

1. Devarim 27: 12-26

אֵלֶּה יַעֲמִדוּ לְבָרֶךְ אֶת־הָעָם עַל־הַר גְּרִיזִים בְּעֶבְרָתְכֶם אֶת־הַיַּרְדֵּן שְׁמַעוֹן וְלֵוִי וַיהוּדָה וִישָׁשְׁכָר וִיוֹסֵף וְבִנְיָמִן:

After you have crossed the Jordan, the following shall stand on Mount Gerizim when the blessing for the people is spoken: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.

וְאֵלֶּה יַעֲמִדוּ עַל־הַקְּלָלָהּ בְּהַר עֵיבָל רְעֻבֵן גָּד וַאֲשֵׁר וְזִבְּלֻן דָּן וְנַפְתָּלִי:

And for the curse, the following shall stand on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

(וְעָנוּ הָלוֹיִם וְאָמְרוּ אֶל־כָּל־אִישׁ יִשְׂרָאֵל קוֹלֶךָ: ס)

The Levites shall then proclaim in a loud voice to all the people of Israel:

(אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל וּמַסֵּכָה תּוֹעֵבֶת יְהוָה מַעֲשֵׂה יָדֵי חָרָשׁ וְשֵׁם בְּסֻתָּר וְעָנוּ כָּל־הָעָם וְאָמְרוּ אָמֵן: ס)

Cursed be anyone who makes a sculptured or molten image, abhorred by the LORD, a craftsman's handiwork, and sets it up in secret.—And all the people shall respond, Amen.

(אָרוּר מִקְלָה אָבִיו וְאִמּוֹ וְאָמַר כָּל־הָעָם אָמֵן: ס)

Cursed be he who insults his father or mother.—And all the people shall say, Amen.

(אָרוּר מְסִיג גְּבוּל רֵעֵהוּ וְאָמַר כָּל־הָעָם אָמֵן: ס)

Cursed be he who moves his fellow countryman's landmark.—And all the people shall say, Amen.

(אָרוּר מְשַׁגֵּה עֵינַי בְּדַרְדְּרוֹ וְאָמַר כָּל־הָעָם אָמֵן: ס)

Cursed be he who misdirects a blind person on his way.—And all the people shall say, Amen.

(אָרוּר מְטֵה מִשְׁפַּט גֵּר־יְתוֹם וְאַלְמָנָה וְאָמַר כָּל־הָעָם אָמֵן: ס)

Cursed be he who subverts the rights of the stranger, the fatherless, and the widow.—And all the people shall say, Amen.

(אָרוּר שֹׁכֵב עִם־אִשְׁת־אָבִיו כִּי גִלָּה פָנָי אָבִיו וְאָמַר כָּל־הָעָם אָמֵן: ס)

Cursed be he who lies with his father's wife, for he has removed his father's garment.—And all the people shall say, Amen.

(אָרוּר שֹׁכֵב עִם־כָּל־בְּהֵמָה וְאָמַר כָּל־הָעָם אָמֵן: ס)

Cursed be he who lies with any beast.—And all the people shall say, Amen.

(אָרוּר שֹׁכֵב עִם־אֲחֹתוֹ בְּת־אָבִיו אוֹ בְּת־אִמּוֹ וְאָמַר כָּל־הָעָם אָמֵן: ס)

Cursed be he who lies with his sister, whether daughter of his father or of his mother.—And all the people shall say, Amen.

(אָרױר שׂכב עִם־חַתָּנָתּוֹ וְאָמַר כָּל־הָעָם אָמֵן: ס)

Cursed be he who lies with his mother-in-law.—And all the people shall say, Amen.

(אָרױר מַכָּה רַעְהוּ בַּסֵּתֶר וְאָמַר כָּל־הָעָם אָמֵן: ס)

Cursed be he who strikes down his fellow countryman in secret.—And all the people shall say, Amen.

(אָרױר לִקַּח שׁוֹמֵד לְהַכּוֹת גֵּפֶשׁ דָּם נָקִי וְאָמַר כָּל־הָעָם אָמֵן: ס)

Cursed be he who accepts a bribe in the case of the murder of an innocent person.—And all the people shall say, Amen.

(אָרױר אָשָׁר לֹא־יִקַּח אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמֵן: פ)

Cursed be he who will not uphold the terms of this Teaching and observe them.—And all the people shall say, Amen.

2. Sotah 32a

הפכו פניהם כלפי הר גריזים ופתחו בברכה ברוך האיש אשר לא יעשה פסל ומסכה ואלו ואלו עונין אמן הפכו פניהם ארור האיש אשר יעשה פסל ומסכה ואלו ואלו עונין אמן עד שגומרין ([דברים כז, טו](#)) כלפי הר עיבל ופתחו בקללה ברכות וקללות

The Levites then turned to face Mount Gerizim and opened with the blessing: Blessed be the man who does not make a graven or molten image (see [Deuteronomy 27:15](#)), and these people and those people, i.e., the two groups standing on either mountain, answered: Amen. Then they turned to face Mount Ebal and opened with the curse: “Cursed be the man who makes a graven or molten image” ([Deuteronomy 27:15](#)), and these people and those people answered: Amen. They continued in this manner until they completed reciting all of the blessings and curses.

3. Rashi Devarim 27: 26

אשר לא יקים. כֵּאֵן כָּל־ל אֶת כָּל הַתּוֹרָה כְּלָה וְקִבְלוּהָ עֲלֵיהֶם בְּאֵלָה וּבִשְׁבוּעָה

4. Shavuos 36a

אמר רבי יוסי ברבי חנינא אמן בו שבועה בו קבלת דברים בו האמנת דברים

§ **Rabbi Yosei, son of Rabbi Ḥanina, says** with regard to the term **amen**: There is an element of **oath within it**, there is an element of **acceptance of the statement** and agreement **within it**, and there is an element of **confirmation of the statement**, i.e., that he believes and prays that the statement will be fulfilled, **within it**.

ואמרה האשה אמן אמן (במדבר ה, כב) בו שבועה דכתיב

The Gemara elaborates: There is an element of **oath within it, as it is written**: “And the priest shall administer an oath to the woman...and the woman shall say: Amen, amen” ([Numbers 5:21–22](#)). “Amen” is the oath that the woman takes.

הַשְּׂבִיעַ הַכֹּהֵן אֶת־הָאִשָּׁה בְּשִׁבְעַת הָאֱלֹהִים וְאָמַר הַכֹּהֵן לְאִשָּׁה יְהוָה אוֹתָךְ לְאֱלֹהֵי וְלִשְׁבַּעַת בְּתוֹךְ עַמֶּךָ בְּתַת יְהוָה אֶת־יֶרְכָךְ נִפְלֹת וְאֶת־בִּטְנְךָ צָבָה:

here the priest shall administer the curse of adjuration to the woman, as the priest goes on to say to the woman—“may the LORD make you a curse and an imprecation among your people, as the LORD causes your thigh to sag and your belly to distend;

וַיָּבֹאוּ הַמַּיִם הַמְּאָרְרִים הָאֵלֶּה בְּמַעֲיָךְ לְצַבּוֹת בֶּטֶן וְלִנְפֹל יָרֵךְ וְאָמְרָה הָאִשָּׁה אָמֵן | אָמֵן:

may this water that induces the spell enter your body, causing the belly to distend and the thigh to sag.” And the woman shall say, “Amen, amen!”

ארור אשר לא יקים את דברי התורה הזאת לעשות אותם ואמר כל העם אמן (דברים כו, כו) בו קבלת דברים דכתיב

There is an element of **acceptance of the statement within it, as it is written**: “Cursed is he who shall not confirm the matters of this Torah to perform them; and all the people shall say: Amen” ([Deuteronomy 27:26](#)), expressing their agreement to fulfill all the matters of the Torah.

ויאמר ירמיה [הנביא] (אל חנניהו) אמן כן יעשה ה' יקם ה' את דבריך (ירמיהו כה, ה) בו האמנת דברים דכתיב

There is an element of **confirmation of the statement within it, as it is written**: “And Jeremiah the prophet said: Amen, may the Lord do so; may the Lord uphold your statement” ([Jeremiah 28:6](#)).

5. Brachos 51b

וְעוֹנִין “אָמֵן” אַחֵר יִשְׂרָאֵל הַמְּבָרֵךְ, וְאִין עוֹנִין “אָמֵן” אַחֵר כּוֹתֵי הַמְּבָרֵךְ, עַד שִׁישְׁמַע כָּל הַבְּרָכָה כּוֹלָה.

And one answers amen after a Jew who recites a blessing even if he did not hear the entire blessing, **and one does not answer amen after a Samaritan [Kuti] who recites a blessing until he hears the whole blessing in its entirety**, as perhaps the *Kuti* introduced an element inconsistent with the Jewish faith in that section of the blessing that he did not hear.

6. Brachos 53b

לְמִימְרָא דִּישְׂרָאֵל אַף עַל גַּב דְּלֹא שְׁמַע כּוֹלָה בְּרָכָה עוֹנָה? וְכִי לֹא שְׁמַע הִכִּי נִפְיָק?

The Gemara asks: **Is that to say that if a Jew recites a blessing, even though one did not hear the entire blessing, he responds amen? If he did not hear the entire blessing, how did he fulfill his obligation?**

אמר חייא בר רב: בשללא אכל עמקו, וכן אמר רב נחמן אמר רבה בר אביוה בשללא אכל עמקו. אמר ליה רב לחייא בר רב: ברי, תטוף וברך. וכן אמר רב הונא לרבה בר רב: תטוף וברך.

Hiyya bar Rav said: This is not a case where one seeks to fulfill his obligation by responding amen; rather, it is a case **where he did not eat with them** yet still wishes to answer amen to their blessing. **And so Rav Nahman said that Rabba bar Avuh said:** It is a case **where he did not eat with them.** The Gemara relates: **Rav said to his son, Hiyya: My son, seize the opportunity and recite a blessing quickly. And similarly Rav Huna said to his son, Rabba, seize the opportunity and recite a blessing.**

למימרא דמברך עדיף ממאן דעני "אמן"? והתנאי רבי יוסי אומר: גדול העונה "אמן" יותר מן המברך.

The Gemara asks: **Is that to say that one who recites a blessing is preferable to one who answers amen? Wasn't it taught in a baraita that Rabbi Yosei says: The reward of the one who answers amen is greater than the reward of the one who recites the blessing?**

אמר ליה רבי נהוראי: השמים, כן הוא. תדע — שהרי גולגירין יורדין ומתגרין במלחמה, וגבורים יורדין ומנצחין!

Rabbi Nehorai said to him: By Heavens, an oath in the name of God, **it is so. Know** that this is true, **as the military assistants [gulyarin] descend to the battlefield and initiate the war and the mighty descend and prevail.**

תנאי היא.

This is subject to **a tannaitic dispute**

7. Bava Kama 91b

ושפך וכסה מי ששפך יכסה ומעשה באחד ששחט וקדם חבירו וכסה וחייבו ר"ג ליתן לו עשרה ([ויקרא יז, ג](#)) דתניא זיהובים:

This is **as it is taught** in a *baraita*: The verse states with regard to one who slaughters an undomesticated animal or a bird: **“He shall pour out the blood thereof, and he shall cover it with dust”** ([Leviticus 17:13](#)). This teaches that **the one who poured** the blood, i.e., the one who slaughtered, **shall cover** the blood. **An incident occurred involving one who slaughtered an undomesticated animal or bird, and another preempted him and covered the blood, and Rabban Gamliel deemed him liable to give ten golden coins to the one who slaughtered the animal, as he prevented him from performing the mitzva.**

8. Rabbeinu Bachya Shemot 14:31

Seeing that faith is the foundation of the whole Torah, our sages have decreed the response אמן on numerous occasions within the prayer service in order for the participants to express their faith in what the reader proclaims. The word אמן is rooted in the expression אמונה, “faith, loyalty.” The word also means that he who says it acknowledges and agrees with the statements concerning which he says אמן. Our sages laid so much stress on this verbal response that we find a statement in [Nazir 15](#) that “he who answers with the word אמן is greater than he who uttered the words to which אמן is the response.”

In order to explain this apparently baffling statement, we must remember that he who answers אמן when he heard the benediction read by the Chazzan in fact acknowledges that the real source of the blessing is G'd, not the Chazzan or priest, and that by saying אמן he validates the Chazzan's statement. It is similar to sealing a document with a signature. Until it was sealed it lacked legal status. Even if we grant that the Chazzan was the first witness to this document, until it had been countersigned by a second witness it was not valid.

Our sages have written at length about the manner in which the word אמן is to be enunciated. They said that it must not be spoken in clipped tones, not in a hurry, it must not be spoken so that the last letter is not clearly audible but one must take his time over saying that word. They were so concerned with ensuring that we take these rules seriously that they threatened that if someone said the word before having heard the whole benediction (an “orphaned אמן”), that such a person or his children might themselves become orphans. They have similarly threatened heavenly retaliation for other infractions of the rules about the proper enunciation and timing of saying the word אמן. Ben Azzai promised long life to those who make a point of saying the word אמן by taking their time over it.

9. Rabbi Hirsch Berieshis 15:6

One who replies “אמן” after a ברכה does not merely declare the statement to be true; rather, he devotes himself to this truth, accepts it in his heart, and vows to adopt it as the guide for his conduct. אמן refers not to the content of the statement, but to the person who hears and accepts it. אמן (Yeshayahu 65:16). Man is destined to bless himself by the God of אמן — i.e., by the God of those who entrust themselves completely to His guidance; those whose lives and fate manifest the destiny of man and the saving guidance of God.

10. Sanhedrin 111a

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

It is taught in the name of Rabbi Meir: From the moment that the child will say amen, as it is stated: “Open the gates, so that the righteous nation that keeps faithfulness may enter” (Isaiah 26:2). Do not read the verse as “that keeps faithfulness [shomer emunim]”; rather, read it as: That says amen [she’omer amen]. From the moment he says amen, the gates to the World-to-Come open.