

הלכות ברכת הפירות (סימן רטו: עניית אמן אחר הברכות)

רטו:ב

Outline

1. Today's Topics
 - a. Answering אמן to another's ברכה
2. (רטו:ב) עניית אמן לברכת אחר
 - a. If one hears another say any ברכה, even if he did not hear it from beginning to end, and even if he is not obligated to say that ברכה, he is obligated to say אמן to it (שו"ע)
 - i. Q: How much must one hear?
 1. Just the name of ה' and the end of the ברכה (משנ"ב ו)
 2. Just the end of the ברכה (שם) (י"א במשנ"ב שם)
 - a. Q: In what case does the first opinion agree with the second opinion?
 - i. If one knows what ברכה is being said (משנ"ב שם)
 - ii. Q: What if one is obligated in the ברכה?
 1. He must respond אמן to show that he supports and espouses the words of the מברך, but in this case, he must hear the entire ברכה from beginning to end (משנ"ב ז)
 - iii. Q: What is the source for responding אמן?
 1. From "כי שם ה' אקרא הבר גודל לאלוקינו", we learn that when one says a ברכה, people should respond by giving the praise of אמן (משנ"ב ח)
 - iv. Q: What if one hears a תפילה or a ברכה for another Jew?
 1. One is obligated to say אמן, even if ה' שם is not mentioned. Therefore, the custom is to say אמן after הרחמן's in בהמ"ז (משנ"ב ט)
 - v. Q: Should one teach children to say אמן? (הע"ג 9)
 1. Yes; even very young children should be taught to say אמן and to say ברכות so they are accustomed to דברי קדושה (גרשז"א)
 - vi. Q: Must one say אמן if he is in the middle of learning? (הע"ג 10)
 1. No, not even יהא שמיה רבה (גרשז"א), if it will disrupt his learning (שבט הלוי ט: מג)
 - vii. Q: Must one hear a ברכה in order to say אמן to it? (שם)
 1. No (ביאור הלכה קסז)
 - b. However, if the מברך is a non-believer, a כותי, a child, or someone who veered from the set text of the ברכה, one should not say אמן to the ברכה (שו"ע). If one hears an entire ברכה from a non-Jew, he says אמן to it (רמ"א).
 - i. Q: What if one hears an entire ברכה from one of these people?
 1. Nonetheless, he shouldn't say אמן; just as he wouldn't say אמן to a child or someone who changed the text even if he heard the entire ברכה, so too if he hears the ברכה from a non-believer or a כותי (משנ"ב י)
 - a. Q: If so, why does the גמ' say that one says אמן if he hears a כותי say an entire ברכה?
 - i. This was true only before they found the image of a whale on הר גריזים that was worshipped, but afterwards, this is not true because when they say a ברכה, their intent is for הר גריזים. The same is true for a non-believer, who's intent is for ע"ז.
 - b. Q: Do all agree?
 - i. No; if one hears an entire ברכה from a non-believer or a כותי, he says אמן (גר"א מובא שם)
 - ii. Q: What types of changes are included in this הלכה?
 1. Only if the person changes the ברכה in a way in which he would not be יוצא such that his ברכה is considered in vain (משנ"ב יא)
 - iii. Q: Why does one say אמן to an entire ברכה of a non-Jew?
 1. Because if they say ה' שם, it is not their way to intend their ע"ז (משנ"ב יב)
 - iv. Q: Is there an obligation to say אמן to a ברכה of a non-Jew?
 1. No; only a רשות (שם) (ט"ז מובא שם)

- v. Q: Should one say **אמן** to the **ברכה** of a non-observant Jew? (הע' 12)
1. Yes, if he said the **ברכה** properly (רב אלישיב, גר"ח קניבסקי)
- vi. Q: Should one say **אמן** to the **ברכה** of one who davens **שמור"ע** aloud? (הע' 13)
1. No, because he veers from **תקנת חז"ל** that one should daven quietly (גרשז"א, שבט הלוי ג: טו)
 2. Yes, if he does not disturb others by davening aloud (רב אלישיב)
- vii. Q: Should one say **אמן** to the **ברכה** of an **אונן**? (שם)
1. No (תוס' מו"ק כג:, גרשז"א)
- viii. Q: Should one say **אמן** to a **ברכה** heard over a microphone? (הע' 15)
1. No (מנח"ש א: ט)
 2. Yes (אגר"מ או"ח ד: צא)