

הלכות תפילה (סימן צא שיאזר מתניו וכסה ראשו בשעת תפילה)

צא: א-ו

Outline

1. Today's Topics
 - a. Covering oneself for תפילה
 - b. Various attire for תפילה
2. כיסוי לבו (ש"ע צא: א)
 - a. It is prohibited for one to daven without first covering his chest, but if he davened without doing so or he is unable to do so, then as long as his privates are covered, he is יוצא (ש"ע)
 - i. Q: Why?
 1. Because one must perceive himself as standing before the King and speaking with awe (משנ"ב צא: א)
 - ii. Q: How much of the body must be covered?
 1. The entire body (משנ"ב צא: ב)
 - a. Therefore, it is better not to daven in shorts, and certainly, one should not serve as צ"ש in shorts (גרשז"א הע' 2)
 - b. Therefore, it is better not to daven with one's arms exposed (ישכיל עבדי ז' ק"א א הע' 2)
 - iii. Q: What is the בריעבד case in which one is יוצא?
 1. Even if his entire upper body is naked (משנ"ב צא: ג)
 - a. However, the מאמר מדרכי says that it is better not to daven in this case (ביאור הלכה הע' 4)
 - iv. Q: To what does this requirement apply?
 1. (משנ"ב עד: כב הע' 1) ק"ש and ברכות, to all לכתחילה
 3. אזור לתפילה (ש"ע צא: ב)
 - a. Even if one is wearing pants (see (משנ"ב צא: ה), one must wrap himself with a belt¹ for davening to fulfill "הכון לקראת אלקיך ישראל" (ש"ע, רמ"א) ברכות. However, pants that separate his chest from his privates are sufficient for other ברכות.
 - i. Q: Does one's תפילה count if he did not wear a belt?
 1. Yes (משנ"ב צא: ד)
 - ii. Q: To whom does this requirement apply?
 1. Only those who wear a belt everyday (משנ"ב שם)
 - a. However, there is a מדה חסידות to wear a belt even if one doesn't do so everyday (משנ"ב שם)
 - iii. Q: Aside from wearing a belt, how else should one prepare himself for תפילה?
 1. Covering his head and eyes with his טלית (ז: טלית במשנ"ב צא: ו)
 - a. Indeed, the תפילה מלאך המות confronts one who opens his eyes during תפילה (משנ"ב שם). However, if one's eyes are in his siddur, then there is no issue (see (משנ"ב צא: ז).
 - i. Qualification: the (ח: ד) משנ"ב writes that one's טלית should not completely cover his תפילין (ה' 7 הע' 7)
 - iv. Q: To what parts of תפילה does this requirement apply?
 1. Only to שמור"ע because of "הכון" (ז: צא: ז) (משנ"ב צא: ז)
 - a. Although the more basic standard of "הכון", like having clean hands, applies to all ברכות, the higher standard of "הכון" applies only to שמור"ע (ערה"ש תריג: ג הע' 9)
 - v. Q: Are pants in particular necessary for other ברכות?
 1. No; rather, tight-fitting clothing on the stomach that separates between chest and ערה is sufficient (ח: צא: ח) (משנ"ב צא: ח)
 - vi. Q: Why are many people not careful about wearing a belt?
 1. Nowadays, people aren't careful to be wrapped in belts when appearing before important people (גרשז"א, גרי"י קניבסקי הע' 5)
 4. גילוי ראש (ש"ע צא: ג-ד)
 - a. Some say that it is prohibited to utter Hashem's name without a head-covering. Some say that we should protest those who enter Shul without a head-covering. (ש"ע צא: ג)

¹ interpret this belt as what we call the "gartel".

- i. Q: If one is always required to have a head-covering, then what is the need for this specific prohibition?
 1. In shul, it applies even for fewer than 4 אמות (פרמ"ג מוכא בביאור הלכה)
 - a. However, the ר"ז says that nowadays, it is always prohibited even for fewer than 4 אמות
 - b. Straw hats are considered a head-covering, but using one's hand is not considered a head-covering. If another uses his hand to cover his friend's head, it seems that such is considered a head-covering (שו"ע צא: ד).
 - i. Q: Why is one's own hand not considered a head-covering?
 1. The body cannot cover itself (משנ"ב צא: י)
 - ii. Q: How can one use his own hand to cover himself?
 1. By pulling his sleeve over his hand (משנ"ב שם)
 - c. Q: If one davens without a כיסוי, is he יוצא (הע' 10)?
 - i. Yes (גרשז"א, רב אלישיב)
 - ii. No, because it is the way of עכו"ם to pray in this manner (אגר"מ אר"ח ד: מ: יד)
 - d. Q: May one prompt someone who doesn't have a כיסוי to say "שלום" (הע' 10)?
 - i. Yes, but better to avoid (אגר"מ שם)
 - ii. Yes, because it is intended only as a greeting (גרשז"א)
5. שו"ע צא: ה: אפנתו, גילוי ראש ורגלים
- a. One should not stand for תפילה with his wallet, an exposed head, or exposed feet if the way of the community is to appear before great people only while wearing socks (שו"ע)
 - i. Q: What else must one remove to ensure he stands respectfully before Hashem?
 1. House-robe, sleep-robe, and sleeping-cap (משנ"ב צא: יא)
 - a. If one is very sick, it is sufficient to put on a robe over his pajamas (גרשז"א הע' 13)
 - b. One should not daven or make ברכות without putting a layer over one's bathing suit (גרשז"א שם)
 2. One should not wear gloves (משנ"ב צא: יב)
 - a. This refers to work gloves or to gloves one wears for חשיבות (גרשז"א הע' 18)
 - ii. Q: Nowadays, what must one wear on his head?
 1. A hat that goes above his small hat, just as people walk in the street,² because it is not unseemly to appear before important people wearing only one's small hat³ (משנ"ב צא: יב)
 - iii. Q: What type of socks are necessary for תפילה?
 1. Socks made of linen are not sufficient (משנ"ב צא: יג)
 - a. Likewise, one should not daven in work clothes, unless one is not embarrassed to walk in public while wearing them (כף החיים, רב אלישיב הע' 17)
 - b. In fact, even cotton socks are not sufficient if not the (חיי אדם, משנ"ב שם) מנהג המקום
 - iv. Q: What type of shoes are appropriate for shul?
 1. If his pants cover his feet or if it is normal to walk barefoot (משנ"ב צא: יד) made a תקנה not to come into shul in boots unless it one would appear as such in front of important people (משנ"ב צא: יב)
 - v. Q: In what cases may one daven without shoes?
 1. If his pants cover his feet or if it is normal to walk barefoot (משנ"ב צא: יג)
 6. The way of the חכמים and their students is to daven while wrapped (שו"ע צא: ו:)
 - a. The כף החיים (שם כו) explains that therefore, one should wear a jacket for davening (הע' 16)
 - i. Q: May one daven with his jacket hanging on his shoulders? (הע' 16)
 1. Yes (חזו"א)
 2. No (גרשז"א)
 - b. During challenging times, one should stand during תפילה with his hands together like a slave before his master. During peaceful times, one should wear beautiful clothing for תפילה (רמ"א)

² Because nowadays it is not a universal custom to wear a hat in the street, some do not wear a hat for שמו"ע.

³ The אין בדינו למחות" writes that if the מנהג המקום is not to wear these when meeting important people, then "אין בדינו למחות".