

הלכות נפילת אפים (סימן קלא: דיני נפילת אפים)

קלא:א

Outline

1. Today's Topics
 - a. Interruptions between שמור"ע and תחנון
 - b. The side on which to lean for תחנון
 - c. The days on which למנצה is omitted
2. קלא:א: דיבור בין שמור"ע ונפילת אפים
 - a. One should not speak between שמור"ע and נפילת אפים (שו"ע)
 - i. Q: Why?
 1. Because if one speaks, then his תחנון is not accepted as much (משנ"ב א)
 - ii. Q: Does this הלכה apply even when one says תחנון without נפילת אפים, such as in a place without a ס"ת? (הע' 1)
 1. Yes (פרמ"ג)
 - iii. Q: What type of interruption must be avoided?
 1. Any type of speech should be avoided (2) (משנ"ב נא:ט, כף החיים הע' 2)
 2. An interruption in which one is involved in other matters, but speech alone, and especially a דבר שבקדושה, such as "long תחנון" and response to איש"ר and דבר שבקדושה, is permitted (משנ"ב שם)
 - a. Q: If one is in a shul that says "long תחנון" after נפילת אפים, how should he practice? (הע' 3)
 - i. One may maintain his own practice without concern for לתגודדו since there are so many places with different practices (גרשז"א, רב אלישיב)
 - ii. Follow the shul's custom (אגר"מ או"ח ג:פט)
 - b. Q: For what parts of davening should one not interrupt? (הע' 5)
 - i. "שבת הלוי ז:יב, גר"ח קניבסקי) עלינו and "ויהי בנסוע"
 - iv. Q: If the חזן begins קדיש while one is still saying תחנון, must he stand? (הע' 4)
 1. No; he may continue to sit and respond while sitting (גר"ח קניבסקי)
 - v. Q: If one does speak, what is the הלכה?
 1. He should still say תחנון (ב) (משנ"ב ב)
 - a. Q: What if the חזן mistakenly begins קדיש? (הע' 6)
 - i. The congregation should not say תחנון (חזו"א, גר"ח קניבסקי)
 - ii. The congregation should say תחנון and then repeat קדיש (להורות נתן ו:ז, גרשז"א)
 - vi. Q: Must one do תחנון where he davened?
 1. No, as long as he does not interrupt while moving (משנ"ב שם)
 - b. One should lean on his left side when doing נפילת אפים (שו"ע). Some say to lean on the right (רמ"א). The proper practice is to lean on the right during שחרית to protect the honor of one's תפילין and to lean on the left when not wearing תפילין or during מנחה (רמ"א).
 - i. Q: What is the meaning of נפילת אפים?
 1. Originally, the practice was to fall onto one's face on the ground without spreading one's hands and feet, but nowadays the practice is only to lean and cover one's face (משנ"ב ג)
 - a. Q: What is the reason for covering one's face? (הע' 7)
 - i. It is an expression of humility (רבינו בחיי בדמבר טז:כב)
 - ii. So that people don't hear each other (מטה משה רד)
 - iii. To increase כוונה, and therefore, one's eyes should be closed and covered (שיירי כנה"ג, גרשז"א)
 - ii. Q: How should one lean on his face?
 1. He should cover his face with a garment, and one's arm does not constitute a cover because the face and arm are one body, and the body cannot cover itself (משנ"ב שם)

- iii. Q: Why does the שו"ע hold that one should lean on his left?
1. Because when one davens, the שכינה is on his right, as the פסוק says, "ה' צלך ע"י ימינך", so when one leans to his left, his face is opposite the שכינה whereas if he were to lean on to his right, then his back would face the שכינה, which is an inappropriate way for a servant to face his Master (משנ"ב ד)
 2. Because one leans to his left to express his freedom and therefore must also lean on his left to express his submission to הקב"ה (8 הע' 8) (שבלי הלקט הע' 8)
- iv. Q: Why do some say to lean on one's right?
1. Because the שכינה is opposite the person, so the left side of the שכינה is opposite the right side of the person, and when one leans on his left, he should have in mind that "שמאלו תחת לראשי וימינו תחבקיני" (משנ"ב ה)
- v. Q: למעשה, what is the proper practice?
1. The מ"ג and ט"ז concur with the רמ"א's conclusion, and this is the מנהג העולם. Even the גר"א, who concurs with the שו"ע, agrees that if one is in a place that practices like the רמ"א, then one should follow that practice out of concern for התגודדו (משנ"ב ו) לא לתגודדו
 - a. Rav Moshe would lean on both arms (9 הע' 9)
 2. Q: How should a lefty practice?
 - a. During שחרית and מנחה, he should lean on his left (פרמ"ג, גר"פ שיינברג שם)
- vi. Q: How should the ש"ץ do נפילת אפים?
1. If he stands to the right of the ארון, it is proper for him to lean a bit towards the ארון (משנ"ב שם)
- vii. Q: What does the רמ"א mean by "ערבית"?
1. He refers to מנחה when we don't wear תפילין (ז) (משנ"ב ז)
 - a. Q: What if one wears תפילין?
 - i. He should lean on his right (משנ"ב שם)
 - ii. He can rely on שיטת הגר"א and lean on his left (חיי אדם מובא שם)
- c. After נפילת אפים, one should sit upright and entreat a bit, each place according to its custom. The simple custom is to say "ואנחנו לא נדע", חצני קדיש, אשרי, and למנצה.
- i. Q: What is the custom in אשכנז?
 1. The custom is to say "רחום וחנון" (משנ"ב ח)
 - ii. Q: Why do we say "ואנחנו לא נדע"?
 1. Because we have davened in all positions (sitting, standing, and bent) just as רבינו משה did, and since there is no other way for us to daven, we say "ואנחנו לא נדע" (משנ"ב ט)
 - iii. Q: When should one stand when saying "ואנחנו לא נדע"?
 1. He should sit for "ואנחנו לא נדע" and then stand for "מה נעשה" (משנ"ב שם)
 - a. Q: Why? (12 הע' 12)
 - i. To demonstrate that we have davened in all postures (ערה ש')
- d. למנצה is said even on days when תחנון is not other than וט"ב, ע"פ, פורים, ע"פ, חנוכה, ר"ח, (רמ"א)