



Daf HaYomi B'Halacha

הקטן של הפוסק בידן תלמוד

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Today's

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Hilchos Tefila 113 (page 280)
מתחילת סימן קיג עד סעיף ח

Today's TOPICS

Bowing During Shemoneh Esrei
The Procedure for Bowing During Shemoneh Esrei
Bowing During Other Tefillos

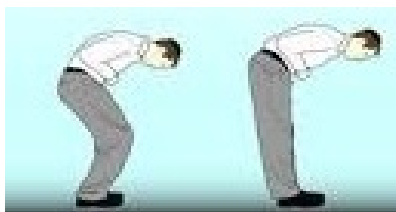


Bowing during Shemoneh Esrei

Chazal instituted bowing at the beginning and end of Avos (the first *beracha*) and Modim (the second to last *beracha*). They did not require bowing during any other *beracha* so as not to impose on those who are *davening*. Furthermore, Chazal saw fit to forbid bowing during the other *berachos* of *Shemoneh Esrei* to prevent people from getting the impression that bowing can be done on a whim; otherwise, they could come to treat all the bows - even the mandated

ones –as optional. According to some *poskim*, Chazal forbid bowing at the beginning or end of any *beracha*, not only those in *Shemoneh Esrei*. Some have the custom to bow when starting the *beracha* on the Torah during an *aliyah*.

(סעיף א, ס"ק א-ב, וביה"ל ד"ה בסוף; ביאורים ומוספים דרשו, 5-6)



The procedure for bowing during Shemoneh Esrei

The procedure for bowing during *Shemoneh Esrei* is as follows: The knees are bent at *baruch* and the back is bent at *atah*. The back should be arched so that all the vertebrae of the spine show, and the head should face the ground. The bow should not be so deep that the mouth is aligned with the waist-belt. Rising back up from the bow begins when Hashem's name is mentioned, as it says: "Hashem straightens the bent." The head is lifted first and is followed

by the straightening of the back. The *poskim* discuss whether the head should be lifted prior to pronouncing Hashem's name or at the moment that it is recited. The bowing should be done hurriedly, but the rising afterwards should be done slowly.

(סעיף ד-ז וס"ק י, יב וריג; ביאורים ומוספים דרשו, 16)



Bowing during other *tefillos*

The Biur Halacha notes that although it is forbidden to bow during *davening* except at the points designated by Chazal, there is a custom to bow when reciting and responding to *Barechu*. A precedent for this custom can be found in an incident in Tanach, when Dovid Hamelech urged everyone to bless Hashem (*barechu*) and the people fell to the floor and bowed. The Biur Halacha concludes, "*minhag Yisrael Torah*-Jewish customs are [authentic] Torah." Although the bowing mentioned in Tanach probably predates the prohibition against bowing at other points in *davening*, it is unlikely that Chazal would have forbidden something that is clearly permitted by the *pasuk*.

(ביה"ל ד"ה הכורע; ביאורים ומוספים דרשו, 14)

Yesterday's HIGHLIGHTS

- Chazal wanted the *beracha* of *go'al Yisrael* to be connected to *tefilla* (*Shemoneh Esrei*). Ideally, no more than the span it takes to recite three words (*k'dei dibur*) should interrupt between them.
- The *poskim* debate whether the requirement to connect *geula* to *tefilla* applies on Shabbos. If the need arises, it is permissible to interrupt between *geula* and *tefilla* on Shabbos in order to respond to *kaddish*, *kedusha*, *barechu* and the word *modim* from *Modim d'rabonon*.
- A person should not bypass reciting *kriyas Shema* and its *berachos* in order to *daven Shemoneh Esrei* with a *minyan*. Instead, for *Shacharis* (weekday and Shabbos) one should join a different *minyan* if possible; otherwise, he should recite *Shema* and its *berachos* and *daven* without a *minyan*.

Tomorrow's TOPICS

- *Geshem* (with a *segol*) vs *gashem* (with a *kamatz*)
- Announcing *geshem* or *tal*
- *Davening* facing an idol

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.

Dirshu International, Inc., 212 Second St, Suite 404B, Lakewood, NJ 08701

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