

## הלכות תפילה (סימן צב: הנצרך לנקביו, רחיצה ושאר הכנות לתפילה)

### צב:ד-ז

#### Outline

1. Today's Topics
  - a. Washing hands before davening
  - b. Touching unclean areas during davening and learning
2. שו"ע צב:ד רחיצת ידים קודם תפילה
  - a. Halacha 1: One must wash his hands prior to davening.<sup>1</sup>
    - i. Q: Why?
      1. Because of concern for touching unclean areas of the body (משנ"ב ד:א הע' 23)
      2. (ראשונים) עבודה "הכון" and preparation for
    - ii. Q: For what תפילה does this requirement apply?
      1. It applies also to מנחה and מעריב (ג) (משנ"ב יג)
        - a. If one washes for מנחה and has no היסח הדעת, then he need not wash again for מעריב (משנ"ב רלג: טז הע' 24). As long as one is in shul, he is assumed not to have היסח הדעת, and therefore need not wash for מוסף if he didn't leave in-between (שם).
    - iii. Q: What is the status of one's תפילה if he didn't wash or clean with anything? (משנ"ב שם)
      1. His תפילה does not count (רמב"ם)
      2. His תפילה counts nonetheless (ביאור הלכה)
    - iv. Q: How does this washing compare to washing for food? (משנ"ב יד)
      1. Drying is not necessary (משנ"ב שם)
      2. לכחהחילה, one should wash the entirety of the hand up until the wrist-bone just as he would for food (משנ"ב ד:נוז הע' 26)
  - b. Halacha 2: If he doesn't have water, he must travel up to a פרסה ahead and up to a מיל backward in order to obtain water.
    - i. However, this applies only if one knows that his hands are dirty (משנ"ב טו)
    - ii. Qualifications
      1. If traveling for water will cause one to need to travel alone or to arrive at his destination at night, he need not travel for water (משנ"ב טז)
      2. If one is not sure whether he will find water, he need not travel for it (משנ"ב יז)
    - iii. Q: How far does one have to travel if he is riding an animal?
      1. Same as one who is walking; we follow distance as opposed to time (משנ"ב שם)
    - iv. Q: To what types of roads does this requirement apply?
      1. Both good and bad (משנ"ב שם)
    - v. Q: Does the requirement apply to one sitting at home?
      1. Yes (משנ"ב יח)
        - a. We treat יושב בביתו like one who travels backwards (שם) (ביאור הלכה שם)
    - vi. Q: What is the meaning of "up to a מיל"?
      1. Up to and not including (משנ"ב יט)
    - vii. Q: Does the requirement apply at the cost of בציבור?
      1. No (ב"ח מובא במשנ"ב כ)
  - c. Halacha 3: If one is concerned that תפילה will pass and doesn't have water, he should wipe his hands on a stone or dirt or anything that cleans
    - i. Q: How does this היתר apply?
      1. One may rely on this היתר once קר"ש arrives (משנ"ב כא)
    - ii. Q: What items may one use to clean?
      1. Even one's own shirt (גר"ח קניבסקי הע' 28)

<sup>1</sup> The תפילה cites from the Alter Rebbe (סידור הרב) that washing once on each hand is sufficient for תפילה.

3. (ש"ע צב:ה) רחיצה אחר היסח הדעת
- a. If one washed his hands in the morning and then had היסח הדעת, he must wash again for תפילה even if he is not aware that they became dirty, but he should not make a ברכה on this washing. And, if water is unavailable, he need not search for it (ש"ע). Indeed, even if one's hands are certainly dirty, one does not make a ברכה on washing for תפילה (רמ"א).
- i. Q: Under what circumstances would היסח הדעת arise between washing one's hands in the morning and שחרית?
1. If one waits for a while (משנ"ב כג)
- ii. Q: Why does היסח הדעת trigger a new obligation for washing?
1. Lest one touched an unclean area (משנ"ב כד)
- iii. Q: Is learning considered a היסח הדעת?
1. If one washed his hands for תפילה and then learned prior to תפילה, he need not wash again (משנ"ב רלג: יח הע' 29)
- iv. Q: Can washing one's hands for food count as well for תפילה?
1. Only if one has this intent (גרש"א הע' 29)
- v. Q: What is the status of סתם ידיים for וקר"ש, ברכות, וקר"ש?
1. They are considered clean (משנ"ב כה)
2. For וקר"ש, they are considered dirty (פרמ"ג שם)
- vi. Q: What should one do if water is unavailable after היסח הדעת?
1. He should clean with other things (משנ"ב כו)
- vii. Q: Under what circumstances does the ש"ע's leniency not to obligate searching for water apply?
1. Only for סתם ידיים but not if one touched an unclean area or went to the bathroom (משנ"ב כז)
- viii. Q: What is considered "unavailable"?
1. Even if the water is not in shul, one must walk a little to obtain it (גר"ח קניבסקי הע' 30)
4. (ש"ע צב:ו) נגע במקום מטונף
- a. If one is davening and touches an unclean area of the body, he may suffice with wiping his hands on dirt, stones, or scratching the wall (ש"ע)
- i. Q: What if one does so during וקר"ש or דומרא?
1. One should wash his hands (משנ"ב כז)
5. (ש"ע צב:ז) גדרי מקום מטונף
- a. "Unclean areas" are areas that are covered because they are full of sweat. Likewise, scratching one's head is considered touching an "unclean area" (ש"ע). Therefore, one may not touch these areas while davening or while learning, and one may not touch his earwax or the insides of one's nose without a cloth (רמ"א).
- i. Q: To what extent must one wash for learning?
1. (משנ"ב כט) בדיעבד, any cleaning is sufficient for learning and ברכות
- a. However, this is a חומרא based on the זוהר, and מעיקר הדין, one may rely on any form of cleaning (משנ"ב ד:סא הע' 32)
2. If one only touched mud or slime,
- a. Perhaps, one need not clean at all (משנ"ב כט)
- b. (משנ"ב שם) לכתחילה, one should clean with any form
- ii. Q: Must one wash off smell of food before bentching?
1. (שו"ת הלכות הע' 32) צ"ע
- iii. Q: Do all agree regarding earwax and inside of the nose?
1. No; the גר"א and מ"ק are lenient (משנ"ב ל)
- a. However, גר"א שטיינמן qualifies that if one penetrates the inside of the nose or ear, then even the גר"א would agree that washing is necessary (הע' 35)