

### **Sense of Direction**

**Excerpted and adapted from a *shiur* by Rav Moshe Yitzchok Weg**

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<https://baishavaad.org/wp-content/uploads/2023/04/R-Biberfeld-Parshas-Tazria-Metzora-Is-Doing-Part-of-a-Mitzvah-Doing-Any-of-the-Mitzvah.mp3>

*With this shall Aharon come into the Holy: with a bull, a young male of cattle, for a sin-offering, and a ram for an olah-offering.*

Vayikra 15:2

The Gemara (Brachos 30a) says that when reciting *Shmoneh Esrei* in *chutz la'aretz*, one should be *mechavein* his heart toward Eretz Yisrael. If he is in Eretz Yisrael, he should be *mechavein* his heart toward Yerushalayim. If he is in Yerushalayim, he should be *mechavein* his heart toward the *Bais Hamikdash*, and in the *Bais Hamikdash* itself, he should be *mechavein* his heart toward the *Kodesh Hakadashim*.

Rabeinu Yonah says that even someone standing in *chutz la'aretz* should be *mechavein* his heart toward the *Kodesh Hakadashim*. However, it is difficult to face the *Kodesh Hakadashim* precisely while standing in *chutz la'aretz*, so the Shulchan Aruch (94:1), who accepts Rabeinu Yonah's view, writes that a person in *chutz la'aretz* should turn his face toward Eretz Yisrael and be *mechavein* his heart toward Yerushalayim, the *Bais Hamikdash*, and the *Kodesh Hakadashim*. The Mishnah Brurah explains that since it is difficult for someone in *chutz la'aretz* to face Yerushalayim precisely, he should imagine himself standing in the *Kodesh Hakadashim*.

The Rambam (*Tefilah* 5:1,3) disagrees with Rabeinu Yonah and only requires a person in *chutz la'aretz* to turn his face towards Eretz Yisrael, not to turn toward or have *kavanah* for Yerushalayim or the *Bais Hamikdash*. According to the Rambam, *kavanah* cannot replace physical turning.