

## שומע כעונה לגבי ספירת העומר

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The הלכות ספירת העומר ביי תפט in שלחן ערוך brings down the halacha that when it comes to the mitzvah of ספירת העומר there is a mitzvah for every individual to count on his own. מגן אברהם says that certainly regarding the beracha of ספירת העומר, it is the same as any other birchas hamitzvah which one can be yotzei by hearing someone else (i.e. the ש"ץ) make the beracha. However, מגן אברהם is מסופק about the actual counting part whether one can be yotzei the mitzvah by hearing the counting recited by someone else on his behalf. משנה ברורה explains this שאלה as depending on how to understand the : גמי מנחות סה. The gemara there, in explaining the posuk of (ויקרא כג, טו) וספרתם לכם, makes a derasha of שיהא ספירה לכל אחד ואחד. משנה ברורה says that if you understand this derasha to mean that each and every individual has his own mitzvah to count the Omer, similar to the posuk by Arba Minim of where each individual has a personal obligation to shake their own set of Arba Minim on the first day of Sukkos, then one would not be able to accomplish the mitzvah by hearing the counting of someone else. However, if you understand the derasha to mean that there is a mitzvah on the tzibbur to count the Omer, as opposed to the וספרתם לך of shemitah where the חיוב is only on דין (by sefira the posuk says לכם), then perhaps one can be yotzei by hearing someone else count on his behalf. This is the way the משנה ברורה understands the שאלה.

However, if we look at the way the מגן אברהם discuss the שאלה it seems different than the משנה ברורה. מגן אברהם himself says that even though one can be yotzei with the beracha recited by someone else, when it comes to the counting one must personally count because of the derasha of שיהא ספירה לכל אחד ואחד. Only then does he bring the question from the רשב"א brought by the בית יוסף of perhaps employing שומע כעונה to be yotzei the mitzvah of sefira through the counting of someone else. This sounds like the מגן אברהם holds even if the derasha is to be taken as meaning a personal, individual mitzvah for each of us it may be possible to be yotzei by means of שומע כעונה.

The way I would like to understand the question according to the מגן אברהם is with a famous מחלוקת רש"י-תוס' in מס' ברכות. On : דף כא, תוס' brings the רש"י from קדושה by ש"ץ but שמונה עשרה in the middle of רש"י-תוס' who says that if one is in the middle of ש"ץ, יהא שמיה רבא, the person should pause his tefilah and listen with כוונה to the ש"ץ in order to be considered as if he said it himself. ר"י and ר"ת brings תוס' reasoning that were on to do that then he would be making a הפסק in the middle of his tefilah! לכאורה, this is the same מח' that we have by sefira. שומע כעונה רש"י learns

to simply be accomplishing through listening that which you would have normally spoken, whereas ר"ת/ר"י learn שומע כעונה to be literal- through listening with כוונה, you are actually saying those words. In fact, תוס' brings from רש"י that even though one can be yotzei through שומע כעונה, it is better to say קדושה/קדיש himself because שומע כעונה does not equal literally saying it. On the other side, ר"ת/ר"י don't see any difference between שומע כעונה and personally speaking it. Plugging back in to sefira, רש"י's understanding of שומע כעונה would be compromised by the derasha of וספרתם לכם because the sefira was not counted personally. However, ר"ת/ר"י would allow for שומע כעונה by sefira because they learn it as tantamount to literal recitation which works perfectly for לכם שיהא ספירה לכל אחד ואחד.

We see this similar distinction between accomplishing through listening versus being considered as literal recitation in the הלכות ברכות א,יא in רמב"ם. He writes that if one listens to an entire beracha and has כוונה, even without answering אמן he is yotzei. He then says that if one does answer אמן, it is as if he himself recited the beracha. The נושאי כלים point out these two הגדרות of שומע כעונה: If one listened but didn't answer אמן, he is yotzei his ברכה - חיוב like רש"י, but answering אמן upgrades you, so to speak, to the level of actually having recited it- like ר"ת/ר"י. Perhaps, with this we can suggest that one may be able to employ שומע כעונה to be yotzei sefira by answering אמן after the count, which according to ר"ת/ר"י will enable him to accomplish לכם שיהא ספירה לכל אחד ואחד.

I just want to end off with a מחשבה: Why is it that by Sefiras haOmer we do not just apply the basic שומע כעונה like we do by so many other mitzvos (קידוש/הבדלה)? Perhaps we can say similar to the ספר החינוך in מצוה שו where he explains that the whole idea of Sefiras HaOmer is counting up towards Shavuos and קבלת התורה and showing ourselves how much we yearn for look forward to the זמן of קבלת התורה. So too, by making the berachos personally and individually a person shows his desire and deepest yearning for the יו"ט of Shavuos and קבלת התורה.