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# Bowing in Davening

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ברכות דף י"ב. – דף י"ב: ושלחן ערוך סימן קי"ג סעיפים ו' – ח' [עפ"י פסקי מ"ב]

## What is the correct procedure for bowing in שמונה עשרה?

Based on the גמרא and the זוהר, at the word 'ברוך', one bends the knees. When saying 'אתה', one bends down in one swift motion, like a stick that is cast downwards. As found in תוספות, one must be careful to bend one's head down and not to leave it up high, like a toad. In this fashion, there is a display of the awe that we have before the רבונו של עולם. However, רבינו יונה writes, this יראה leads us to a בטחון in Hashem, as we slowly straighten up, the head rising first and followed by the body, as we prepare to say the Name of Hashem.

The מגן אברהם [in סימן קכ"ז סק"ב], in explanation of the words of the תרומת הדשן, writes that the main thing is only that if one wishes to straighten up at the beginning of the ברכה, he must do so before reciting Hashem's Name. If he chooses, however, to remain bent over for the duration of the ברכה, he may do so, so long as he ensures to straighten up before reaching the concluding ברוך אתה די' of the blessing. However, when bowing for the conclusion of the blessing, one will have no choice but to follow the above directives, for he may not remain in the bent position for much longer, since it will then appear that he is bowing for the beginning of the ensuing ברכה, something which is prohibited.

With מודים, it is clear from the רמב"ם, and so is confirmed in the חיי אדם, that one does not bend the knees; rather, one bows straight away, until he reaches the Name of Hashem.

## As one is davening, a גוי approaches, holding a 'cross' in his hand; what should he do?

The אשר"י writes that one most definitely should not bow down, for fear of what it may look like. The מגן אברהם entertains the notion of being more lenient in the case of an approaching officer, who is wearing a 'cross' in his clothing. However, the משנה ברורה sides with the מגן גבורים that one must act stringently, especially at the time of davening.

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# Additions to Shemoneh Esrei for Ten Days of Repentance

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ברכות דף י"ב: ושלחן ערוך סימן קי"ח וסימן תקפ"ב סעיפים א' – ג' וסעיף ה' [עפ"י פסקי מ"ב]

## A person said הקל הקדוש in שמונה עשרה; what should he do?

The final ruling in the גמרא is that we follow רב and רבה. The question is as to whether they hold that המלך המשפט and המלך הקדוש are imperative or just ideal. The final הלכה follows the ראש, רי"ף, and others who all rule that one must repeat the שמונה עשרה. If one caught his mistake in time, within כדי דיבור, as long as he has not begun the next ברכה, he may correct himself.

If one missed יעלה ויבא in מעריב of ראש חודש, he would not need to repeat the שמונה עשרה, since the month is not sanctified at night. The אדם ח"י cites an opinion that the same would apply with המלך on the night of ראש השנה, since the year could not be sanctified at night. However, the שער disagrees, since יום טוב demands a יום טוב davening. [See שער הציון for more information.]

### **If one did not end with המלך המשפט, what does one do?**

Once again, the הלכה follows the above mentioned way of learning the גמרא. However, here there is a slight twist, since even during the year, we make mention of מלכות in the conclusion of the blessing; מלך אוהב צדקה ומשפט. This being the case, the רבינו יונה rules that one would not need to repeat the שמונה עשרה. The אחרונים do write that if one caught himself within כדי דיבור, תוך כדי דיבור, he should ideally make the correction. [The ט"ז's recommendation that one should daven a נדבה, in order to cover all opinions, since there is understandably differences between the variations, does not seem to have been accepted by the ברורה.]

If, for whatever reason, he did not make mention of the מלכות [see מחזור ויטרי who cites the טור that, during the year, they would end המשפט], then he would have go back, in order to make the correction. As with any mistakes in the body of the שמונה עשרה, if he realises his mistake before he takes the three steps back, he should simply return to and continue on from שופטינו again.

### **If one is in doubt, what should he do?**

The ירושלמי provides us with a rule: For thirty days following a change, a person's auto-pilot will still follow the previous custom. Hence, in cases of doubt in the ten days that these changes are in effect, one would have to assume that he has made the mistake. The ברורה, quoting from a תשובת מים חיים, writes that if one knows that he has recited the whole נוסח of תן פחדך and simply is not sure whether he has ended correctly, perhaps we could say that the change to the body of the ברכה will have taken him off auto-pilot and he need not repeat the שמונה עשרה.

Although elsewhere we do find an עצה for one to repeat the change 90 times over, in this way fast-forwarding himself thirty days, here it would not work. Since he must say the exact wording, including those words that precede and follow the change, it would be impossible to accomplish this here, since one of the following words is Hashem's Name.

### **What about the other additions, such as זכרנו לחיים?**

Although תוספות and others equate these addition to the above two, the רא"ש writes that since these additions are not mentioned in the גמרא, albeit that they have strong basis, one would not go back for them. The הלכה follow the רא"ש. However, as long as one has not said the Name of Hashem at the conclusion of the ברכה, he may go back, even if it involves repeating various Names

of Hashem. The same applies to the whole addition of **ובכן תן וכי** in the third **ברכה** of the **שמונה עשרה**; namely, even if one omitted it entirely, he would not go back for it.

**If the חזן did not say המלך הקדוש in מגן אבות, what is the דין?**

As long as he has not concluded the **ברכה**, he should go back and continue from **המלך הקדוש**. If he has completed the **ברכה**, there are differing opinions on the matter. As an aside, if **ראש השנה** or **יום כיפור** fell on **שבת**, then, as with any **יום טוב** that falls on **שבת**, one concludes this **ברכה** only with **שבת** and no mention of the **יום טוב**. [See **משנה ברורה** in **סימן תקפ"ב** for further דקדוקים in the **נוסח** of davening for the **ימים נוראים**.]

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## Some Hidden Secrets of Shema

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ברכות דף י"ב :

**עשרת הדברות**; **שמע** contains an allusion to the **ירושלמי** cite a **תוספות** where are they?

The **משנה ברורה** [at the beginning of **סימן ס"א**] lists them:

1. **אנכי ד' אלקיך** of **דיבור**: **ד' אלקינו**.
2. **לא יהי לך** of **דיבור**: **ד' אחד**.
3. **לא תשא** of **דיבור**: **ואהבת** [for one would not swear falsely by the name of his beloved].
4. **לא תחמוד** of **דיבור**: **וכתבתם על מזוזות ביתך וגוי** [on *your* house and not the house of you friend].
5. **לא תגנוב** of **דיבור**: **ואספת דגןך** [you shall gather *your* grain and not that of another].
6. **לא תרצח** of **דיבור**: **ואבדתם מהרה** [for one who kills will be killed].
7. **כבד את אביך** of **דיבור**: **למען ירבו ימיכם**.
8. **לא תנאף** of **דיבור**: **ולא תתורו ... ואחרי עיניכם**.
9. **זכור את יום השבת** of **דיבור**: **למען תזכרו את כל מצות ד' וגוי** [which is equal to the whole **תורה**].
10. **לא תענה בריעך עד שקר** of **דיבור**: **אני ד' אלקיכם**.

One must contemplate them, as he reads the **שמע**, so that he will not come to transgress any of them.

The **מגן אברהם** [in **סימן ס' סק"ב**] writes that on the **פסוק** of **ד' כל מצות ד'**, a person can fulfil his obligation to recall **שבת** daily. [See the **מגן אברהם** for references to the other **זכירות** in the **ברכה** of **אהבה רבה**.]