

הלכות תפילה (סימן קכא: דיני מודים)

קכא:א-ג

Outline

1. Today's Topics
2. קכ (א): שחייה במודים
 - a. One should bow during the beginning and end of מודים (שו"ע)
 - i. Q: What if one must emit saliva when bowing?
 1. He should first emit it and then bow (משנ"ב א) because if he does so while bowing, he seems like he is spitting on that which he is davening (ערה"ש הע' 1)
 - ii. Q: What happens to one who doesn't bow during מודים?
 1. His spine becomes a snake after seven years (משנ"ב ב) because of מדה כנגד מדה (טור הע' 3)
 - a. Q: Why are we more stringent about this bowing than bowing during אבות?
 - i. Because this bowing is done as a thank you, and if we stand straight, we seem like we reject (תו"ח ב"ק טז. הע' 3)
 - iii. Q: What is the beginning of מודים?
 1. "מודים אנחנו לך", and when he gets to "ה", he should straighten (משנ"ב ג)
 - iv. Q: What is the end of מודים?
 1. During "ברוך אתה" of הטוב שמך, and when he gets to "ה", he should straighten (משנ"ב ד)
 - v. Q: What if one accidentally says מודים דרבנן?
 1. If he concludes with the proper ברכה of "הטוב שמך", he is יוצא (גרשז"א הע' 4)
 2. Perhaps, he is not יוצא because he concluded with "ברוך קל ההודאות" (לבושי מרדכי שם)
 3. קכ (ב): אמירת מודים מודים
 - a. If one says "מודים מודים", we silence him (שו"ע)
 - i. Q: When does this apply?
 1. It applies even if one doesn't bow for both and even if one repeats the same topics without repeating each word at a time (משנ"ב ה)
 - ii. Q: Does this apply if one pauses between the repetitions?
 1. No, but one must wait more than כדי שאילת שלום (מקו"ח הע' 6)
 - iii. Q: Why?
 1. Because it appears as if one is davening to two divine entities (משנ"ב שם)
 4. קכ (ג): אמירת ברכת כהנים
 - a. An individual should not say ברכת כהנים (שו"ע)
 - b. The מנהג is that an individual fit for ברכת כהנים does say it, but the practice should be like the שו"ע's opinion (רמ"א)
 - i. Q: If one says it, should he return?
 1. No; in fact, we don't protest those who say it (משנ"ב ו)
 - ii. Q: Should ברכת כהנים be said in a בית אבל (משנ"ב שם, הע' 7)
 1. No (בה"ט, תניא, משנ"ב ב)
 2. Yes (דגול מרובה, חזו"א, גרי"י קניבסקי, גשר החיים)
 - a. However, the שו"ע should not call out the פסוקים (גרשז"א)