בס"ד

FROM THE SHIURIM OF

Rabbi Daniel Glatstein

Ki Savo: Just One Word..... Amen

HEAR THE SHIUR

https://youtu.be/IFSYAqUI064

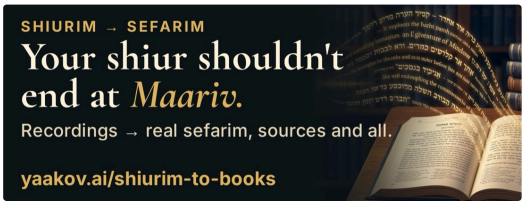
Sponsored by the Toubi Family

For Siyata D'Shmaya for all of Klal Yisrael:
Shalom Bayit · Parnassah B'Revach
Chinuch HaYeladim · Talmud Torah
and the Coming of Mashiach

You don't automate family, community or learning.
The busywork eating your week? That's my world.

Let AI do the *shlepping*, so you can do the *living*.

Yaakov.AI · Custom AI solutions for the Jewish world



Sponsorship Available

EMAIL

yaakov@yaakov.ai

Yaakov.AI

yaakov.ai/shiurim-to-books

Set 20 September 2026

◆ *A Question That Has Been Brewing for Years*

THERE IS A QUESTION I HAVE carried for many years, and the reason I never asked it out loud is simple: you never ask a question you do not have an answer to.

There is a word in לשון הקודש, in עבודת השם, that is among the most powerful words we possess. The word is אמן. It stands for א-ל מלך נאמן. Its numerical value is ninety-one, which is the two Names of Hashem together — י-ה-ו-ה and א-ד-נ-י — fused into a single response. And where, of all places, does this majestic word make its appearance in the Torah? Only in the most terrible places in all of חומש.

In this week's parsha we have something otherwise unheard of in the entire חומש: curses, spelled out one after another. [1] ארור משגה עור בדרך. ארור מכה רעהו בסתר. ארור שכב עם כל בהמה. And what does the nation answer? אמן. Eleven times, אמן. Every single one of those אמנים is a response to a curse. What a distinction for the word אמן — eleven appearances, all of them attached to disaster. The Torah does not tell us that they answered אמן to the ברוך. Only to the ארור. ארור האיש אשר יעשה פסל ומסכה תועבת ה' — ואמרו אמן. [2]

And do you know where else it appears? In פרשת נשא, by the woman suspected of infidelity, who drinks the Sotah waters and whose stomach distends and whose thigh collapses. ואמרה האשה אמן אמן. [3] That pasuk is so catastrophic that it earns two אמנים.

Couldn't we have had an אמן by ברכת כהנים? יברכך ה' וישמרך, יאר ה' פניו אליך ויחנך [4] — and then אמן, or even אמן ואמן? There is none. Nothing by ברכת יעקב either. At the end of ויחי, why don't we find ויען יהודה ויאמר אמן? Yaakov says יהודה אתה יודוך אחיך. [5] He says לישועתך קויתי ה'. [6] Not an אמן in sight. **No אמן by any good place. Only by utter disaster, only by catastrophe, does the word אמן appear.** I was stuck on this for a long time.

◆ *The Four Letters of a Tzaddik*

In most books you will be told that the story I am about to tell appears in the writings of the לבוש. It does not. It is a story about the לבוש, but as far as I know it is not found in his own sefer. It is found in a sefer called ספר הגן.

That sefer records a tradition that every Jew should strive to be a צדיק — and a צדיק is four things, spelled out in the four letters of the word. צ is ninety: answer אמן ninety times a day. ד is four: say קדושה four times a day — קדושה of יוצר אור, קדושה of שמונה עשרה, and קדושה at ובא לציון. י is ten: hear קדיש ten times a day between מנחה ,שחרית and ק is one hundred: one hundred מעריב. ברכות.

Now, how in the world are you going to reach ninety אמנים? Let us count. Nineteen from חזרת הש"ץ at שחרית, nineteen at מנחה — that is thirty-eight. ברכות השחר brings you up in the fifties. ברוך שאמר and יוצר ישתבח, אור, אהבה רבה, גאל ישראל, מעריב — you are still short. There are the קדישים, ten of them. But if you are holding in a different place in davening, if you are not up to חזרת הש"ץ, how exactly are you going to hit ninety?

In some shuls people gather together and go back and forth with ברכות השחר. The משנה ברורה quotes the פרי מגדים who says not to do it — it creates too much stir and confusion in the shul. And you will say to me: I know, but phones create even more confusion. Correct. Which is exactly why you do not bring a phone into a shul. It makes no difference whether it is a Young Israel, an Agudah, or any house of worship — you honor the place. Have I ever mentioned that?

A friend told me this week that he likes my shiurim, but when I start in about the phones he rolls his eyes — "even if the phone is off it's distracting? Come on." Then he decided to give it a shot and simply not bring the phone into shul at all. He came back and told me that the difference between having it off in his pocket and not having it in the building was incomparable. A completely different level of concentration. So I am grateful he was honest with me about rolling his eyes, and I will keep saying it. **Don't put it away, don't turn it off — do not bring it into the shul.**

◆ *Greater Than the One Who Makes the Bracha*

The Gemara in ברכות says that greater is the one who answers אמן than the one who makes the bracha.[7] The one who recites the bracha is secondary to the one who answers. Why? Because when you say the bracha you pronounce א-ד-נ-י while having in mind י-ה-ו-ה — you are not fully expressing both Names. But when you answer אמן, אמן is ninety-one, which is precisely י-ה-ו-ה together with א-ד-נ-י. The answerer holds both.

There is a beautiful רמז in this. What does the chazan do when he himself cannot answer אמן? The משנה ברורה in סימן קס"ז writes that the chazan should wait for the tzibbur to answer and be יוצא the אמן together with them, through שומע כעונה.[8] It is the רמ"א who writes this.[9] You would think — I don't need your אמן; your אמן is only confirming what I already said. But no. Your confirmation is stronger than my recitation, because I only did it and you authenticated it. So the מברך wants to be יוצא the אמן of the עונה.

Now, the word חזן is sixty-five, the numerical value of א-ד-נ-י. And if you spell out the letters of ח :חזן is ת"חי, whose middle letter is י; ז is ן"זי, whose middle letter is נ; י is ן"נו, whose middle letter is ו. Yud, yud, vav — that is the שם הויה hidden inside. So the chazan holds א-ד-נ-י openly and the שם הויה through his secret service. And the final letters of those spellings — ת, ן, ן — total six hundred, corresponding to the six hundred levels of the רקיע through which the chazan must carry the tefillos of the tzibbur.

The power of אמן is such that a Jew should be prepared even to give something up in order to answer it. אמן stands for אני מוסר נפשי — I surrender my soul. Not literally, of course, since this is not among the three cardinal transgressions. But to some degree, a person should sacrifice in order to be able to answer אמן.

◆ *The Levush in Venice*

Now fasten your seatbelts, because ספר הגן records an epic story. The author heard it from his father-in-law, since the author's wife was a great-great-granddaughter of the לבוש.

Before Rav Mordechai Yaffa became one of the world's renowned poskim, he was offered a modest rabbinic position in Posen. He was already the greatest scholar in the Jewish world, both בנגלה and בנסתר. He told them: I am honored, but there is one area of Torah I do not know well. I do not know astronomy. I do not know הלכות קידוש החודש. There is nobody in Eastern Europe truly proficient in these halachos, and I am not comfortable taking this position until I have mastered them. I will go to Italy for three months, where the talmidei chachamim know astronomy, and I will return.

He traveled to Venice, to Rabbi Yitzchak Abuhav, who was expert in these matters. And if you look in the לבוש on הלכות ראש חודש you will see the greatness the לבוש attained in הלכות קידוש החודש. He established himself as one of Rabbi Yitzchak Abuhav's greatest talmidim.

One day the Rebbe's five-year-old son was sitting beside him with an apple, and he made a bracha — ברוך אתה ה' אלוקינו מלך העולם בורא פרי העץ. Rav Mordechai Yaffa was immersed in his learning, lost in thought, and he did not answer אמן. Whereupon Rabbi Yitzchak Abuhav turned on his student and lambasted him. "You sit here learning הלכות קידוש החודש and you do not answer אמן?" He placed him in cherem. Nobody may speak with him. Nobody may enter his בית המדרש. He receives no aliyah. Nobody may be in his vicinity. He publicly humiliated Rav Mordechai Yaffa.

For thirty days Rav Mordechai Yaffa poured out his heart to Hashem — please forgive me, though I do not even know for what. At the end of thirty days he came to his Rebbe: חטאתי, עויתי, פשעתי — and would the Rebbe kindly tell me what I did wrong? The Rebbe would not speak to him. He pleaded, he cajoled, he supplicated, he beseeched. Finally the Rebbe said: "Motteleh, Motteleh, you know how much I love you — I love you more than a son. But you should know that when you did not answer אמן to that bracha, you were חייב מיתה, and I had no choice but to save your life by humiliating you, so that you would receive a measure of כפרה and they would not take your life מן השמים. I forgive you on one condition: that wherever you go for the rest of your rabbinic career, you make known and disseminate the gravity of failing to answer אמן — that it can jeopardize a person's entire life. And tell your children and your grandchildren and your great-grandchildren, until the end of time, to speak about this publicly."

And that is why the author's father-in-law told him: you had better tell this story. Even though the rule is that you never give advice to your son-in-law — the only things you may give a son-in-law are money and kavod, as Rav Avigdor Miller put it. We have just made our first shidduch, so I will let you know how I manage that one.

◆ *The Chasid and the Priest's Blessing*

But Rabbi Yitzchak Abuhav was not finished. He said: let me tell you, Motteleh, a story that took place before the Spanish Inquisition.

There was a king in one of the provinces of Spain who repeatedly sought to banish all the Jewish residents of his region. There was one particular righteous Jew who always carried favor with the king. Every time the decree loomed, the community would send this pious Jew to plead with the king, and the king would relent and allow his Jews to remain.

One time the king declared that enough was enough. The community came running to this chasid. He hesitated — it was late in the day and he had not yet davened מנחה. They told him: מנחה, שמנחה! Our lives are in jeopardy; this is also a mitzvah; you will catch a later minyan somewhere. You have to save our lives. So he went.

As he was speaking with the king, who embraced him warmly, a priest struck up a conversation and began praising the king, launching into a long Latin benediction. The chasid did not understand a word of it. He thought: this is my opportunity. He slipped off into a corner and began to daven מנחה, swaying, with no idea what was coming out of the priest's mouth. The priest concluded his benediction and announced: now let everyone respond, amen! And everyone answered amen.

Then the priest began going around the room. Did you answer amen? Did you answer amen? Did everyone answer? And did that dirty Jew answer amen? He was off in the corner praying and had no idea. They said: no, the Jew did not answer amen. The priest began tearing at his hair and screaming: this Jew destroyed my blessing! My blessing was about to descend upon the king, it was about to take hold, and because he did not answer amen it has vanished into thin air. He carried on like a lunatic. And the king went out of his mind and said: servants, off with his head. They took out their swords, cut him down, wrapped him in his robe, and sent him home to his wife a dead man. The righteous Jew was killed in the palace of the king.

This chasid had a chavrusa who was beside himself. Here was a righteous man who had gone to save his community, who had merely slipped away to daven מנחה — why should he receive such a terrible punishment? He davened and davened; he had complaints against the Almighty. And one night his friend came to him in a dream and said: please, have no complaints against Hashem. Let me tell you what happened. I truly never committed a sin; I was a completely righteous man. But once, a child in my house

made a bracha on המוציא, and I did not answer אמן. And Hashem was patient with me — until that fateful day in the palace of the king, when again I did not respond אמן to a blessing. That is when Hashem collected His debt. Please let everybody know this.

Whereupon Rabbi Yitzchak Abuhav turned to Rav Mordechai Yaffa: because you did not answer אמן to the bracha of my son, it is now your responsibility for the rest of your life to publicize the severity of not answering אמן. And the לבוש writes that he accepted upon himself the task of being a preacher among the Jewish people, speaking wherever he traveled about the importance of אמן.

◆ *The Two Amens Everybody Misses*

There are two אמנים that people routinely fail to answer. One is at המחזיר שכינתו לציון. The chazan says ברוך אתה ה' המחזיר שכינתו לציון, and everyone is already saying מודים אנחנו לך — and nobody answers אמן. It happens every single day. And the other is גואל ישראל.

The בעלי מוסר say that the reason Mashiach has not come is precisely because we do not answer אמן to the bracha of the redemption of the Jewish people. If we would only confirm that Hashem is bringing the גאולה, the גאולה would come. But for two thousand years we have not wanted to confirm it. So Hashem says: you will not confirm it — then I will not confirm it either.

As for the practice at גואל ישראל, some hold that this bracha functions as a bracha upon קריאת שמע, and therefore one should not interrupt between גאל ישראל and שמונה עשרה. The רמ"א writes that one may answer אמן. What most people do is finish together with the chazan — saying ברוך אתה ה' גאל ישראל along with him. What I actually do, if you want the truth, is that I am always ahead; I am already in the second parsha of שמע when the tzibbur is saying שמע, because otherwise I will not be able to begin שמונה עשרה with the tzibbur. So no, I do not answer אמן there. I will answer אמן יהא שמיה רבא and ברוך הוא וברוך שמו — but not that אמן.

◆ *May One Answer Amen to a Child?*

Now, as you know, you cannot pasken halacha from stories. It makes no difference who told the story or where it appears. So the first question is: must you answer אמן to the bracha of a child? Are you even permitted to?

The שולחן ערוך writes that when a child makes a bracha, since they are בני חינוך, one answers אמן.[10] What does that imply? That you answer if they are בני חינוך — and that if they are below the age of חינוך, you do not. And what is the age of חינוך? Six or seven. The child in the story was five. So perhaps in those days children were more advanced. The משנה ברורה is explicit that one may not answer אמן to a child below חינוך.

In ספר ארחות רבינו it is recorded that in the Steipler's home they would have the children make ברכות הנהנין even before the child could speak properly. At a year and a half the Steipler would give his children a candy, tell them to make a bracha, and answer אמן. The one who recorded these minhagim asked: this does not follow the משנה ברורה — why would the Steipler train them this way? One might even argue that training a child to make a bracha before the age of חינוך is training him to make a bracha with no thought behind it.

So he asked his brother-in-law, Rav Shlomo Zalman Auerbach, who explained that this is not a matter of halacha at all but of custom. The same way you tell a child of a year and a half, "that is your aunt, that is your uncle" — so too you tell him, "that is Hashem, thank Him," whether he understands or not. And your response is a practice, not a halachic אמן. Rav Shlomo Zalman said that he personally does not really answer; he says something like "אמע." And in הליכות שלמה he holds that you may train a child to answer אמן, but you yourself should not answer אמן to the bracha of a child who has not reached חינוך. Rav Chaim Kanievsky likewise holds that one may train a child to answer. So evidently the child in the story was not five but of the age of חינוך.

◆ *Killing and Giving Life*

Why should one train a child to answer אמן? Here is an astonishing halacha. In סימן קכ"ד, in the very same סעיף where the שולחן ערוך says that one who speaks during גדול עונו מנשוא[11] — חזרת הש"ץ — the רמ"א writes that one should train his children to answer אמן, because as soon as a child answers אמן he acquires a portion in עולם הבא.[12]

Understand the contrast. That phrase גדול עונו מנשוא is the language the pasuk puts in the mouth of קין after he killed הבל.[13] That is the terminology the שולחן ערוך chooses for someone who talks during חזרת הש"ץ. So sometimes you see a fellow shooting the breeze during חזרת הש"ץ, and he is such a warm, friendly guy — no. **That is not how the halacha views it.** The halacha says his sin is too great to bear.

And now the other side. If disturbing during חזרת הש"ץ and disrupting the answering of אמן is like taking a life, the converse must be equally true: if a person conducts himself with reverence during חזרת הש"ץ and teaches his child to answer אמן, he is literally giving that child eternal life. That is why the רמ"א places these two rulings side by side. One extreme is killing. The other is granting a share in the World to Come. And by the way — taking someone's life is a bad thing to do. We do not condone that. Judaism prefers to preserve life.

◆ *Amen Creates an Angel*

In ספר קב הישר it is brought that every time a person performs a mitzvah he creates angels — a whole camp of angels belonging to that mitzvah. When you put on tefillin you create tefillin מלאכים, and you stand

surrounded by them. When you recite להניח תפילין, those angels answer אמן to your bracha.

And here is the רמז: מלאך is also ninety-one, exactly like אמן. When you say a bracha and answer אמן, have in mind that the angels you created are answering along with you. **Every אמן creates an angel.**

With this, look at Esther. Esther had no father and no mother, and the pasuk tells us who raised her: ויהי אומן את הדסה היא אסתר בת דודו.[14] Now the word אומן should be spelled with a ו — he raised her. But it is written אמן. Asks the ילקוט מעם לועז: why? What does it mean that he raised her? What was מרדכי's חינוך of אסתר? מרדכי trained Esther from her youth — ויהי אמן — he trained her to answer אמן. Why? She is an orphan girl; the least he could do is secure her a place in the World to Come, and the surest way is by teaching her to answer אמן.

But take it further. מרדכי sensed from the beginning that something was in store for this girl. He knew she might be taken; he knew that even that could become the redemption of the Jewish people, even as he tried to keep her away. This girl needed protection. Achashverosh needed a queen, and she was young and she was beautiful and she could be seized at any moment. She needed angels — a great host of angels to guard her from that behemoth. And if there is any single mitzvah that generates for a person a legion of protecting מלאכים, it is answering אמן. So the pasuk says he raised her on אמן, because he knew the girl needed שמירה עליונה.

And perhaps that is precisely what protected her — physically, spiritually, emotionally. What kept Esther faithful to מרדכי, who was her husband? What preserved her so that אסתר קרקע עולם היתה, that she never went willingly to Achashverosh? ויהי אמן. The אמן that מרדכי trained her to answer with kavanah guarded her all her life.

◆ *What to Think When You Answer*

Now, this is important, and we will keep it simple. There are two kinds of ברכות to which you answer אמן: a bracha of praise and a bracha of request.

When you answer אמן you are authenticating the bracha — you are declaring that it is true. So when you hear ברוך אתה ה' פוקח עורים, you should think: it is true, Hashem is the source of blessing who gives sight to the blind. When you hear ברוך אתה ה' מתיר אסורים, think: I confirm that Hashem is the source of blessing who releases the bound. That is the ideal kavanah — a mouthful, I know. If that is too much, then at the very least think: it is true, what he said. אמת. Yes, it is true.

But sometimes the bracha is not only praise, it is a request. ברוך אתה ה' רופא חולי עמו ישראל is both. So you should think: it is true that Hashem is the source of blessing who heals the sick, and I pray that He should

heal the sick. That is even more of a mouthful — so the simple version is two words: אמת והלוואי. True, and may it be so.

That is why, when you answer אמן to the first three brachos of שמונה עשרה, you think: it is true that Hashem is מגן אברהם; it is true that Hashem resurrects the dead; it is true that Hashem is the God of holiness. And when you reach the בקשות: it is true that Hashem grants דעת — may He do so. It is true that Hashem helps us do teshuvah — may He do so.

So you will say, that takes a great deal of focus. You are telling me I should not be learning during חזרת הש"ץ? **I am not telling you — the halacha says it.** The משנה ברורה says you may not learn during חזרת הש"ץ. Rav Chaim Kanievsky says it is a מצוה הבאה בעבירה: if you did your מעביר סדרה that way, you have to do it again. If you learned a masechta during חזרת הש"ץ, do not make a siyum on it during the nine days. I have been invited to such a siyum. I have been there many times. The ריז"ל says that חזרת הש"ץ is greater than the silent שמונה עשרה — you are confirming your belief and you are praying at once. It is an extraordinarily powerful moment.

◆ *Amen as Rescue*

There is a story in the sefer נאה טרי אמן — it also appears in an English book called Just One Word, and I believe I saw it as well in Rav Yitzchak Zilberstein's אמונה שלמה.

A doctor who made aliyah became a בעל תשובה, and he was asked what had inspired him. He said: I was treating a patient with a terminal illness who had to make a decision. Either his days were numbered, or he could undergo an extremely expensive, invasive, painful surgery that at most would buy him a few additional months. The patient did not know what to do. He had learned by Rav Moshe Feinstein twenty years earlier and wanted to ask Rav Moshe the שאלה. The doctor said: fine, let me see for myself what this rabbi will say.

The man presented his שאלה. Rav Moshe wept for twenty minutes, feeling his student's pain, and then asked for a day to think. The next day Rav Moshe told him: have the surgery, and we will pray for your recovery. In these next months, do you know how many אמנים you can answer? Do you know how many angels you will create? You will have such spiritual protection — who knows, you may yet have אריכת ימים ושנים. And he did. The doctor was so moved that he became religious.

So אמן carries a power of salvation even out of disastrous and impossible circumstances. It protected Esther in captivity so that she remained pure. It protected her from becoming a סוטה. And in the story of Rav Moshe, אמן has literal life-saving power.

◆ *Why the Torah Placed Amen in the Darkest Places*

And now perhaps we can answer the question we began with. Is it possible that the Torah deliberately reserves this powerful word אמן for precisely the catastrophic locations — to show what it can do?

In the context of the סוטה: here it is written in the holy Torah that a Jewish woman will one day be brought to a place where her husband suspects her of infidelity. If this reality must be inscribed in the Torah, then the Torah must simultaneously offer Klal Yisrael protection so that we should never come to such a thing. And so the one pasuk in all of חומש that says אמן twice is the pasuk of the סוטה. אמן אמן. That is protection.

And in the context of the קללות: the רבונו של עולם says, I must place these curses in the Torah against Klal Yisrael — but we need security, we need שמירה. So wherever there is a קללה, Hashem says: don't worry, I have this covered; you will be protected. And what is the protection? Look where the word אמן appears. It appears exactly where it is needed most. Where the Torah says ברוך, we are not dependent on the אמן. It is by the eleven קללות that we truly need it.

The רבונו של עולם did not want to establish these disastrous situations as reality. So in the context of the קללות, and in the context of the episode of the סוטה, He seared into the text the protection of that great word — אמן.

◆ *One Amen and a Thousand*

There is a tradition that Rav Shlomo Zalman Auerbach would repeat in the name of the great Mashgiach, Rav Simcha Zissel of Kelm. One Shavuos night Rav Simcha Zissel was trying to impress upon his talmidim the power of לימוד התורה, and he said: it was worthwhile for the Ribono Shel Olam to create all of the galaxies and universes, the sun and the moon and the stars and all the planets and all the animals, from the beginning of time until now — so that one Jew should say, one time in his entire life, ברוך הוא וברוך שמו. If that were the only thing that happened in six thousand years, the project was a success.

But, he continued, as great as ברוך הוא וברוך שמו is, one אמן is worth a thousand of them. And as great as אמן is, one אמן יהא שמיה רבא is worth a thousand אמנים. And as great as a thousand אמנים are, one word of Torah is worth a thousand of those.

◆ *A Practice You Can Actually Keep*

Today is the yahrzeit of the בן איש חי. In שנה ראשונה he cites this very practice we opened with — that a צדיק is one who answers אמן ninety times, says four קדושות, hears ten קדישים, and makes one hundred ברכות. And he offers a practical suggestion: say every day, forty-five times, ברוך ה' לעולם אמן ואמן.[15] Since that pasuk

contains two אמנים, forty-five recitations give you your ninety. That way, if you have an אונס, if circumstances kept you from חזרת הש"ץ and you are down in the count, you have covered yourself. And truthfully, even if you say it ten or fifteen times it will usually put you over the edge.

Then he says something I find very valuable. He writes that he himself does this every day at a fixed time — right after ברכות התורה, after saying יברכך ה' וישמרך, יאר ה' פניו אליך ויחנך, ישא ה' פניו אליך וישם לך שלום.[16] Why then? Because anything you tell yourself you will get to later, you will almost never get to. But if you have a set time for it, you simply do it, habitually.

I like that line very much, because it is true. There are many things a person wants to do and never gets around to. But once it has a place in your seder — right after שחרית I do this, then that — it is no longer a test at all; it is simply your routine. **Anything you can make routine you have a far better chance of actually doing than anything you merely want to do.** You do not necessarily do what you want to do. You have to get it onto the conveyor belt.

And here is another trick. You already say that pasuk in davening — so you have two right there. You say ברוך ה' more than once in הודו and in פסוקי דזמרה, so you already have several. Which means you do not need forty-five; you need forty-two and a half. And that is before counting whatever אמנים you answer in the course of davening itself.

◆ *Answer Amen to a Blessing*

One more thing before you go. The רמב"ן writes that the reason Hashem criticized Sarah for laughing was that when the angel told Avraham she would have a child, Sarah should have answered אמן.[17]

Rabbi Wein tells that he was once in an airport and saw Rabbi Eliyahu Kitov boarding a plane. The stewardess said to him, "have a safe flight," and he belted out — אמן! Rabbi Wein asked him what he was doing. He answered: the רמב"ן says that when someone gives you a blessing and you do not answer אמן, you are held accountable. She blessed me with a safe flight. So I responded אמן.

Have a great night — ואמרו אמן.

Sources

1. Devarim 27:21-24. ארור שכב עם־כל־בהמה ואמר כל־העם אמן: ארור שכב עם־אחתו בת־אביו או בת־אמו ואמר כל־העם אמן: ארור שכב עם־חתנתו ואמר כל־העם אמן: ארור מכה רעהו בסתר ואמר כל־העם אמן:
2. Devarim 27:15. ארור האיש אשר יעשה פסל ומסכה תועבת יהוה מעשה ידי חרש ושם בסתר וענו כל־העם ואמרו אמן:

3. Bamidbar 5:22. ובאו המים המאררים האלה במעיך לצבות בטן ולנפל ירך ואמרה האשה אמן ו אמן:

4. Bamidbar 6:24-25. יברכך יהוה וישמרך: יאר יהוה ו פניו אליך ויחנך:

5. Bereishis 49:8. יהודה אתה יודוך אחיך ידך בערף איביך ישתחוו לך בני אביך:

6. Bereishis 49:18. לישועתך קויתי יהוה:

7. Berachos 53b.

8. Mishnah Berurah 167: (not in Sefaria). הש"ץ ימתין עד שיענו הצבור אמן ויוצא בשמיעה

9. Rema, Orach Chaim 167:2 (not in Sefaria). The Rama writes that the chazan should be yotzei the amen of the tzibbur

10. Shulchan Aruch, Orach Chaim 215:3 (source unverified). קטן שהגיע לחינוך עונין אמן אחר ברכתו

11. Shulchan Aruch, Orach Chaim 124:7. לא ישיח שיחת חולין בשעה שש"צ חוזר התפל' ואם שח הוא חוטא וגדול עונו מנשוא וגועריים בו: הגה וילמד בניו הקטנים שיענו אמן כי מיד שהתינוק עונה אמן יש לו חלק לעולם הבא [כלבו]:

12. Rema, Orach Chaim 124:7 (not in Sefaria). וילמד בניו לענות אמן ומיד שעונה אמן יש לו חלק לעולם הבא

13. Bereishis 4:13. ויאמר קין אל־יהוה גדול עוני מנשא*(בספרי ספרד ואשכנז מנשוא):

14. Esther 2:7. ויהי אמן את־הדסה היא אסתר בת־דדו כי אין לה אב ואם והנערה יפת־תאר וטובת מראה ובמות אביה ואמה לקחה מרדכי לו לבת:

15. Tehillim 89:53. ברוך יהוה לעולם אמן ו ואמן:

16. Bamidbar 6:24-26. יברכך יהוה וישמרך: יאר יהוה ו פניו אליך ויחנך: ישא יהוה ו פניו אליך וישם לך שלום:

17. Ramban, Bereishis 18:15 (not in Sefaria). Sarah was criticized for laughing rather than answering amen to the angel's blessing