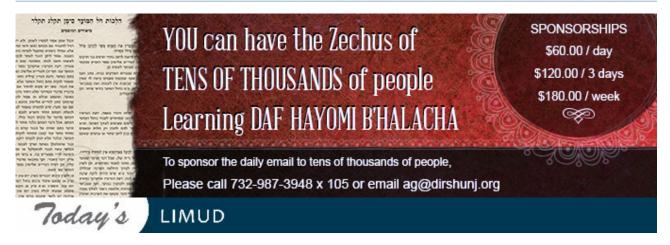


Daf HaYomi B'Halacha



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



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 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. (;19:18, 16, 13, סעיף ה וס" יא-יג; ביאורים ומוספים דרשו, 18, 16, שם, 18 (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)

Mesterday's HIGHLIGHTS

Tomorrow's TOPICS

- 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 daveningShemoneh 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.

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

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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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