

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

רטו:ג-ד

Outline

1. Today's Topics
 - a. Saying Amein to Childrens' Brachos
 - b. Unnecessary Brachos
2. (רטו:ג) ברכות של תינוק
 - a. The rule not to say אמן to the ברכות of children applies when they learn the ברכות from their teacher, as it is permitted to teach the ברכות accurately even though their ברכות will be in vain when they learn them. However, if they say the ברכות to exempt themselves, since they are of age of education, we say אמן in response. The same applies when they say the הפטרה in shul. (שו"ע)
 - i. Q: Why is אמן not said in response to the ברכות when children learn from their teacher?
 1. Since it is not considered a ברכה, the word אמן, which corroborates and supports the words of the מברך, is not relevant (משנ"ב יג)
 - ii. Q: In what way are the ברכות in vain when learned from the teacher?
 1. They are said out of context, and nonetheless, it is permitted to say the name of ה', and even the teacher may say the name of ה' to teach the children the ברכות because we must teach them to educate them in learning and מצות (משנ"ב יד)
 - iii. Q: May an adult say שם ה' when learning?
 1. Only when saying the פסוקים that are included in the learning (משנ"ב שם)
 - a. Q: What is the difference between teaching ברכות to a child and learning? (הע' 16)
 - i. When teaching ברכות, we must be concerned that if we don't use שם ה', the child will learn the ברכות incorrectly, but this concern does not apply to learning גמ' (אגר"מ אר"ח ב:נו) גמ'
 - b. Q: In practice, how should one say שמות ה' during learning? (הע' 17)
 - i. One should say "השם" (גר"ח קניבסקי)
 - ii. One may say אלוקים but should not say שם אדנות (רב אלישיב)
 - iv. Q: In what case is a child considered to "exempt himself" with his ברכה?
 1. When he says the ברכות in their proper context as educated (משנ"ב טו)
 - v. Q: What if one a child makes a ברכה on food before he has reached the age of חינוך?
 1. One should not respond אמן (משנ"ב טז)
 - a. Q: What is considered גיל חינוך? (הע' 18)
 - i. Once he knows to whom he says a ברכה (רב אלישיב), which is generally 6 or 7 (אור לציון)
 - b. Q: May one say "אמן" to educate the child about אמן? (שם)
 - i. Yes (רב אלישיב, רב קניבסקי, גר"ח קניבסקי)
 - ii. No; instead, he should say "אמ" (גרשז"א) or "ברוך ה' לעולם אמן ואמן" (אור לציון)
 - vi. Q: What is the case of הפטרה?
 1. If children read the תורה or נביאים and make ברכות before and after, one should say אמן to the ברכות (משנ"ב יז)
 3. (רטו:ד) ברכה שאינה צריכה
 - a. Anyone who says an unnecessary ברכה is guilty saying the name of ה' in vain and considered like someone who swears in vain, and it is forbidden to say אמן to such a ברכה (שו"ע)
 - i. Q: What is an example of an unnecessary ברכה?
 1. If one says a ברכה on foods that were already exempted by המוציא (משנ"ב יח)
 - ii. Q: May one stop a meal to betnach with intent to eat more afterwards? (הע' 20)
 1. No, unless there is concern for גססה (משנ"ב רצא: יז) אכילה גסה
 - iii. Q: What is an example of a ברכה that is not in vain but is still unnecessary?
 1. If one's table is set and he plans to wash and eat but before washing, he eats food that he will have during the meal (משנ"ב יט)
 2. If one interrupts between the ברכה and the מצוה that he does (משנ"ב שם)

- iv. Q: What does the שו"ע mean by "in vain"?
 - 1. Even though one says the ברכה according to its text and in a manner of praise and thanksgiving, since it is not necessary, it is considered in vain, certainly if one mentions any name of ה' (משנ"ב יט)
- v. Q: What if one says a name of Hashem in a different language?
 - 1. Nonetheless, he violates the prohibition (משנ"ב שם)
- vi. Q: Under what circumstances may one interrupt another who says ה' שם?
 - 1. Only if he uses it to curse another, but if not, one should not interrupt him because he will pause to listen and thereby say ה' שם in vain (משנ"ב שם)
- vii. Q: Why should one not say אמן to a לבטלה?
 - 1. Because it is no better than a child's ברכה to which אמן is not said since it is not a ברכה; certainly a ברכה לבטלה, which is forbidden, should not warrant a response of אמן (משנ"ב כא)
- viii. Q: What should one do if he says a ברכה שאינה צריכה (הע' 29)?
 - 1. Say שו"ע ר"ו: בשכמל"ו
 - a. Q: Within how much time of the ברכה שאינה צריכה (שם)
 - i. Immediately (חיי אדם)
 - ii. Even after a delay (גרמ"פ) if one is still involved in the same matter (גרשז"א)