

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

### קכד:ט-יב

#### Outline

1. Today's Topics
  - a. Waiting for the responders to finish
  - b. Forgetting ויבוא
  - c. Finishing תפילה while the ציבור is saying אמן
  - d. Raising one's voice when saying אמן
2. (קכד:ט) עונים מאריכין
  - a. If some of the responders prolong their response, the מברך need not wait for them to continue (שו"ע)
    - i. Q: For whom must the מברך wait?
      1. For the majority of the congregation to finish saying אמן; unfortunately, many are not careful about this (משנ"ב לז)
    - ii. Q: If the מברך started the next ברכה, may one respond אמן to the previous ברכה?
      1. No (שער"ח מובא שם)
    - iii. Q: In what case must one wait even for those who prolong?
      1. When one is being מוציא others via the ברכה he says (משנ"ב לה)
    - iv. Q: May one begin slicing bread before those who prolong אמן finish saying אמן?
      1. Yes (שו"ע קסז:טז) because one is doing an action and not continuing with more words (הע' 60) (מג"א קכח:כז)
3. (קכד:י) שכח יעלה ויבוא
  - a. If one forgets שמו"ע or ר"ה or חוה"מ or another part of שמו"ע for which he must repeat, he should listen attentively to all 18 ברכות from the ש"ץ from beginning to end as a person would daven himself, and he should not interrupt or talk, and he should take three steps back afterwards. Since he davened already but forgot ויבוא or the like, he can be יוצא via the ש"ץ even though he is knowledgeable. (שו"ע)
    - i. Q: Does this apply to one who forgot הרוח?
      1. The plain implication of the שו"ע's formulation is that it does apply (משנ"ב לט), although the שלמי ציבור suggests that perhaps, it doesn't apply because when one omits "משיב הרוח" he must return to the beginning of תפילה and it is as if he didn't daven at all (הע' 61)
    - ii. Q: What is the חידוש of the שו"ע?
      1. Although generally, a בקי may not rely on חזרת הש"ץ to be יוצא, in this case he may do so because he davened but made a mistake (משנ"ב שם) since he only forgot one recitation (ט"ז הע' 62)
    - iii. Q: Do we rely on this ruling nowadays?
      1. No; rather, one should repeat and daven on his own because we do not trust ourselves to listen attentively to every word (משנ"ב שם)
    - iv. Q: In what case is listening attentively ineffective?
      1. If the ש"ץ swallows his words (משנ"ב שם)
    - v. Q: If one listens to the ש"ץ, what should he do for מודים?
      1. He should not say מודים דרבנן but rather should listen to the ש"ץ's מודים, and if the ש"ץ says מודים quietly, one cannot be יוצא through him (משנ"ב שם) unless he says the words that the ש"ץ says quietly (שעה"צ מז) (שעה"צ מז), although even this option is not clearcut (ביאור הלכה רעא:ב הע' 64)
    - vi. Q: How should the ש"ץ say מודים?
      1. He should say the entirety of it aloud so that anyone who needs to hear it can hear it (משנ"ב שם)
4. (קכד:יא) סיים תפילתו קודם שכלתה עניית אמן
  - a. If one finishes his תפילה while the majority of the ציבור is still responding אמן, he also responds אמן with them (שו"ע)
    - i. Q: What is the חידוש?

1. Although generally, one must respond **אמן** immediately after the **ברכה** concludes, since the **אמן** is part of the **ברכה** and when the **ציבור** says it, it is as if they are finishing the **ברכה**, one may say **אמן** with the **ציבור** (**משנ"ב מב**)
- ii. Q: Do all agree with the **שו"ע**?
  1. No; the **ט"ז** disagrees and says that one may answer **אמן** immediately after the entire **ציבור** finishes (**משנ"ב שם**)
- iii. Q: To what case does the **שו"ע** refer?
  1. One said **יהיו לרצון** and the requests he usually makes (**משנ"ב מג**)
- b. Even if one did not hear the **ברכה** but just knows what **ברכה** was said, he should say **אמן** with the **ציבור**, and the same is true for **קדיש**, **קדושה**, **וברכו**, (**רמ"א**)
  - i. Q: What is the **רמ"א**'s **חידוש**?
    1. Only that one must be aware of what **ברכה** is being said (**משנ"ב מד**)
  - ii. Q: Does this apply only when one hears a **ציבור** saying **אמן**?
    1. No, it applies when one hears another individual saying **אמן** as well. (**משנ"ב מה**)
      - a. Q: If so, then why does the **שו"ע** rule that once the majority finishes **אמן**, one should not respond with the minority?
        - i. The minority is nullified when there is a majority (**משנ"ב שם**)
  - iii. Q: How does this ruling apply to **קדיש**?
    1. As long as the majority of the **ציבור** has not finished responding, one may respond with them (**משנ"ב מז**). See **משנ"ב נו:ט** regarding these **הלכות** with respect to **קדיש**.
5. **קכד:יב** הגבהת קולו
  - a. When one says **אמן**, he should not make his voice louder than the voice of the **מברך** (**שו"ע**)
    - i. Q: Why?
      1. Because the **פסוק** says, "**ונרוממה שמו יחדיו**", which implies that one should not be louder than the other (**משנ"ב מז**)
    - ii. Q: To what else does this rule apply?
      1. **זימון** and **ברכו** (**משנ"ב שם**)
    - iii. Q: Are there exceptions to this rule?
      1. Yes; one may be louder if he is encouraging the rest of the **ציבור** to respond (**משנ"ב שם**)
    - iv. Q: Should one respond **אמן** to a **קטן**?
      1. Yes, if he is of **חינוך** age (**משנ"ב שם**)
    - v. Q: Should one respond **אמן** to a **שוטה**?
      1. No, because he is not obligated in **מצות** (**משנ"ב שם**)
    - vi. Q: May one respond **אמן** to a **ברכה** made by a woman on a **מעשהז"ג**?
      1. Yes (**משנ"ב שם**)