

הלכות תפילה (סימן צ: מקום הראוי להתפלל, תפילה בציבור, הולך בדרך)

צ: כג-כו

Outline

1. Today's Topics
 - a. Davening opposite pictures
 - b. Davening near one's rebbe
 - c. Davening in dirty areas
2. שו"ע צ: כג תפילה כנגד ציורים
 - a. It is improper to daven opposite pictured clothing, and if one must daven opposite pictured clothing or walls, he should close his eyes. (שו"ע)
 - i. Q: Why?
 1. So that the clothing does not compromise one's focus, and therefore, if the clothing is not pictured, one may daven opposite it (משנ"ב ע)
 - ii. Q: To what parts of תפילה does this prohibition apply?
 1. Since it is rooted in concern for כוונה, it applies to all parts of תפילה (מחצה"ש לו הע' 77)
 - b. Likewise, it is prohibited to draw pictures in ספרים from which we daven so that focus is not compromised (רמ"א)
 - i. Q: What if the drawings are intended to help elucidate the סידור?
 1. The (נקה"כ יו"ד קמא: יג) implies that such would be מותר
 - ii. Therefore, drawings should not be made on the shul's walls at the height of the people but rather only above the height of the people (משנ"ב עא)
 1. As such, the Steipler was careful not to daven in a סוכה that had gadol pictures (הע' 79)
 2. Nowadays, since it is normal for people to look above as well, גרשו"א held that it is better not to have pictures even above people's height (הע' 81)
 - iii. It is prohibited to daven in front of a mirror because it appears that one bows to his reflection. This applies even if one's eyes are closed (משנ"ב שם)
 1. Q: What about opposite a window at night?
 - a. Likewise, one should be careful not to daven opposite his reflection (גרי"י קניבסקי הע' 82)
 - c. It is prohibited to daven while sitting on clothing that is pictured inappropriately (רמ"א)
 - i. Q: Why?
 1. Because such clothing is considered "תועבה" and is included in the prohibition of not hosting a תועבה in one's home (משנ"ב עב)
3. שו"ע צ: כד תפילה בצד רבו וצד אביו
 - a. One should not daven on the side, behind, or in front of his rebbe (שו"ע)
 - i. Q: Why?
 1. Reason 1: Doing so demonstrates arrogance (משנ"ב עג)
 2. Reason 2: Davening behind one's rebbe appears as if one is bowing to his rebbe (משנ"ב עד)
 3. Reason 3: One appears to perturb his rebbe because if one davens behind his rebbe, he may prevent his rebbe from being able to take three steps backwards (משנ"ב שם)
 - ii. Q: Who is considered "רבו" ?
 1. (משנ"ב שם) גדול הדור or רב חכמתו הימנו
 - iii. Q: Does this prohibition apply to anyone else?

1. Yes; one's father (חיי"א מובא במשנ"ב שם)
- b. Scope of the Prohibition
 - i. Some say that this prohibition applies only to one davening ביהידות, and although it is good to be stringent, the custom is to be lenient (רמ"א)
 1. Q: What is the reason for stringency?
 - a. Because of reason 3 (see above) (משנ"ב עז)
 2. Q: If one is lenient, how should he go about davening near his rebbe?
 - a. He should be 4 אמות and 3 פסיעות away from the rebbe (משנ"ב עח)
 - ii. The prohibition does not apply if one is ד' אמות away from his רבי
 1. Q: Why?
 - a. Because ד' אמות is a different רשות (משנ"ב עט), and therefore, this exception applies even if one davens in front of his rebbe (משנ"ב פ)
 - i. Likewise, one may daven even within ד' אמות of his rebbe if one is on the בימה because it is a different רשות (משנ"ב שם)
4. (שו"ע ז: כה) תלמיד חבר בצד רבו
 - a. A תלמיד חבר may daven behind his rebbe (שו"ע)
 - i. Likewise, he may daven on the side of his rebbe, but he may not daven in front of his rebbe (משנ"ב פא)
5. (שו"ע ז: כו) הרחקה מדברים שונים
 - a. One may not daven in any place in which he may not recite קר"ש. Just as we distance from צואה, urine, odors, corpse, and nakedness for קר"ש, so too for תפילה (שו"ע)
 - i. The same applies for תורה and all דברי קדושה (משנ"ב פב)
6. (שו"ע ז: כז) השתין תינוק בשעת תפילה
 - a. If an infant urinates in shul while one is davening, he should pause until it is diluted with water, or he should walk 4 אמות ahead or to the side, or he should exit the shul and only then continue (שו"ע)
 - i. Q: Is this specific to תפילה?
 1. No; it applies to קר"ש as well but explicated in תפילה lest one assume that the הלכה does not apply since one is already standing in תפילה (משנ"ב פג)
 - ii. Q: What is the scope of interruptions that one may make in this case?
 1. One may not ask for water or notify others of urine in their area because the prohibition is only מדרבנן (משנ"ב שם). However, one may interrupt to notify others of צואה in their area because that prohibition is דאורייתא (משנ"ב שם).
 - iii. Q: What is the הלכה if the רגלים or צואה is covered?
 1. If the smell does not reach the person, then he should continue davening (משנ"ב שם)
 - b. Best is to walk to another area and not to pause lest one pause long enough that he would have to repeat his שמו"ע (רמ"א)
 - i. If the urine is diluted or covered after one moved, then he should move back (שו"ע קג: ב, ב"י שם הע' 91)
 - ii. Q: What if one cannot separate ד' אמות and is concerned that his pause will force him to repeat שמו"ע?
 1. In this case, one should continue to daven and rely on שיטת הרשב"א that it is permitted to daven since one already started and מי רגלים is only an איסור דרבנן (משנ"ב פה)
 - iii. Q: Is the need to repeat after such a pause unique to שמו"ע?
 1. Yes; it doesn't apply to קר"ש and ברכות (משנ"ב פו)