The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Jul 28, 2026 ■ י"ד אב, תשפ"ו
סימן ק"ט סעיף ב'-ג'

Overview

Siman 109 Seif 2:

If one begins *davening* with the *shaliach tzibbur* when they reach *kedusha* he should say every word of *kedusha* together with the *shaliach tzibbur*. He should also say every word of the *beracha* שומע תפלה and הא-ל הקדוש with the *shaliach tzibbur*. One should also keep pace with the *shaliach tzibbur* so that he will be at מודים when the *shaliach tzibbur* reaches מודים or הטוב שמך ולך נאה להודות so that he could bow when the *shaliach tzibbur* says מודים. Preferably, one should not begin until after *kedusha* and הא-ל הקדוש but if it is necessary because the time for *davening* will pass or so that he can juxtapose גאולה to תפלה the above procedure should be followed.

- After הא-ל הקדוש one could *daven* at his own pace assuming that he will finish *shemone esrei* before the shaliach tzibbur completes שומע תפלה. (M.B. 11)
- On a fast day one should not read עננו with the shaliach tzibbur as an independent beracha; rather it should be read as part of שומע תפלה. (M.B. 11)
- Magen Giborim contends that it is better to say each word with the shaliach tzibbur so that one could bow and benefit from the amenim than to daven quickly so that he finishes before the shaliach tzibbur reaches אמן. (M.B. 13)
- Elya Rabba cites many authorities who maintain that even l'chatchila it is permitted to begin with the *shaliach tzibbur* and Chaye Adam contends that at least for *shacharis* one may be lenient so that he should not have to wait at שירה חדשה. At *mincha* as well if there is some need one may begin with the *shaliach tzibbur*. (M.B. 14)

Siman 109 Seif 3:

If someone is *davening* and when he reaches *kedusha* the *tzibbur* is saying *kedusha* in ובא לציון he does not recite *kedusha* with them since the two *kedushos* are not the same. It seems that the same is true if the *tzibbur* was saying כתר, meaning that he should not say *kedusha* with them; rather he should be silent and concentrate on what they are saying based on the principle that listening is akin to responding. Some say that when the *tzibbur* is saying כתר, the *kedusha* for *mussaf* and an individual is saying the *kedusha* for *shacharis* he may recite it with them since they are both *kedusha* of a *shemone esrei* and their sanctity is the same and this appears to me to be correct.

- One would say the *nussach* of כתר or נעריצך that is recited by the *shaliach tzibbur* and it is considered the same idea since the main component is קדוש קדוש קודש and that is the same in both *kedushos*. (M.B. 17)

Stories to Share

Together with the Community

ש"ע ס' ק"ט, ב': "כדי שישחה עם השליח צבור במודים..."

People who spend a long time over their davening often need to be aware of a lot of halachos that aren't very well known.

One man found that he usually finished shemone esrei as his minyan completed aleinu. He was careful to bow when the minyan reached modim; making sure that he was either up to a place that he could bow with no problem as we find on today's amud.

But one day he was struck with a question decided to ask the Kaf HaChaim. "We are required to bow when the community bows during modim, so as not to appear like a heretic who denies the need to bow like everyone else. Presumably the same was true regarding any part of davening when everyone bows. So what about when the community bows during aleinu when they say ומשתחוים ואנחנו כורעים?

The Kaf Hachaim, zt"l, ruled that aleinu was definitely the same as any other tefilah where everyone bows together. He answered, "If one's minyan davens at the same pace and reaches ואנחנו כורעים ומשתחוים at the same time, one present is required to bow with everyone else so as not to appear to be a heretic. Even one in the middle of shemoneh esrei while the community recites aleinu together must bow at this point!"

כף החיים, ס' ק"ט

Halacha Highlight

Davening together with the *shaliach tzibbur*

Shulchan Aruch Siman 109 Seif 2

אם מתחיל להתפלל עם שליח צבור

If one begins *davening* with the *shaliach tzibbur*

Shulchan Aruch (סע' ב') discusses a circumstance in which one is saying *shemone esrei* with the *shaliach tzibbur*. He emphasizes that there are certain parts of the *shemone esrei* that should be read together with the *shaliach tzibbur*. For example, when reaching *kedusha* one should say each word of *kedusha* through the end of the *beracha* of הא-ל הקדוש together with the *shaliach tzibbur*. Another issue is that one should time his *davening* so that when the *shaliach tzibbur* reaches *modim* and the *tzibbur* bows he should either be at *modim* or at the *beracha* of הטוב שמך ולך נאה להודות so that he could bow with the rest of the *tzibbur*.

Mishnah Berurah (ס"ק י"א) writes that after saying *kedusha* with the *shaliach tzibbur,* one may *daven* at his own pace as long as he will be able to finish before the *shaliach tzibbur* reaches the *beracha* of שומע תפלה. The reason is that שומע תפלה is one of the *berachos* that one must be sure to either say with the *shaliach tzibbur* or to be able to answer אמן to the *shaliach tzibbur's beracha*. However, Mishnah Berurah (ס"ק י"ג) also cites Magen Giborim who writes that it is preferable to *daven* all of *shemone esrei* with the *shaliach tzibbur* so that one will be able to bow and catch the appropriate *amenim* than to *daven* quickly and finish before the *shaliach tzibbur* reaches *modim*. Levush adds that when one *davens* together with the *shaliach tzibbur* one should listen to the *tzibbur* answer אמן to each *beracha* and it is considered as though he answered אמן to the *beracha* recited by the *shaliach tzibbur*. Magen Avrohom (סק"ח) writes that one should finish each *beracha* with the *shaliach tzibbur* so that he should not have to answer אמן. Pri Megadim (א"א סק"ח) explains that Magen Avrohom disagrees with Levush and maintains that one should not intend to fulfill his obligation to answer אמן since answering אמן to one's own *beracha* is improper.