



**Dirshu**  
**דף היומי בהלכה**  
Daf HaYomi B'Halacha

# Daf HaYomi B'Halacha

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*Today's*

**LIMUD**

**Hilchos Tefila 91 (page 248)**  
**מתחילת סימן צא עד תחילת סימן צב**

## *Today's* TOPICS

**Wearing a Belt for Davening**  
**Proper Attire for Davening**  
**Bareheadedness**



### **Wearing a belt for davening**

The *pasuk* teaches, "Prepare for your Lord, Yisrael." Chazal explain this to mean that one must prepare himself for *davening*. One aspect of this preparation mentioned by Chazal is wearing a belt around one's waist when *davening*. According to some *poskim*, a belt is required at all times and in all places. Other *poskim* hold that this rule applies only at times and in places that it is normal to wear a sash throughout the day. According to this opinion, a belt is not mandatory today but it is praiseworthy to wear one. Nevertheless, many people do not wear a belt for *davening*

nowadays because they feel that this rule applied only in times when people appeared that way before dignitaries; since it is no longer fashionable to dress this way, they hold that there is no benefit in the belt.

(סעיף ב' וס"ק ד; ביאורים ומוספים דרשו, 5 ו-9)

### **Proper attire for davening**

When *davening*, a person should be dressed respectfully enough to be able to appear before dignitaries. People who generally wear hats and jackets should don them for *tefilla*. The contemporary *poskim* discuss whether it is worth missing *tefilla b'tzibur* for the sake of a hat and jacket. One should not *daven* in bed clothes, stockinged feet, house slippers, short garments or a swim suit. In places where people wear coats, gloves (worn to protect from cold) and scarves in the presence of dignitaries, it is permissible to wear them during *davening*. The contemporary *poskim* permit one who is bedridden to *daven* in bed



clothes. When possible, he should put a robe over them.  
 (סעיף ה' וס"א-יג; ביאורים ומוספים דרשו, 13, 16, 18 ו-19;  
 וראה שם, 18)



### Bareheadedness

According to many Rishonim and Acharonim, it is forbidden to go bareheaded today, even for a short time. Doing so is especially problematic when mentioning Hashem's name or entering a shul, and it is most problematic when *davening*. There is a discussion amongst the *poskim* as to whether someone who *davened* without a head covering must repeat his *tefilla*, even if he

was bareheaded due to an *ones*. The hand cannot adequately cover the head, but a sleeve or someone else's hand can be used to cover the head.

(סעיף ג-ד, ס"ק י', וביה"ל ד"ה ויש; ביאורים ומוספים דרשו, 10 ו-14)

### Yesterday's HIGHLIGHTS

- One should not *daven* facing a mirror, even with closed eyes. When a person bows in the direction of a mirror, he may appear to be bowing to his own image. One should not face murals when *davening*, either, as they can detract from one's *kavanah*. If a person finds himself facing a painting when *davening*, he should close his eyes.
- One should not recite *Shemoneh Esrei* within four *amos* of his *rebbe*, of the *gadol hador*, or of his father.
- If waste was discovered while *davening Shemoneh Esrei*, it should be removed or covered in a manner which permits continued *tefilla*. If that is not possible, one should move to a place where it is permissible for him to continue *davening*.

### Tomorrow's TOPICS

- Cleansing one's body for *tefilla*
- Can someone who must use the restroom *daven*?
- Can someone who must use the restroom study Torah?

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: [dirshu@dirshu.co.il](mailto:dirshu@dirshu.co.il)

Important Note: The halachic summaries are to assist you with your learning.  
 Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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