's

LIMUD

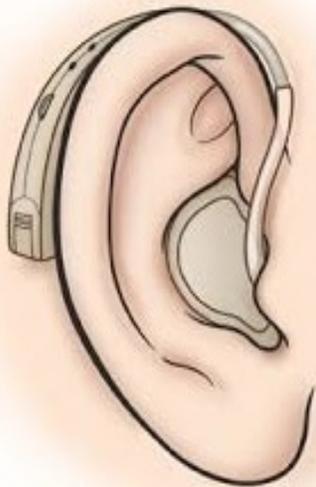
**Hilchos Brachos 55 (page 173)**

מסעיף ו עד סעיף י

Today's

TOPICS

**The Use of a Hearing Aid in Halacha**  
**Disabilities that can Disqualify Someone from being Counted Towards a *Minyan***  
**Can the Entire *Minyan* Recite *Kaddish* in Unison?**



### The use of a hearing aid in halacha

There is a debate as to whether a deaf person who can speak coherently can be counted towards a *minyan*. All agree that if he can follow along and participate with the congregation, he can be counted as part of the *minyan*. He cannot serve as *chazan* because the *chazan* must be capable of hearing whatever he recites. According to Rav Moshe Feinstein, a *chazan* must be capable of hearing on his own without the help of a hearing aid. Rav Shlomo Zalman adds that someone using a hearing aid does not hear the original sound but an electronic duplication of it. The Chazon Ish, however, was uncertain whether a person should be disqualified from being *chazan* for these reasons.

סעיף ה, ס"ק לה, וביה"ל ד"ה חרשו; ביאורים ומוספים) (דרשו, 44-45

### Disabilities that can disqualify someone from being counted towards a *minyan*

A *shoteh* (as classified in Shulchan Aruch Yorah Deah) cannot be counted towards a *minyan*. An imbecile who does not exhibit any of the signs of a *shoteh* but might be considered a fool by those around him can be counted as part of a *minyan* if he understands the concept of serving Hashem. A deaf-mute, whether he was born that way or not, is treated as a *shoteh*.



Someone who can't hear or speak because of a passing illness can be counted towards a *minyan*.

(סעיף ה וביה"ל ד"ה הוא; ביאורים ומוספים דרשו, 47, 48 ו-54)



### Can an entire *minyan* recite *kaddish* in unison?

Some *poskim* permit all the members of a *minyan* to recite the mourner's *kaddish*. Since *Amen* responses are called for, this opinion relies on angels (those who accompany people or those who are appointed to handle *tefillos*) and on people who are passing by to answer *Amen* as required. It is also possible to consider the declaration of "answer *Amen*" as a directive to members of the congregation to respond in their hearts. It is preferable, however, for at least one member of the congregation to refrain from reciting *kaddish* in order to answer *Amen* as necessary. A second opinion requires that two people be available to respond, since the call is for a plural 'you' to say *Amen*.

(ביאורים ומוספים דרשו, 41)

### Yesterday's HIGHLIGHTS

- Most Rishonim do not count minor children towards a *minyan*, although some will count a child over six for a *davar sheb'kedusha*.
- The child discussed above can be counted only for essential *devarim sheb'kedusha*-i.e. during *shacharis* from the half-*kaddish* recited after *Yishtabach* until *kaddish tiskabel*, and during *mincha* and *ma'ariv* from the *kaddish* before *Shemoneh Esrei* until *kaddish tiskabel*.
- A *saris* will not grow the customary hairs that signify adulthood; he reaches adulthood retroactively once he is over nineteen years and thirty days old or, according to another opinion, once he is over 35 .

### Tomorrow's TOPICS

- When a younger child will turn *bar mitzva* before an older child
- When is the date of the *bar mitzva* different than the date of birth?
- Can an irreligious person be counted towards a *minyan*?

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