

הלכות נפילת אפים (סימן קלא : דיני נפילת אפים)

קלא:ח

Outline

1. Today's Topics
 - a. אפים נפילת אפים when davening for a community
 - b. Bowing on stone floors
2. (קלא:ח) אדם חשוב
 - a. An אדם חשוב may not do אפים נפילת אפים when davening on behalf of a community unless he is certain he will be answered like בן נון יהושע (ש"ע) יהושע בן נון
 - i. Q: To what type of אפים נפילת אפים does the ש"ע refer?
 1. To falling on the ground, even without outstretched arms and legs and without a stone floor (משנ"ב לז)
 - ii. Q: What type of אפים נפילת אפים is permitted?
 1. If he leans a bit on his side or just bends and covers his head (משנ"ב שם)
 - iii. Q: What is the case to which the ש"ע refers?
 1. When the אדם חשוב davens before the ציבור because if he is not answered, people will suspect him of being unworthy; however, the אדם חשוב may fall on the ground at home in private or in shul if others join him (משנ"ב לה)
 - iv. Q: What is the proof-text that יהושע בן נון was answered?
 1. He was told to rise from his fallen posture (משנ"ב לט)
 - b. One may not do אפים נפילת אפים with stretched out arms and legs even without a stone floor; however, if one leans a bit on his side, then he may do so if there is no stone floor. (רמ"א)
 - i. Q: What is the background to bowing on stone floors?
 1. The תורה says that one may not bow to ה' on a stone floor. The biblical prohibition applies only if one bows with outstretched arms and legs and also on a stone floor, but one or the other is rabbinically prohibited. However, if there is no stone floor and one does not outstretch his arms and legs, or if one is bent to his side without outstretched arms and legs on a stone floor, or if one is bent to his side with outstretched arms and legs but not on a stone floor, then the rabbinic prohibition does not apply (משנ"ב מ)
 - ii. Q: What is the meaning of the רמ"א's addition?
 1. Just as an אדם חשוב may not fall on the floor even without a stone floor, so too one may not fall without outstretched arms and legs even without a stone floor (משנ"ב שם)
 - iii. Q: What if there is a stone floor?
 1. One may not fall on his face even without outstretched arms and legs (משנ"ב מא)
 2. One may not fall without outstretched arms and legs even if he is bent on his side (משנ"ב מב)
 - iv. Q: What constitutes a "stone floor"?
 1. Floor made of bricks does not qualify, as evinced by the פסוק of "ותהי להם הלבנה לאבן" (משנ"ב שם)
 2. If the floor is composed of small stones, it is considered a stone floor (רב אלישיב הע' 52)
 3. Marble is considered a stone floor (שבט הלוי א: כג הע' 53)

- c. Likewise, on ייה"כ, one should turn a bit on his side or place some grass between his body and the ground, which is the prevalent custom (רמ"א)
- i. Q: How must they fall?
 1. If they are on a non-stone floor, then they may do outstretched arms and legs and bent to the side; if they are on a stone floor, then they must refrain from outstretched arms and legs and bend to the side (משנ"ב מג)
 - ii. Q: What is the meaning of "אם יציעור" ?
 1. The רמ"א means to say "or" they should place some grass to separate themselves from the floor, such that bending to the side is no longer necessary (משנ"ב מדר)
 - a. Q: Where should one place the grass? (העי' 51)
 - i. Between his face and the ground (רב אלישיב)
 - b. Q: What if there is carpet that is firmly attached to the floor? (העי' 54)
 - i. Fundamentally, it is מותר to bow but the custom is to be stringent (גרשז"א)