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Today's LIMUD

***Hilchos Tefila* 127 (page 302)**
מתחילת סימן קכז עד סימן קכח

Today's TOPICS

Modim D'rabonon
Bowing for *Modim D'rabonon*
The Final *Beracha* of *Shemoneh Esrei*

Modim d'rabonon

Chazal mandated that the *tzibur* should recite *modim d'rabonon* while the *chazan* recites *modim* in his repetition. The *chazan* can represent the people when reciting the requests found in the other *berachos* of *Shemoneh Esrei*, but since *Modim* is an expression of thanks, it should be done in person. All people present in the shul, even those not *davening*, should join in reciting *modim d'rabonon*. People who are standing outside do not need to join.
(סעיף א; ביאורים ומוספים דרשו, 2)

Bowing for *modim d'rabonon*

When the *chazan* reaches *modim,* everyone present in shul should bow with him and recite *modim d'rabonon*. When bowing, one should not bow so low that his head is below his waist. According to some *poskim,* it is not necessary to do a proper bow; one can simply nod his head. According to the Rama, one should remain bowed for the entire recitation. A variation of this opinion is that one should remain slightly bowed throughout, but bow more deeply at the beginning and end. According to the Mechaber, one should bow once at the beginning and again at the end. According to the Gra, it is proper to straighten out when

reciting the words "for you are our G-d" and it is not necessary to bow at the end.
(סעיף א, ס"ק ה, וביה"ל ד"ה ויש וד"ה הכל; ביאורים ומוספים דרשו, 7)

The final *beracha* of *Shemoneh Esrei*

According to the Arizal, *Sim Shalom* is always the final *beracha* of *Shemoneh Esrei*. According to *nusach Ashkenaz, Sim Shalom* is recited only during those *tefillos* eligible for *birkas kohanim* (i.e. *Shacharis*, *Musaf,* and *mincha* on a *ta'anis tzibur*). *Shalom Rov* is said during all other *tefillos*. According to the Rama -- and this is the prevalent custom in Eretz Yisrael -- *Sim Shalom* is recited at *Mincha* on Shabbos because it praises Hashem for giving us the Torah which is read on that occasion. One fulfills his obligation if he says *Sim Shalom* instead of *Shalom Rov* or vice versa.
(סעיף ב וס"ק יב-יג; ביאורים ומוספים דרשו, 14)

Yesterday's HIGHLIGHTS

- If a *chazan* made a mistake in his personal *Shemoneh Esrei* which requires him to repeat the *tefilla,* he may consider *chazaras hashatz* as the makeup *tefilla*.

  If the *chazan* must repeat *chazaras hashatz, kedusha* is recited the second time as well. The *poskim* discuss whether *birkas kohanim* is repeated.

  If people become aware that there is a dead body in a room where a *kohein* is *davening Shemoneh Esrei,* it is incumbent on them to inform him immediately.

Tomorrow's TOPICS

- The *mitzva* of *birkas kohanim*
- Using the words of *birkas kohanim* for other occasions
- A *minyan* for *birkas kohanim*

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: dirshu@dirshu.co.il

Important Note: The halachic summaries are to assist you with your learning.
Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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