

הלכות תפילה (סימן קכג: דיני הכריעות בסיום י"ח ברכות)

קכג:א-ד

Outline

1. Today's Topics
 - a. Bowing and taking three steps back after שמו"ע
 - b. Standing in place after three steps back
 - c. How to take three steps back
2. (קכג:א) פסיעת ג' פסיעות לאחוריו
 - a. One should bow and take three steps back in one bowing, and after the three steps prior to straightening, when saying עושה שלום, one turns his head to the left, when saying עלינו שלום, he turns his head to the right, and then bows straight like a servant who departs from his master. (שו"ע)
 - i. Q: If one cannot walk, how should he do three steps back?
 1. If he is in a wheelchair, he should try to move the wheelchair himself or with assistance the distance of three steps (גרשז"א הע' 1)
 - ii. Q: What is the required manner of bowing?
 1. The way a servant would leave his master with the vertebrae of one's spine sticking out (משנ"ב א)
 - iii. Q: Why three steps?
 1. The three steps that נבוכדנצר took towards Hashem merited him with destroying the ביה"מ, and therefore, we take three steps and daven for the rebuilding of the ביה"מ (משנ"ב ב)
 - iv. Q: When should one say עושה שלום?
 1. Only after taking the three steps and not while taking the three steps (משנ"ב ג)
 - v. Q: Why does one first turn to the left?
 1. Because when one davens he perceives the שכניה opposite him and one's left is the שכניה's right (משנ"ב ד), and therefore a lefty should follow the same procedure (גר"ח קניבסקי הע' 3)
 - vi. Q: When should one say "ועל כל ישראל" ?
 1. While bowing straight (משנ"ב ה)
 - vii. Q: Why does one say "ואמרו אמן" when davening his personal שמו"ע?
 1. He calls on the מלאכים to say אמן (מג"א סו: הע' 4)
 - b. We have a custom to say "יהי רצון שיבנה ביה"מ" afterwards because תפילה is a substitute for עבודה and therefore, we pray for the מקדש so that we can do the actual עבודה (רמ"א)
 - i. Q: If before one says the "יהי רצון שיבנה", the ש"ץ starts חזרת הש"ץ, should he still say the "יהי ר" ?
 1. Yes (גר"ח קניבסקי הע' 4)
 2. Wait until after ברכת אבות (גרשז"א שם)
3. (קכג:ב) עמידה במקום שפסע
 - a. One should stand in place after his three steps back until the ש"ץ gets to קדושה, and at the very least until the ש"ץ begins to daven aloud (שו"ע)
 - i. Q: While saying עושה שלום, how should one stand?
 1. He should stand with his feet aligned because he turns himself towards the שכניה (משנ"ב ו)
 - ii. Q: Why should one stand in place?
 1. Because if he returns immediately, then he demonstrates that his three steps back were not in order to depart from his Master; however, if one waits until קדושה or עושה שלום to return, then it is clear to all that he returns in order to pay attention to the ש"ץ (משנ"ב ז)
 - iii. Q: Until when should one stand in place during מעריב?
 1. Until the ש"ץ begins קדיש or "ויכולו" on Friday night (גרשז"א הע' 5)
 - iv. Q: Must one return to his place?

1. No, it is an option (משנ"ב ה)
 2. Yes, according to the ב"י that one must take three steps back and three steps forward (ב"י מובא שם)
 - a. Therefore, some are careful that others do not pass in front of them until they finish their three steps forward, but they make a mistake when they rush back to their original place in order to avoid passersby and as such violate the fundamental rule not to return to place until חזרת הש"ץ (משנ"ב שם)
 - v. Q: Must one raise his feet after taking his three steps forward?
 1. There is no source for this (גר"ח קניבסקי הע' 6)
 - vi. Q: May one return immediately for קדושה if he just finished his שמו"ע?
 1. Yes; although the מהרי"ל would say תחנון in the place where he took his three steps back, קדושה is better to say in one's original place like the rest of the congregation (משנ"ב ט)
 - a. When saying תחנון where one finished שמו"ע, one may do so while sitting down (גר"ח קניבסקי הע' 7)
 - vii. Q: What are the exceptions that would allow one to return to his place prior to קדושה?
 1. If the shul is cramped and people will begin to fight or if the congregation says (משנ"ב י) קדושה prior to פיוטים
 - b. The ש"ץ should wait the time it takes to walk ד' אמות until returning to his original place to daven aloud. Likewise, one who davens as an individual should wait this amount of time. (רמ"א)
 - i. Q: Do all agree with the רמ"א?
 1. No, the ב"ח requires an individual to wait the amount of time it would take the ש"ץ to reach קדושה or at least to begin חזרת הש"ץ (משנ"ב יא)
 - a. Q: What are the exceptions to this ruling?
 - i. If one must daven תשלומין שם (מג"א מובא שם)
 2. הלכה למעשה
 - a. In pressing circumstances, an individual may wait the amount of time it takes to walk ד' אמות שם (משנ"ב שם)
 - ii. Q: From when is the time it takes to walk ד' אמות measured?
 1. From the conclusion of "עשה שלום", not including "יה"ר שיבנה ביה"מ" (משנ"ב קה: ב: הע' 11)
 - c. If one finishes his שמו"ע prior to the ש"ץ, he should not turn his head towards the ציבור until the ש"ץ finishes his תפילה (רמ"א)
 - i. Q: What is the meaning of the רמ"א's ruling?
 1. Even after taking one's three steps back, he should not turn his head to the west, towards the congregation, until the ש"ץ finishes his תפילה because by doing so, one will compromise the כוונה of the congregation and he will be suspected having skipped (משנ"ב יב)
4. קכג: ג) איך לפסוע
 - a. When taking three steps back, one should move his left foot first. The minimum amount for the step is placing one's big toe aside his heel. (שור"ע)
 - i. Q: Why the left first?
 1. Since normally, one moves his right first, by moving his left he demonstrates that it is difficult for him to leave ה' (משנ"ב יג)
 - ii. Q: What is the precise procedure for the steps?
 1. First, one should take one small step with his left, then a bigger step with his right, then a step with his left that aligns his feet (משנ"ב שם)
 - iii. Q: What is the model for placing one's big toe aside his heel?
 1. This is parallel to the steps of the כהנים in the מקדש (משנ"ב יד) מקדש
 - iv. Q: May one take a step smaller than big toe aside the heel?
 1. No (מג"א)
 2. Some are lenient in pressing circumstances (משנ"ב שם), but one must take three steps (גרשז"א הע' 18)
 - v. Q: In a very crowded space, how should one take his three steps back?
 1. If necessary, he should take them to the side (ערה"ש הע' 17)

- b. Ideally, one should not take bigger steps (רמ"א)
 - i. Q: What is the real meaning of the רמ"א?
 1. The רמ"א argues on the שו"ע because the שו"ע implies that larger steps are more preferred (משנ"ב טו)
 - ii. Q: Why should one not take bigger steps?
 1. Because תפילה is תמידית and we must take steps like the כהנים and also to avoid the image of us fleeing from our King (משנ"ב טז) just as one does not run out of shul (גר"א הע' 19)
5. (קכג:ד) הוספה לג' פסיעות
 - a. One who adds to the three steps is considered haughty (שו"ע)
 - i. Q: Why?
 1. Because he appears to be giving more honor to the שכינה than other people give (משנ"ב יז)