

הלכות תפילה (סימן צד: צריך לכוון נגד א"י, ודין הרוכב או יושב בספינה)

צד:א-ב

Outline

1. Today's Topics
 - a. Direction for davening
 2. שו"ע צד:א תפילה כנגד א"י
 - a. If one davens in חו"ל, he should face א"י and should keep in mind as well ירושלים, מקדש, מקדש, וקדש קדשים
 - i. Q: What is the meaning of "יהיזיר פניו"?
 1. No matter where one stands, he should always turn his head towards א"י (משנ"ב א)
 - ii. Q: What is the source for this הלכה?
 1. "והתפללו אליך דרך ארצם" (מלכים א:ח) (משנ"ב ב)
 - iii. Q: What is the meaning of "keeping in mind"?
 1. One should perceive himself as if he stands in the מקדש and קדש הקדשים (משנ"ב ג)
 - a. Q: When should one think this?
 - i. Prior to תפילה (משנ"ב צח:א הע' 1)
 - iv. Q: To what parts of davening does this apply?
 1. Even to מודים דרבנן (גרשז"א הע' 2) מודים דרבנן
 - b. If one davens in א"י, he should face ירושלים and should keep in mind as well מקדש וקדש קדשים.
 - i. Q: What is the source for this הלכה?
 1. "והתפללו אל ה' דרך העיר אשר בחרת" (משנ"ב ד)
 - c. If one davens in ירושלים, he should face the מקדש and should keep in mind as well the קדש קדשים.
 - i. Q: What is the source for this הלכה?
 1. "והתפללו אל הבית הזה" (משנ"ב ה)
 - a. The מקדש hasn't left even though the מקדש is destroyed (מק"ח א הע' 2)
 - d. If one davens behind the כפורה, he should face the כפורה.
 - i. Q: What is the meaning of "behind the כפורה"?
 1. On the western end of the מקדש (משנ"ב ז)
 - a. In this case, he should perceive himself as if he is in front of the כפורה (משנ"ב שם)
 3. שו"ע צד:ב תפילה לשאר רוחות
 - a. If one davens to a different direction, he should turn his head towards ירושלים (if he is in חו"ל) or towards ירושלים (if he is in א"י) or towards the מקדש (if he is in ירושלים) (שו"ע)
 - i. Q: To what case does the שו"ע refer?
 1. If one davens north or south because of their advantages or if one is traveling and cannot face east entirely (משנ"ב ח)
 - b. We face east because we are west of א"י and therefore, our head is towards א"י (רמ"א)
 - i. Q: Where should the ארון קודש be placed in shul?
 1. On the eastern wall since we face east for davening (משנ"ב ט)
 - a. Q: What if it cannot be placed on the eastern wall?
 - i. It should be placed on the southern wall and certainly not on the western wall such that the congregation's backs are towards the ארון קודש
 - b. Q: If the ארון is placed on a non-eastern wall, in what direction should the congregation daven?
 - i. ביאור הלכה קנ:ה הע' 6 ספק
 - ii. East (משנ"ב ט, שבט הלוי י:כ)
 - iii. Q: Can it be changed in this case?
 1. Yes (בית שלמה א:כט)
 - c. Q: If the precise location opposite the מקדש is Northeast, on which wall should the ארון be placed?
 - i. On either one (גרשז"א הע' 4)
 - ii. Q: What if one began davening in the wrong direction?

1. He should not move his feet but rather should only turn his head (משנ"ב י)
 - a. Q: What if this is impossible?
 - i. He should have in mind the קדש קדשים (משנ"ב שם), unless he is in shul in which case he should turn himself to the direction the congregation faces (פרמ"ג, שלחן שלמה מובא במשנ"ב שם).
 - iii. Q: What if the ציבור is davening in the wrong direction because the ארון is in the south?
 1. One should daven in the direction the ציבור faces but turn his head towards מזרח (משנ"ב שם)
- c. The ארון and side for תפילה should not be directly opposite where the sun rises because this is the way of heretics; rather, they should be set up opposite where the sun is at midday (רמ"א)
 - i. Q: Is "midday" דווקא?
 1. No (משנ"ב יא)
 - ii. Q: Based on what time of year do we calculate "midday"?
 1. Based on תשרי or ניסן (משנ"ב שם)
 - iii. Q: In Eastern Europe, where is the best place to put the ארון?
 1. Southeast, so that way it faces א"י directly (משנ"ב שם)
 - a. Likewise, each location should calculate where to put the ארון based on its location (משנ"ב שם)
 - b. If א"י is southeast and the ארון is on the eastern wall, he should turn his face towards southeast (משנ"ב שם בשם לחם המודות)
 - c. If א"י is southeast and one davens to the south of the ארון, he should not do so because it will appear as if he turns his neck towards the ארון (משנ"ב שם)
 - iv. Q: Where should the rabbi's seat be placed? (משנ"ב יא)
 1. If the ארון is placed on the eastern wall, then the rabbi's seat should be on the northern end of the עארון so that he can face south
 2. If the ארון is placed directly opposite א"י, then his seat should be on the right of the ארון
 - a. These preferences do not apply in case of מחלוקת
- d. If one wishes to daven in the north because of עושר or south because of חכמה, he should nonetheless turn his head to the east (רמ"א)
 - i. Q: Do all agree with this interpretation?
 1. No; רש"י explains that he should stand in the east and turn his head towards south or north, and such is our custom so that his direction is not different from that of the congregation (משנ"ב יב)
 - a. Q: When does the allowance to turn north and south apply?
 - i. Only when one davens for עשירות or חכמה (גשרז"א הע' 8)
 - ii. If the congregation faces southeast, then one need not turn towards south and one may not turn towards the north because by doing so, he appears as if he turns away from א"י (לבוש מובא במשנ"ב שם)