



AND LET US ALL SAY AMEN

I. Affirming faith statements

1. Deuteronomy 32:3

For when I call out the Name of the L-rd, give glory to our G-d.	כִּי שֵׁם ד' אֶקְרָא הִבּו גְדֹל לֵאלֹהֵינוּ:
--	---

2. Rashi, loc. cit.

<b>Give glory to our G-d:</b> and bless His Name. From here, the Sages have stated (Ta'anit 16b) that they would respond, "Blessed is the Glorious Name of His Kingdom" after blessings recited in the Temple.	<b>הבו גדל לאלהינו</b> ובִּרְכוּ שְׁמוֹ, מִכָּאן אָמְרוּ שְׁעוֹנֵין בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ אַחַר בְּרָכָה שֶׁבִּמְקֻדָּשׁ
--	---

3. TB Ta'anit 16b

And they would answer "amen" after each blessing. This is how they would do things in the areas beyond the Temple precincts. But in the Temple, they would respond, "Blessed is the L-rd, the G-d of Israel from this world to the next world. Blessed is the Redeemer of Israel". And they would not respond, "amen" in the Temple.	וְהוּ עוֹנֵין אַחֲרָיו "אָמֵן" עַל כָּל בְּרָכָה וּבְרָכָה. וְכֵן הָיוּ נוֹהֲגִין בְּגִבּוּלֵין. אֲבָל בְּמִקְדָּשׁ, הָיוּ אוֹמְרִים: "בְּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. בְּרוּךְ גּוֹאֵל יִשְׂרָאֵל." וְלֹא הָיוּ עוֹנֵין אַחֲרָיו "אָמֵן". וְכֵן כֵּן לְמַה? לְפִי שְׂאִין עוֹנֵין "אָמֵן" בְּמִקְדָּשׁ
--	---

II. The Power of Amen

4. TB Shabbat 119b

Apropos the reward for honoring Shabbat, the Gemara cites statements about the reward for answering amen. <b>Rabbi Yehoshua ben Levi said that anyone who answers: Amen, may His great name be blessed,</b> wholeheartedly, <b>with all his might, they rip his sentence, as it is stated: "When punishments are annulled in Israel, when the people offer themselves, bless the L-rd"</b> (Judges 5:2). <b>What is the reason for when punishments are annulled? Because the Jewish people blessed G-d.</b> When one recites: Amen, may His great name be blessed, and blesses G-d, his punishment is annulled. <b>Rabbi Hiyya bar Abba said that Rabbi Yohanan said: Even if one has within him a trace of idolatry, when he answers amen he is forgiven.</b>	אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן" יִהְיֶה שְׂמִיָּה רַבָּא מְבָרֵךְ "בְּכָל כַּחוֹ, קוֹרְעִין לוֹ גִזְרֵי דִינוֹ, שְׁנֵאָמַר: "בְּפְרוּעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עִם בְּרָכוֹ ה'". מֵאִי טַעְמָא "בְּפְרוּעַ פְּרָעוֹת" — מִשּׁוּם ד' "בְּרָכוֹ ה'". רַבִּי חִיָּיא בַר אֲבָא אָמַר רַבִּי יוֹחָנָן: אֲפִילוּ יֵשׁ בּוֹ שְׂמִיץ שֶׁל עֲבוּדָה זָרָה — מוֹתְלִין לוֹ. כְּתִיב הָכָא: "בְּפְרוּעַ פְּרָעוֹת", וְכִתִּיב הָתָם: "כִּי פְרוּעַ הוּא". אָמַר רִישׁ לְקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כַּחוֹ פּוֹתְחִין לוֹ שְׁעָרֵי גֵן עֵדֶן, שְׁנֵאָמַר: "פִּתְחוּ שְׁעָרִים וַיָּבֵא גוֹי צַדִּיק שׁוֹמֵר אֲמוּנִים", אֵל תִּיקְרִי "שׁוֹמֵר אֲמוּנִים" אֶלְא: "שְׂאוּמְרִים אָמֵן". מֵאִי "אָמֵן"? אָמַר רַבִּי חִיָּיא: "אֵל מְלֻךְ נְאֻמֵּן".
---	---



AND LET US ALL SAY AMEN

<p><b>It is written here</b>, in the verse above: <b>“When punishments [pera’ot] are annulled.” And it is written there</b>, with regard to the sin of the Golden Calf: <b>“And Moses saw that the nation was wild [paru’a], for Aaron had let them loose for anyone who might rise against them”</b> (Exodus 32:25). Even one with the wildness of idolatry is forgiven. <b>Reish Lakish said: One who answers amen with all his strength, they open the gates of the Garden of Eden before him, as it is stated: “Open the gates, and a righteous nation shall come who keeps the faith”</b> (Isaiah 26:2). <b>Do not read: Who keeps [shomer] the faith [emunim], but rather: Who say [she’omerim] amen. What is the allusion of the word amen? Rabbi Hanina said: It is an acronym of the words: G-d, faithful King [El Melekh ne’eman].</b></p>	
--	--

III. Meriting the World to Come

5. Sanhedrin 110b

<p>It was taught in the name of Rabbi Meir, “from the time he says ‘amen’, as the verse states, (Isaiah 26:2) ‘open the gates, and let a righteous nation, a guardian of faith, come’. Do not read it as ‘a guardian of faith’. Rather, read it as, ‘a guardian of <i>amen</i>’.</p>	<p>תנא משום ר"מ משעה שיאמר אמן שנא' (ישעיהו כו, ב) פתחו שערים ויבא גוי צדיק שומר אמוני' אל תקרי שומר אמונים אלא שאומר אמן</p>
--	---

6. Rabbi Yehuda Loewe, The Maharal of Prague, Chiddushei Aggadot, loc. cit.

<p>For the word “amen” means an upholding and an affirmation of something, and as it is stated in Tractate Nazir, “greater is the one who says ‘amen’ than the one who makes the blessing, etc.” And this child, who, in response to any and all blessings, upholds and affirms what is said, merits an opening of the gates of Gan Eden and the World to Come...thus, the significance of answering “amen” means a fulfilling of the blessing in Olam HaZeh and Olam HaBa. The Sages note that “amen” is an acronym for <i>E-l Melekh Ne’eman</i> (G-d, the Faithful King). This implies that He is G-d in Olam HaZeh, and is the King Who judges everyone on the day of judgement in Olam HaBa, and is Faithful to give</p>	<p>ונראה לפרש הכא לפי ענינו כי מלת אמן בכ"מ על קיום הדבר ואמיתתו וכמ"ש בנוזר גדול העונה אמן יותר מן המברך כו' וזה הקטן בדבורו על שום ברכה מלה זו לקיים ולאמת הדבר זוכה לפתוח לו שערי ג"ע ועוה"ב ולזה אמר שומר אמונים בלשון רבים כי מצינו בספר תהלים כפל מלה זו אמן ואמן דהיינו רמז לאמת הדבר בעה"ז ובעוה"ב ע"כ אמר מאי אמן שאומרים אמן א' על שום ברכה מאי משמע קיום הדבר בעולם הזה ובעולם הבא ואמרו אל מלך נאמן דהיינו אל בעולם הזה ומלך לדון בכל באי עולם ביום הדין בעולם הבא ונאמן הוא לשלם שכר ועונש לכל איש כדרכיו</p>
---	--



AND LET US ALL SAY AMEN

reward and punishment to each person according to his or her ways.	
--	--

IV. Answering Amen is greater than making a blessing

7. Nazir 66b

Rabbi Yosi says, “greater is the one who answers ‘amen’ than the one who makes the blessing”. And Rabbi Nehorai said to him, “I swear it is so! It’s like this: the <i>gulyarin</i> are sent in to initiate the battle, but then the mighty and strong soldiers come in and win it.	רבי יוסי אומר: גדול העונה "אמן" יותר מן המברך. ואמר לו רבי נהוראי: השמים! כך הוא: תדע שהרי גוליריים מתגרין במלחמה, וגבורים נוצחין.
---	--

8. Rashi, loc. cit.

<p><b>For the <i>gulyarin</i>:</b> the weaker assistants begin the war, and afterwards, the mightier soldiers enter and achieve victory. Here too, one who answers ‘amen’ does so after another who makes a blessing, and thereby “wins”, for the one who answers “amen” is more praiseworthy than the one who makes a blessing.</p>	<p>שהרי גולירין - חלשין מתגרין במלחמה תחלה ואחר כך גבורים באין ונוצחין אף כאן העונה אמן בא לאחר המברך ומנצח לומר שהעונה אמן משובח מן המברך:</p>
--	---

Practical Applications of Amen for Noahides:

1. **Wait for Amen until after Completion of Blessing:**
  - Don't say amen to reply to another person's blessing until they have completely finished the blessing.
2. **Don't Answer Amen after 2.5 Seconds:**
  - Avoid answering amen if 2.5 seconds have passed since the other person finishes the same prayer or blessing.
3. **Interrupting Your Prayer To Say Amen:**
  - Say amen to another person's blessing even if you are at a different part of the prayer service, but:
    1. Do not interrupt saying your own blessing to say amen to someone else's.
    2. When saying the Amida, do not say amen or any other replies to another person's repetition. Exceptions apply during kedusha or kaddish.
4. **Saying Amen When You Cannot Hear the Blessing:**
  - Answer amen even if you cannot hear the other person saying blessings or prayers, as long as you know when they have finished each blessing.
5. **Saying Amen to Mispronunciation:**
  - Do not answer amen if the other person is not saying blessings or prayers correctly, such as mispronouncing words.
6. **Amen and Angels:**



## AND LET US ALL SAY AMEN

- Have in mind that G-d's ministering angels will hear the bracha or kaddish and respond amen when saying amen.
  1. The connection between "Amen" and angels is rooted in a kabbalistic idea based on the gematria, which assigns numerical values to Hebrew letters. The gematria of "Amen" is 91, and interestingly, the word "malach," meaning an angel, also has a numerical value of 91.
  2. This numerical equivalence suggests a profound connection between the affirmation of "Amen" and the realm of angels. When someone responds with "Amen" after a blessing or prayer, they are not only expressing agreement with the words spoken but also, according to this belief, invoking the spiritual presence of angels.
  3. In this understanding, the vibrational resonance of the word "Amen," with its gematria of 91, aligns with the angelic realm. Answering "Amen" is seen as a way to connect with and invite the supportive presence of angels. Conversely, not responding with the proper concentration is thought to result in a missed connection with the angelic realm, potentially leaving one without the spiritual protection associated with this practice.
- 7. **Responsibility to Answer Amen with Emunah:**
  - Answer amen with the understanding that it is an expression of faith, as Moses instructed the Jewish people to "glorify our G-d" when the Name of G-d is pronounced.
- 8. **Meaningful Amen:**
  - When answering amen, believe in the truth of the words mentioned in the blessing. Consider it an affirmation as if you had said the blessing yourself.
- 9. **Know what you're saying "Amen" to:**
  - In order to answer Amen, hear the complete blessing, the ending of the blessing, or at least know to which blessing you are responding. Do not answer Amen if you do not hear the blessing at all and do not know to which blessing you will be responding.
- 10. **Timing of Amen:**
  - Answer Amen immediately after the blessing is completed. Avoid a "Hurried Amen" (*amen khatufa*) said before the blessing is completed or an "Orphaned Amen" (*amen yetoma*) said a while after the blessing was completed.
- 11. **Colloquial Amen**
  - Besides the formal context of Amen, such as in structured prayer and blessings, it is a propos when people bless each other, such as, "may Hashem bless you with everything you need", or "may Hashem send Mashiach soon", or "may there be peace in the world", or "let's meet under better circumstances", to answer with "amen". This connects the warm relationships between people, and the care they show each other through these good wishes to their shared faith in G-d.
  - In these informal cases, the halachot of answering amen are not applicable.