

Halacha Highlight

Modim d'rabanan

Shulchan Aruch Siman 127 Seif 1

שוחין עמו הצבור

The *tzibbur* bows with him

Shulchan Aruch (סי' קכ"ז סעי' א') discusses the recitation of *modim d'rabanan*. He teaches that when the *shaliach tzibbur* reaches *modim* the *tzibbur* should bow together with him. He then adds that one should not bow too far. Mishnah Berurah (סק"ב) explains he should bow the same way he does for the other times that he bows during *davening*. He then notes that according to Bach one need not bow as he does for other parts of *davening* and it is sufficient for one to merely bow his head. Common custom, however, is not in accordance with this opinion. Rav Shlomo Zalman Auerbach (הליכות שלמה תפלה פ"ט הי"א הע' 35) writes that one must make sure that he faces the Bais Hamikdash when he bows for *modim d'rabanan*. Teshuvos Yechave Da'as (ח"ה סי' י"א) notes that even someone who sits for *chazaras hashatz* must stand for *modim d'rabanan*. He explains that since bowing must be done while standing (See *siman 94 seif 5*) one must first rise to a standing position before bowing.

Regarding the duration of this bow Rema cites authorities who maintain that the entire *modim d'rabanan* should be recited while in a bowed position and then confirms that this is the custom. Mishnah Berurah (סק"ה) references Bach who quotes Maharshal who asserts that one should straighten up a little when he says the name of Hashem and then bow again at the end. Mishnah Berurah notes, however, that the custom is in accordance with Rema's opinion. In Biur Halacha (ד"ה הכל בשחיה) he cites Gra who writes that one should bow until he reaches the words at which time he should straighten up for the rest of *modim d'rabanan*. Kaf HaChaim (אות ב' וי') also writes that according to Arizal this is the correct way to recite *modim d'rabanan*.

Overview

Siman 126 Seif 3:

Any circumstance in which an individual would be obligated to repeat *shemone esrei* the *shaliach tzibbur* also must repeat *shemone esrei* if he made the same error in *chazaras hashatz*. The exception to this rule is if he forgot *יעלה ויבא* on Rosh Chodesh where he is not required to repeat *shemone esrei* since it would burden the *tzibbur* and he will mention Rosh Chodesh in *mussaf*. If he realizes before he finishes *chazaras hashatz* he must go back *רצה* since this would not burden the *tzibbur*. Some authorities maintain that if he erred in *shacharis* on Shabbos or Yom Tov he is not required to repeat *chazaras hashatz* and this is the custom.

- ❖ If one forgot *הגשם* he must go back. (M.B. 13)
- ❖ If one realized before he finished *davening* he must go back *ישמח משה* or on Yom Tov *אתה בחרתנו*. (M.B. 14)
- ❖ Although there are authorities who disagree with Rema later authorities follow Rema's ruling. (M.B. 15)

Siman 126 Seif 4:

If the *shaliach tzibbur* erred when saying the silent *shemone esrei* he is not required to repeat *shemone esrei* since it will burden the *tzibbur*; rather he should rely on *chazaras hashatz*. This assumes that he did not err in the first three *berachos* but if he erred in the first three *berachos* he must repeat *shemone esrei*.

- ❖ If the *shaliach tzibbur* errs in *ma'ariv* he must go back since there is no *chazaras hashatz*. On Shabbos the *shaliach tzibbur* may rely upon *מעין שבע*. (M.B. 16)
- ❖ One is required to go back for an error in the first three *berachos* only if he is still saying *shemone esrei* but if he already finished *shemone esrei* he is not required to go back. This is the opinion of Levush cited by

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An Unusual Custom

ש"ע ס' קכ"ז, א': "ויש מי שאומר שצריך לשחות גם בסוף לחש לדבריו..."

One man used to bow at the end of *modim d'rabanan*, just like at the beginning. When someone pestered him about this he patiently opened a Mishnah Berurah and read the Shulchan Aruch from today's amud: "When the *shliach tzibbur* gets to *modim*, the community should bow with him... Some say that one should also bow at the end. It is good to act in accordance with his words..."

The man who had rebuked him was not happy. "But everyone I have ever met only bows at the beginning. Is there even one *gadol* who follows this custom?"

"It was always my family's custom to bow at the end," he demurred.

"The Biur Halacha brings that the Vilna Gaon holds that one should only bow at the beginning. I think relying on what you always did without clear evidence is somewhat dubious."

The protagonist replied. "I don't agree. But I will inform you that Rav Yosef Shalom Elyashiv, bows at the end! (ע"י רפי"ג) (מבקשי תורה, ח"ג, ע"י רפי"ג)

many authorities. Tur is lenient in all cases and one who relies on his position will not lose. (M.B. 17)

Siman 127 Seif 1:

When the *shaliach tzibbur* reaches *modim* the *tzibbur* should bow with him but they should not bow too far. The *tzibbur* then recites *מודים אנחנו לך* and concludes *והודאת Hashem's Name*. There is an opinion who maintains that the *tzibbur* should bow at the end of the paragraph and it is appropriate to follow that opinion. Some maintain that the entire paragraph should be said in a bowing position and it is customary to follow this opinion.

- ❖ One should bow as he bows in other cases but Bach maintains that for *modim d'rabanan* it is sufficient to just bow one's head but custom does not follow his opinion. (M.B. 2)
- ❖ The *shaliach tzibbur* is not required to wait for the *tzibbur* to recite *modim d'rabanan*. (M.B. 3)
- ❖ Gra maintains that that one should say *והודאת* but ברוך אתה ה' א-ל ההודאות custom does not follow his opinion. (M.B. 4)
- ❖ Bach in the name of Maharshal rules that one should straighten up when he says Hashem's Name and then bow again at the end but custom follows Rema's opinion. (M.B. 5)

Siman 127 Seif 2:

If there are no *kohanim* present the *shaliach tzibbur* should say *ואני אברכם* until the words *א-לוקינו וא-לוקי אבותינו* and the *tzibbur* answers *אמן* rather than *אמן*. *אמן* is only said when it is a time that the *kohanim* would bless the people. The custom is to recite *שלום* in *shacharis* or any other time that *א-לוקינו* would be recited but otherwise *שלום* is recited. Some say *שלום* at Shabbos *mincha* since we recite *באור פניך* which refers to Torah that is read in Shabbos *mincha*.

- ❖ Our custom (See Rema *siman 128 seif 10*) is that the *shaliach tzibbur* says *א-לוקינו וא-לוקי אבותינו* even when *kohanim* are present. (M.B. 6)
- ❖ *B'dieved* if one skipped *א-לוקינו וא-לוקי אבותינו* he is not required to go back. (M.B. 7)
- ❖ The ב of the word *ברכה* is said with a *pasach*. When saying the word *ושמך* the *shaliach tzibbur* turns to the right and when he says *הפני אליך ויחנך* he turns to his left. (M.B. 8)
- ❖ The custom nowadays is to conclude with the word *שלום*. (M.B. 9)
- ❖ Shulchan Aruch means that one says *אמן* after the third *beracha* and some people answer *אמן* after each *beracha*. (M.B. 11)
- ❖ Rema means that one says *שלום* in *shacharis* and *mussaf* and on a fast day even in *mincha*. (M.B. 12)
- ❖ If one said *שלום* or *שלום* when he should have said the other paragraph he fulfilled his obligation. According to Arizal one always says *שלום*. (M.B. 13)