

## Review Sheet #28 – Being Motzi Others:

1. If you can find someone else who needs to say the same bracha as you, he can "have you in mind" while he says the bracha. Then, if you listen carefully to every word of his bracha -- and answer "amen" at the bracha's conclusion -- you have fulfilled your obligation, too. This is based on the principle of **Shomeya K'oneh -- literally, "hearing is like answering."**
2. In such a case, we say that he has been "**motzi**" you (literally: "took you out") of your bracha obligation. As the listener, you are now "**yotzei**" (literally "out of") your obligation.
3. In order for one person to be *motzi* another in a bracha, many conditions must be fulfilled:
4. As the bracha is about to be said, the person saying the bracha **and** the listener both need to **have in mind** that the bracha is being said on behalf of the listener.
5. Additionally, to be *yotzei*, you must **hear every word** of the bracha, just as you would have needed to pronounce every word if you were saying the bracha yourself. Therefore, someone being *motzi* others -- e.g. saying Kiddush for his family, or a chazan in the synagogue -- has a great responsibility to pronounce each word loudly and clearly.
6. Post facto, if the listener failed to hear a **non-essential word**, it is okay. As we learned in class #2, the "essential" words are: 1) the word "**Baruch**," blessed; 2) **Shem** - mentioning a name of God; 3) **Malchut** - reference to God's kingship over the world; and 4) the **message** (theme) of the particular bracha
7. Certainly, one may not speak during the bracha.
8. In general, to be *motzi* someone else, you need to be obligated in the **same bracha**. For example, you cannot say *borei pri ha'aitz* for your friend if you are not going to eat some fruit yourself. So too with a *bracha achrona* -- you can't be *motzi* someone else in *Al Ha'gefen* if you haven't just drunk some grape juice or wine. Even post facto, these attempts would be ineffective.
9. There is one exception: If the blessing in question is a being done for the sake of a **mitzvah**, and -- this is an important factor -- the listener is **unable** to say the bracha his or herself. In such a case, you can be *motzi* someone else, even if you don't consume any of the food yourself. For example, you can make Kiddush or Havdallah for someone who is unable to read Hebrew, even if you don't drink the wine (although the person being *motzi* would need to drink it).
10. **Men** and **Women** (over the age of 13, 12 respectively ) can be *motzi* other adults, as well as children.
11. **Children** (i.e. boys under age 13 and girls under age 12) can be only be *motzi* other children.
12. Ideally, the person being *motzi* and the one being *yotzei* should be **eating together** at the same table.
13. It is also preferable that everyone be seated at the time of the bracha, or at least to be standing in place.
14. When someone is being *motzi* you, you should answer "amen." However, if you forgot to say amen, the bracha is still effective for you.
15. As a general rule, it is preferable to say your own bracha rather than to rely on *Shomeya K'oneh*. This is because it is often difficult for people to concentrate on someone else saying a bracha. However, there are certain situations where it is **preferable** to have someone be *motzi* you, as in the following:
16. In cases where you are **not sure** whether you need to say a *bracha rishona* or *bracha achrona*, an elegant solution is to employ *Shomeya K'oneh*. For example, you are halfway through your piece of cake when you suddenly can't remember if you said *borei*

*minei mezonot* before you started. In this case, it is best to find someone else who needs to say their own Mezonot blessing, and ask them to be *motzi* you.

17. In the context of performing a public mitzvah, *Shomeya K'oneh* is often considered the best course of action. For example, on Shabbat, the custom is that one person says Kiddush and Hamotzee, as well as Havdallah at the conclusion of Shabbat. Likewise, in the synagogue, one person says the blessing on blowing the shofar and reading the Megillah.
18. If someone cannot say a bracha properly (either due to health reasons or lack of knowledge), it is best to be *yotzei* through another person's bracha [even if he did not eat anything himself, based on the principle of "every Jew is responsible one for another."]. For example, when there is no Siddur at hand to say Birkat Hamazon or the Three-Faceted Blessing (which are long and difficult to memorize), you can use *Shomeya K'oneh* to help you out. could be *motzi* others.