

# ליקוטי ופסקי הלכות "חוקי חיים"

ותלמוד  
"תקופת תפילה"  
לעשות רצונך  
בלבב שלם



שע"י "חדר הוראה" שבגנת מנחת יצחק פעה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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Please do not  
read during  
davening or  
Krias HaTorah

A Clean Body for Tefilah

Parshas Emor 5783

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## Chiyuv to Have a Clean Body for Tefilah

1. Many people are not aware of the seriousness of the chiyuv to have a clean body for tefilah. On the other hand, many people are tense, nervous, and excessively machmir. They cause themselves illness, and they miss out on zman tefilah, tefilah with a minyan, learning sedarim, shiurim, and their overall happiness. Hence, we saw a need to set forth the halachos on this sensitive topic to the best of our ability so that people can know what to do in real time, whether before or during davening; and to touch upon common topics that come before us.

### Source of the Issur

2. One who needs to relieve himself should not daven before Hashem (ברכות כג, שו"ע א"ח סי' צב ס"א), as the posuk (עמוס ד') says, "הכון לקראת", "אלקיך ישראל." Another posuk (קהלת ד') says, "גמל ושו"ע שם), on which Chazal comment: *Hashem says, "Guard your openings when you stand before Me in tefilah"* (גמ"ב סק"א).
3. One who is meticulous about not davening before relieving himself certainly receives s'char for being careful not to stand before Hashem in tefilah with a body full of filth and urine. But even more than that, he receives s'char for the beautiful conduct of standing before Hashem with a clean, proper body that is free of filth. Just like one beautifies himself with nice clothing when standing before a king, such a person beautifies himself with a clean body – which is a garment for the neshamah – when standing before Hashem. This is included in the directive of "הכון לקראת אלקיך ישראל" (ב"ח סי' צ"ב).
4. **B'dieved.** If one davened without a clean body, his tefilah is repulsive and he must daven again (גמ' ושו"ע שם). We will explain below (21 and on) when and in what circumstances he must daven again.
5. **D'oraisa or d'rabanan?** Some hold the issur to daven with an unclean body is d'oraisa (ערוך השלחן סי' צ"ב ס"ה), albeit without proof. Other Acharonim hold it is an issur d'rabanan, and the posuk is just an asmachta – we go with this latter opinion (מג"א סק"ב, פמ"ג קפ"ה מ"ז) (סק"ב, ביאור ריש סי' צ"ב).

### For Which Tefilos Must One Be Careful about This?

6. **Shmoneh Esrei.** Some hold this halachah only concerns Shmoneh Esrei; the Gemara implies such (רמב"ן מלחמות פ"ג ברכות) (דף ט"ז ע"א בדפי הר"ף).
7. **Shema.** Others hold one must also be careful about this for Krias Shema (רשב"א סי' קל"א מובא בב"י סי' צ"ב ס"ב).
8. **Hashem's Name.** Yet others hold one must be careful about this for any mention of Hashem's Name, as the posuk (תהלים ק"ג) says, "וכל (ספר חסידים סי' תתפ"ה מובא בדעת תורה סי' צ"ב) "קרבי את שם קדשו אור חדש הובא בא"ר סי' רכ"ז, מג"א סי' ד' סק"א, ח"י) (אדם כלל ג' סי' א').
10. **In practice.** Since there are sources that one should be careful about this for anything said before Hashem, one should l'chatchilah do so for all tefilos, brachos, and words of kedushah. However, below we will point out that one is not yotzei b'dieved and must daven again only when it comes to Shmoneh Esrei.

גליון זה נתרם לע"נ האשה החשובה החסודה והצדקנית  
פרת רחל בלייער ע"ה ב"ר יהודה נאנו ע"ה  
נלב"ע י"ב אייר תשנ"ב – תנצב"ה  
הונצת ע"י בנה הרבה"ה יהושע שמואל בלייער הי"ו

## Can Restrain Himself for a Parsah

### The Shiur of a Parsah

11. The Gemara and poskim say one is considered to have a clean body if he can restrain himself for the amount of time it takes to walk a parsah – i.e., one hour and twelve minutes (סי' תנ"ט) – from the beginning of his tefilah (מ"ב) (סי' צ"ב סק"ד). We will discuss where this shiur applies.
12. **How to assess this.** The way to assess this is based on knowing one's body and past experiences. If one knows that in the past, he has felt the way he feels now and been able to wait 72 minutes, he can consider himself able to restrain himself for 72 minutes (מ"ר שו"ת) (שבט הקהתי ח"ה סי' כ"ח).
13. **Unsure.** If one is unsure if he can restrain himself for 72 minutes – and usually a person does not know exactly how long he can restrain himself – he can be meikel (הפוסקים), because we say davening with a clean body is a d'rabanan halachah (above, 5).

### L'chatchilah

14. **Check if he needs to relieve himself.** If one has a slight feeling he needs to relieve himself in any way, l'chatchilah he should not daven before checking well if he needs to relieve himself (שו"ע שם). In other words, he should sit in the bathroom to check if he can eliminate anything. If he sat and nothing happened, it means he does not need to relieve himself. One does not need to push himself at all to try and eliminate, and one does not need to sit there until he eliminates or is certain he does not need to. If he eliminates, he does not need to push himself more to ensure he got rid of everything – he only needs to eliminate whatever comes easily.
15. **Even if he will miss davening with minyan.** L'chatchilah, one should check himself in this way even if he is certain he can restrain himself for longer than 72 minutes. Even if this will mean not davening with a minyan, it is better to daven alone with a clean body (מ"ב סק"ה) (א"ר, מ"ב סק"ה).
16. **Will miss zman tefilah.** However, if one estimates he can restrain himself for 72 minutes and checking himself will cause him to miss zman tefillah completely, it is better for him to daven before the end of the zman (מ"ב שם).
17. **Checked himself.** If one checked himself before davening and found he does not currently need to relieve himself, his body is considered clean – chalah to spend more time and miss zman Krias Shema or even just tefilah with a minyan (מ"ב סי' ב' סק"ג).
18. **Does not need to go now at all.** If, before davening, one does not need to relieve himself at all, but he knows his body and estimates that he will need to in the middle of davening but will be able to restrain himself then for 72 minutes, he may daven now (מ"ב סי' צ"ב שם).
19. **Sensation in the stomach.** Sometimes a person has a sensation in the stomach indicating it is not settled, e.g., on Sunday after heavy Shabbos seudos, after eating yellow cheese, etc., but he checks and does not succeed in relieving himself. Such a person has a clean body. Although he will have to relieve himself eventually, at the moment he has no urge to go, and a body is only considered "unclean" when one needs to relieve himself imminently. This is implied by Chazal's wording "Guard your openings" (above, 2), which does not mean when the waste is still in the stomach or digestive tract (מ"ר בעל שבט הקהתי).

20. **Gas.** Sometimes a person feels like he needs to relieve himself, but it is just the need to pass gas, after which he does not feel an urge anymore. This is not called "needing to relieve oneself" (א"א בוטשאטש סי ג' סי"ג).

### B'dieved

21. **Was able to restrain himself for 72 minutes.** If one davened without relieving himself first but he was able to restrain himself for 72 minutes from the beginning of his tefilah, he is yotzei his chiyuv to daven b'dieved. and does not need to daven again (ש"י"ע שם). Even if he relieved himself right after davening [within 72 minutes], he is yotzei b'dieved (מ"ב שם).

### Unable to Restrain Himself for 72 Minutes

22. **"Gedolim."** If one estimated he was not able to hold in solid waste for 72 minutes and davened Shmoneh Esrei in that state, his tefilah is repulsive. He must go relieve himself and then daven Shmoneh Esrei again (ש"י"ע שם).

23. **"Ketanim."** Some poskim say if one only needed to pass liquid waste and estimated he was not able to restrain himself for 72 minutes and davened in that state, he does not need to daven again (מ"א, ח"י אדם, מגן גבורים מאמר מרדכי בשם ראשונים והובא במ"ב סק"ב ובביאה"ל). Others say even for ketanim one must daven again (רמ"ע מפאנו, תשו' הרשב"א, רמ"ע מפאנו, א"ר הובא במ"ב ובביאה"ל שם).

24. Since it is a machlokes and there is no definitive psak (ביאה"ל), one should l'chatchilah daven again, stipulating that if he is not obligated to, it should be a voluntary tefilah [נדבה] (לשכנו תדרשו ח"א ה"ל) (הגר"ש, א"ר הובא במ"ב ובביאה"ל שם). (תפילה עמ' רע"ז סכ"ח).

## Needs to Relieve Himself Mid-Tefilah

### Levels of Need

25. Sometimes one begins to feel the need to relieve himself in the middle of davening. We will discuss what he should do in different parts of davening and three levels of the need to relieve oneself.

26. **1 – Can restrain himself for 72 minutes.** Feels the need to relieve himself – whether ketanim or gedolim – but estimates he can restrain himself for 72 minutes.

27. **2 – Cannot restrain himself for 72 minutes.** Needs to relieve himself and estimates he cannot restrain himself for 72 minutes.

28. **3 – Urgent need.** So urgently needs to relieve himself that if he suppresses it, he violates the issur of תשקצו. This is the case when one cannot think about anything else, and were he not presently restraining himself, he would immediately be able to eliminate waste without needing to push himself even a little bit (ש"י"ע הרב סי ג' מהדר"ת סי"א).

### Pesukei D'Zimrah

29. **Before Baruch She'amar.** Some say that if one feels the need to relieve himself before starting Baruch She'amar but estimates he can restrain himself for 72 minutes, he can still say Baruch She'amar and Krias Shema (פמ"ג א"א סק"ב). Others are machmir (ש"ע"ת סי"ו סק"ה). Thus, l'chatchilah he should go out and relieve himself, as he will need to do so before Shmoneh Esrei in any event (פסק"ת סי' צב אות ג).

30. If he already started Baruch She'amar, he may continue. However, if he reaches a state that he can no longer restrain himself for 72 minutes, he should immediately stop and relieve himself. If he continued without doing so, he is yotzei b'dieved and does not need to daven again (מ"ב סק"ו).

31. **After Baruch She'amar.** If one started Baruch She'amar in a completely mutar manner – i.e., he checked himself before davening (above, 14) or he has no need to relieve himself whatsoever (18) – and then felt the need to relieve himself, he may finish that section of davening. Since he started permissibly, he may continue even if he now estimates he cannot restrain himself for 72 minutes. However, he may not begin a new section.

32. Thus, if he wants, he may continue davening until the end of Pesukei D'Zimrah and go out before answering to Barchu, which is a new section (מ"ב סי' צ"ב סק"ט). If he wants, he can also go out in the middle of Pesukei D'Zimrah; it is best to do so between paragraphs (ש"י"ע גינת ש"ר). However, if he gets to a situation where he urgently needs to go, he should immediately go out and relieve himself.

33. **Asher Yatzar.** Some poskim say that if one goes to relieve himself during Pesukei D'Zimrah, he should wait until after Shmoneh Esrei to say Asher Yatzar (ח"י אדם כלל כ' ס"ג, א"א בוטשאטש, ש"י"ת אג"מ ח"ד סי' י"ד). However, many Acharonim hold he should say the brachah right after relieving himself (מ"ב סי' נ"א סק"ה, ביאה"ל שם ד"ה צ"ד, מקור חיים סק"ה). If he is concerned he will forget to say it after Shmoneh Esrei, he should not wait until then. In that case, it is better to say it after Yishtabach and before Kaddish (קיצושו"ע סי' י"ד ס"א).

### Birchos Krias Shema, Krias Shema

34. If one needs to relieve himself at Birchos Krias Shema or Krias Shema but he estimates he can restrain himself for 72 minutes, l'chatchilah he should not start before relieving himself, even if that will mean not saying Shmoneh Esrei with a minyan. However, he should not miss sof zman Krias Shema or the second sof zman tefillah.

35. If he began Birchos Krias Shema and did not go out, as long as he can still restrain himself for 72 minutes, he may continue to daven (ש"י"ע סי' צ"ב ס"ב) until Emes V'Yatziv. This way, when he comes back, he can still say the brachah of Emes V'Yatziv and start Shmoneh Esrei immediately after saying Go'al Visroel. He should not start Shmoneh Esrei before relieving himself, as that is a new section (מ"ב סק"ט). However, if he reached a state where he cannot restrain himself for 72 minutes – and certainly if he urgently needs to go – he should stop right away and go out. If he continued to daven instead of going out, he should not go back (מ"ב סק"ו).

36. **Asher Yatzar.** If one relieved himself during Birchos Krias Shema, he should not say Asher Yatzar then. He should wash his hands right then and say the brachah after Shmoneh Esrei (מ"ב סי' ס"ו סק"ג).

### Shmoneh Esrei

37. **Can restrain himself for 72 minutes.** If one feels the need to relieve himself – ketanim or gedolim – before Shmoneh Esrei, he may not begin even if he is sure he can restrain himself for more than 72 minutes. If he felt the need but began anyway, he should not stop in the middle. He should finish and not repeat it since he estimated he was able to restrain himself for 72 minutes (ספר הכון לקראתך אלקדך ישראל פ"ה ה"א).

38. **Cannot restrain himself for 72 minutes.** If one felt the need before Shmoneh Esrei and then while in the middle reached a state where he could not restrain himself for 72 minutes, he must stop right away and go relieve himself. This is certainly true if he was already in this state before Shmoneh Esrei (משמעות מ"ב סק"ה). If he davened anyway and he needed to relieve himself of gedolim, his tefilah is repulsive and he must daven again (see above, 22).

39. **Began permissibly.** If one began Shmoneh Esrei without feeling any need to relieve himself and then began to feel the need, whether for gedolim or ketanim, during Shmoneh Esrei, he should continue davening. Some say this is so even if he has a strong enough urge that he is in a situation of תשקצו (מ"ב סק"א בשם מג"א וחי"א). However, he should relieve himself right after Shmoneh Esrei. He may not answer to Kedushah if he cannot restrain himself for 72 minutes since Kedushah is a different section (מ"ב סק"ח).

40. Some say that if he is in a situation of תשקצו, he may stop in the middle of Shmoneh Esrei if he wants (דרך החיים הובא במ"ב שם).

41. When one stops in the middle of Shmoneh Esrei because the need is urgent or he can't restrain himself anymore, he should finish the brachah he is in and then go relieve himself. He may not speak or wait around unnecessarily. He should then go right back to the spot where he was standing [for the sake of davening in a fixed place (כ"ה) or to a different place [if he is embarrassed to return to his place] and continue with the brachah he is up to. If his break took long enough that he could have finished the entire Shmoneh Esrei in that time, he must start over from the beginning.

### Shaliach Tzibur, Baal Korei, Etc.

42. Sometimes, there is a dignity issue [כבוד הבריות] for one who needs to relieve himself, e.g., a shaliach tzibbur, baal korei, oleh to the Torah, etc. The poskim say that since the issurim of תשקצו for not relieving oneself and of davening with an unclean body are only d'rabanan, they are outweighed by a person's dignity (ב"י סי' ק"ג בשם תרומת הדשן, פמ"ג סי' ג' סק"י, מ"ב סי' צ"ב ס"ז).

43. **Shaliach tzibur.** If a shaliach tzibur began Pesukei D'Zimrah for the amud and then needs to relieve himself, he may continue davening until Chazaras HaShatz. He should not say Chazaras HaShatz if he estimates he cannot restrain himself for 72 minutes (אשי ישראל פ"ג ה"ז).

44. **Baal korei.** If one is a baal korei or was called up to the Torah, he may go up even if he needs to relieve himself, even urgently, because of his dignity.

45. **Rav, Admor.** A Rav or Admor who does not want to make the tzibur wait for him or stand up for him has the heter of כבוד הבריות even if he is not personally embarrassed (כ"ה החיים סק"ו בשם חסד לאברהם).

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לייבוואד  
לעילוי נשמת מרת אסתר בת ר' אהרן  
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