



# Daf HaYomi B'Halacha

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## Today's LIMUD

**Hilchos Tefila 123 (page 293)**  
מאמצע הסעיף והשך עד סעיף ה

## Today's TOPICS

**The Order of the Three Steps Back After *Shemoneh Esrei***  
**How to Take Three Steps Back in Case of an Obstacle**  
**Waiting After Taking the Three Steps Back**



### The order of the three steps back after *Shemoneh Esrei*

One should take three steps backward upon completing *Shemoneh Esrei*. Start by taking a step back with the left foot, then take a step further back with the right foot, and finish by taking a third step back with the left foot to meet the right foot. Another method is to start by stepping back with the left foot, then stepping further back with the right foot, then further back with the left foot, and - finally -

stepping back with the right foot to bring both feet together. The Mechaber says that these steps must be at least as far back as 'toe to heel' (i.e. the toe should be placed behind the heel of the stationary foot). The Mishna Berura explains that the first step should be small, the second large, and the third should bring the two feet together. The Rama agrees that the steps may not be too small, but holds that they should not be greater than 'toe to heel.'

(סעיף ג וס"ק יג ויטו; ביאורים ומוספים דרשו, 16)

### How to take three steps back when something is in the way

If space does not allow for proper steps (toe to heel) going straight backwards, one opinion permits taking the steps to the side and a second opinion permits smaller steps. But according to all, three steps must be taken. Taking more than three steps back is considered arrogant, as though one is trying to show greater honor to Hashem than other people do.



(ס"ק יד; ביאורים ומוספים דרשו, 17-18)



### Waiting after taking three steps back

When *davening* with a *minyan*, a person should wait where he is after taking the three steps back, and he should not return to his place until the *chazan* reaches *kedusha*. When *davening* without a *minyan*, he should wait in his place after taking the three steps for as long as it would normally take the *chazan* to begin his repetition, and preferably until he would reach *kedusha*. In either

case, when necessary, he may return to his place after the span of time it would take to walk four *amos*.

(סעיף ב וס"ק יא; ביאורים ומוספים דרשו, 12)

## Yesterday's HIGHLIGHTS

- It is permissible to interrupt *E-lokai nitzor* or other post-*Shemoneh Esrei* supplications and take three steps back in order to respond to *kaddish* or *kedusha*. If possible, one should also recite *Oseh Shalom* prior to answering.
- Upon completion of *Shemoneh Esrei*, one should take three steps backwards while bowed. The *Oseh Shalom* is recited with the feet together as during *Shemoneh Esrei*.
- After taking three steps back during *Shacharis* and *Mincha*, a person should not return to his place until the *chazan* reaches *kedusha* or at least until he begins the repetition.

## Tomorrow's TOPICS

- The *chazan's* personal *Shemoneh Esrei*
- When does the *chazan* take his three steps back?
- Abridging the *chazan's* personal *tefilla*

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