

הלכות תפילה (סימן קכד: דין הנהגת ש"ץ בי"ח ברכות ודין עניית אמן)

קכד:ה-ז

Outline

1. Today's Topics
 - a. Saying ברוך הוא וברוך שמו
 - b. Saying אמן to each ברכה
 - c. Idle talk during הש"ץ חזרת
2. (קכד:ה) ברוך והוא וברוך שמו
 - a. In response to every ברכה that a person hears, he says "ברוך הוא וברוך שמו" (שו"ע)
 - i. Q: When should one not say ברוך הוא וברוך שמו?
 1. If he may not interrupt, such as in the middle of פסוקי דזמרה or ברכות ק"ש (משנ"ב כא) ברכות ק"ש. Likewise, one should not say it in הלל (גר"ח קניבסקי הע' 34)
 2. If one is listening to the ברכה in order to be יוצא, such as מגילה, וקידוש, so that one does not interrupt in the middle of his ברכה (משנ"ב שם)
 - a. Q: If one interrupts, must he repeat the ברכה?
 - i. (משנ"ב שם) בדיעבד
 - ii. Q: What is the source for this response?
 1. An allusion to it is "כי שם ה' אקרא הבו גודל לאלקינו" (משנ"ב כב)
 2. If one must bless a ברכה, as the פסוק in צדיק לברכה" says "זכר צדיק לברכה", then of course one must bless the Righteous One of the world (משנ"ב שם)
 - iii. Q: How should the ש"ץ say the ברכה to which the ציבור will respond "ברוך הוא וברוך שמו"?
 1. He should not rush through the end of the ברכה but should pause a bit so that all of the listeners hear what the ש"ץ is saying and say אמן immediately afterwards. If he rushes, then because of the recitation of ברוך הוא וברוך שמו, many people will not know what ברכה is being said and their אמן will not be immediately after the ברכה, which will run the risk of an orphaned אמן (משנ"ב שם)
 - iv. Q: About what should the ציבור be careful when saying ברוך הוא וברוך שמו?
 1. The ציבור shouldn't say it until the ש"ץ says שם ה' (מקו"ח הע' 39)
 - v. Q: Do all agree that one should say ברוך הוא וברוך שמו?
 1. (הע' 40) No; the גר"א did not say it for two reasons:
 - a. One may not hear the ברכה because the ש"ץ will say it before the ציבור finishes saying ברוך הוא וברוך שמו (שעה"צ כד)
 - b. It is a הפסק because the אמן relates to the entirety of the ברכה (מעשה רב)
 3. (קכד:ו) אמירת אמן
 - a. One should respond אמן to every ברכה he hears, whether he already fulfilled his obligation to daven or not. When saying אמן, he should have the כוונה that the ברכה is true and that he believes in it (שו"ע)
 - i. Q: What does the שו"ע mean by "those who didn't fulfill their obligation"?
 1. He means to say that although they are fulfilling their obligation via the ש"ץ's ברכות, they are not considered to be saying אמן after their own ברכות because they are not saying anything but rather are only listening (משנ"ב כג)
 - ii. Q: What else should one intend when saying אמן?
 1. One should also have in mind the ברכה that the ש"ץ said. For example, if the ש"ץ said, "ברוך אתה ה' מגן אברהם", then one should think that אמן that Hashem's name Is blessed Who was אברהם (משנ"ב כד)
 - iii. Q: To what ברכות does the שו"ע's required intent apply?
 1. (משנ"ב כה) ברוך שאמר, ישתבח, וגאל ישראל, like ברכות הודאה
 - iv. Q: For the ברכות of שמו"ע, what should one intend when saying אמן?
 1. The ברכה is true and it should be Hashem's will that the ברכה be fulfilled (משנ"ב שם)
 - v. Q: For קדיש, what one should intend when saying אמן?
 1. That one's words that Hashem's kingship be revealed speedily be fulfilled (משנ"ב שם)

- vi. Q: When saying אמן to "המחזיר שכינתו", how should one do so?
 - 1. He should say אמן then pause a bit and then say מודים (משנ"ב שם)
- vii. Q: If one is presented with two ברכות to which respond אמן, what should he do?
 - 1. He should say אמן ואמן, and with each אמן he should have the proper intent for each (משנ"ב שם) ברכה
- viii. Q: If one hears multiple ברכות or קדישים within תוך כדי דיבור of each other, when should he respond אמן?
 - 1. After the first that the hears (גר"ח קניבסקי הע' 46)
- 4. (קכד:ז) שיחת חולין
 - a. One should not engage in idle chatter during חזרת הש"ץ, and if one does, his sin is too much to bear, and we critique him (שוי"ע)
 - i. Q: What if one will pay attention to the end of each ברכה and say אמן?
 - 1. Nonetheless, he may not talk (משנ"ב כו)
 - ii. Q: What is the practice of the scrupulous while they listen to חזרת הש"ץ?
 - 1. They put their סידור in their eyes so that their focus is there and they pay attention to each word (משנ"ב שם)
 - iii. Q: What are the consequences for people who talk during חזרת הש"ץ?
 - 1. Many shuls have been destroyed because of it, and we should appoint people to oversee its prevention (משנ"ב כז)
 - b. One should teach his children to say אמן because once a child says אמן, he has a portion in עולם הבא (רמ"א)
 - i. Q: What else should one teach his children?
 - 1. To stand with fear and awe (משנ"ב כח)
 - ii. Q: Should young children who run around be brought to shul?
 - 1. No, because they will develop bad habits and will distract those who are davening (משנ"ב שם)
 - iii. Q: When one brings children to shul, about what should he be careful?
 - 1. He should ensure that their clothes and shoes are clean so that he doesn't cause those who daven within their אמות ד' to be davening in a מקום צואה (משנ"ב שם)