

## הלכות תפילה (סימן צה: כיון איבריו בשעת תפילה)

### צה:א-ג

#### Outline

1. Today's Topics
  - a. Aligning oneself for Davening
  - b. Positioning one's body for Davening
2. (שו"ע צה:א) כיון רגליו
  - a. For davening, one should align his feet next to each other as if they are one in order to mimic the angels about whom the (יהזקאל א:ז) פסוק says, "And their legs are a straight leg," meaning that they seem like one leg (שו"ע)
    - i. Q: What must be aligned?
      1. The רמב"ם writes that one's toes should be together as well (הע' 1)
    - ii. Q: What if one cannot align his feet?
      1. One should put them as close together as possible (ה'לח:ה:ו)
    - iii. Q: What other reasons are given for aligning the feet?
      1. To be like the כהנים who walked calmly in the מקדש (ה'ע' 4)
    - iv. Q: Is מעכב alignment?
      1. No (משנ"ב א)
    - v. Q: Why do we mimic angels for davening?
      1. Because we are speaking with the שכינה, we must remove all bodily thoughts and be like angels (משנ"ב ב)
    - vi. Q: Does this requirement apply while sitting?
      1. Yes (משנ"ב שם)
        - a. When sitting, one should not lean on what is behind him nor to his side, and one should not stretch his legs or put them one on the other because doing so is arrogant (משנ"ב שם)
  - b. Some say that when one gets up to daven, he should take 3 steps ahead of him in the manner of approaching something he needs to do (רמ"א)
    - i. Q: What is the reasoning for the 3 steps?
      1. They correspond to the three הגשות לתפילה in תנ"ך of ואליהו הנביא (ה'ע' 6) (דרכ"מ צה:א:ה' 6)
    - ii. Q: Must one go backwards in order to walk forwards?
      1. No (אליה רבה מובא במשנ"ב ג)
        - a. However, the מנהג העולם is to do so (משנ"ב שם)
          - i. Q: When should one do so?
            1. Before finishing "גאל ישראל" (ה'ע' 7) (קצוש"ע ה'ע' 7)
          - ii. Exceptions
            1. One should not do so if the person behind already began שמור"ע and is within ד' אמות (ה'ע' 7) (גר"ח קניבסקי ה'ע' 7)
      - iii. Q: When should one stand for שמור"ע?
        1. מהרי"ל מובא במשנ"ב שם) "תהלות לקל עליון" שחרית
        2. מנחה ומעריב: When the ש"צ begins קדיש (גר"ח קניבסקי) (משנ"ב שם, גר"ח קניבסקי)
          - a. At these times, one should remove all bodily impediments as well (ערה"ש ה'ע' 10) (משנ"ב שם), including cleaning one's eyes and nose
  3. (שו"ע צה:ב) ראשו ועיניו בתפילה
    - a. One should bend his head a bit for תפילה so that his eyes are looking downwards, and one should think of himself as if he is in the מקדש and should focus his mind on Hashem (שו"ע)
      - i. Q: When should one look outside?
        1. Either if he gets distracted or before תפילה (משנ"ב ד)
      - ii. Q: May one look upwards?
        1. Those who look upwards as if they are looking at the roof are mocked by the מלאכים (משנ"ב ה)

- iii. Q: May one make movements while davening?
  - 1. (משנ"ב ה) בציבור one may do so but should not do so ביהדות; likewise, one should not raise his voice during שמו"ע in shul (משנ"ב שם)
- iv. Q: Should one close his eyes? (משנ"ב שם)
  - 1. If one does not close his eyes, then he will not merit to see the שכינה when he departs this world.
    - a. However, one may use a סידור
- 4. שו"ע צה:ג) ידיו בתפילה
  - a. One should place his hands interlocked on his heart with his right hand over his left hand and stand like a slave before his master with dread and fear and fright. One should not place his hands on his sides because such is a manner of arrogance (שו"ע)
    - i. Q: In practice, how should one hold his hands?
      - 1. It depends on מנהג המקום (משנ"ב ו)
        - a. If one will daven better with his hands on a shtender, he may do so (ערה"ש צא:ז, חזו"א, גרי"י קניבסקי הע' 14)
      - 2. Hands on one's heart with right on top of left (אריז"ל מובא שם)
        - a. Reason: מדת רחמים should overcome מדת הדין (15 הע' 15)
      - 3. One's thumb should be within his hand (רמ"ק מובא שם)
    - ii. Q: How should one demonstrates trembling?
      - 1. By moving himself during davening, as the פסוק says, "כל עצמותי תאמרנה" (משנ"ב ז)
        - a. However, the (משנ"ב מח:ה) quotes others who disagree and say not to move himself during davening
          - i. (משנ"ב שם) כוונה: one should do what is best for his כוונה. However, one should not move just his head while his body remains standstill because doing so is arrogant (משנ"ב שם), and one should not move himself if it will disturb those around him (17 יוסף אומץ הע')