לח. יש ליזהר לכסות ראשי הקטנים, שבזה תהיה עליהם יראת שמים. [כה"ח ס"ק יט, וע"ע משנ"ב ס"ק יא]. והוא מזמן שמתחילים ללכת, ולכל הפחות מגיל שלש אחר התספורת. [ראה ילקו"י עמ' רמ]

לט. כשלובש כל מלבושיו, ילבש תחילה הכיפה שעל ראשו תחילה. ונתבאר לעיל בהלכה י"ב.

person's hand on his head. If neither of these options is possible, he should at least place his own hand on his head.[106]

Educating children

38) It is important to train little children to keep their heads covered, since our Sages taught that this practice instills the fear of Heaven in the child's heart. Ideally, this training should begin as soon as the child can walk, but certainly once he is three years old and has had his hair cut.[107]

Dressing head first

39) When getting dressed, one should first place a yarmulke on one's head. This was explained above in halakha 12.

Maran the Rishon Letziyon brought several proofs for this ruling. One is that Rambam listed covering one's head as one of the steps taken in preparation for praying, and Rambam stipulated that if someone neglected to take any of the steps he listed his prayer is valid anyway. Another proof is from the passage in tractate *Soferim* according to the interpretation of Harav Eliyahu of Vilna.

Based on all this, Maran the Rishon Letziyon took to task the responsa *Igrot Moshe* (Vol. IV, #40:14) who ruled that if someone prayed while bareheaded his prayer is unacceptable to Heaven and he must cover his head and repeat the prayer. As explained here at length, that ruling is incorrect. Harav Shelomo Zalman Auerbach likewise ruled (*Halikhot Shelomo Tefilla* 2:16) that if someone mistakenly prayed while bareheaded it is not necessary to repeat it.

106. The *Me'ore Or* (Unit *Be'er Sheva*, page 15b) ruled that if someone needs to recite a blessing [after eating] but he is bareheaded and by the time he gets a head covering it will no longer be possible to recite the blessing, he may recite it while bareheaded. This is because we can rely on the opinion in tractate *Soferim* (cited in the previous footnote) that permits it.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #1:6) commented on this ruling that it is best that he cover his head with his hand before reciting the blessing. He based this on a comment of the *Ture Zahav* (8:3).

As explained above in halakha 29, even if someone covers his head with his hand he is still considered bareheaded and he must not recite blessings in that manner. He must at least pull his shirtsleeve over his head for it to be considered covered. Above in halakha 30 it was explained that if one person places his hand on someone else's bare head, that person may now recite a blessing.

107. The *Magen Avraham* (2:6) wrote that it is important to cover little children's heads so that they will have the fear of Heaven, and the *Kaf Hahayim* Sofer (2:19) listed a number of *Aharonim* who gave similar instructions. In truth, it appears from a passage in *Nedarim* 30b that in the era of the Talmud children went about with their heads uncovered, but in *Shabbat* 156b it relates that the mother of Rav Nahman bar Yitzhak never allowed him to without a head covering, as explained in the preface to this section. It is recommended to follow her practice to instill the fear of Heaven in our children's hearts.

The *Mishne Halakhot* (Vol. VI, #2) discusses at length the issue of the age when parents should begin training their child in this practice. The *Yalkut Yosef* (page 240) states that according to his father, Maran the Rishon Letziyon, it is best to begin as soon as the child is able to walk, but certainly from age three. If the child refuses to comply, he should be offered rewards such as sweets to persuade him.

108. The Talmud (*Sanhedrin* 81a) states that one of the traits of a truly righteous individual is that he does

צורת הליכה

מ. אסור לילך בקומה זקופה [ש"ע ס"ו], אף כשהולך פחות מארבע אמות. [כה"ח ס"ק יג]. ואמרו רבותינו ז"ל (ברכות מג ע"ב), המהלך בקומה זקופה וכו', כאילו דוחק רגלי שכינה, דכתיב (ישעיה ו, ג), מלא כל הארץ כבודו.

ויש אומרים שהנהגה זו היא ממידת חסידות, ואינה מעיקר הדין. [יבי"א ח"ט סי' או אות ג]

How to Stand and Walk

Walking in haughty manner

40) It is forbidden to strut in a haughty and pompously upright posture, or even to take one step in that manner. Our Sages taught (*Berakhot* 43b) that when someone walks in a haughty manner it is as if he is crowding out the "feet of the Shekhina," since the verse states (*Yeshayahu* 6:3), "מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ – the entire world is filled with His honor," [meaning that there is no room in the world for anyone else's honor to be displayed].[108] Some *Poskim* ruled that this is not forbidden technically, but that it is a recommended practice of the pious.[109]

not walk about pompously. Our Sages taught (*Sota* 4b) that someone who is guilty of being haughty is as sinful as one who worships idols.

A seeming contradiction

The Torah states (*Vayikra* 26:13), "I will lead you forward while upright," and Rashi interpreted the word "upright" as "in an upright posture." The *Tzeda Laderekh* asked how this is possible, since our Sages taught us not to walk in that manner? He therefore suggested that Rashi did not mean that we are to walk literally in an upright posture but that this is a figurative description of the fact that other nations will recognize our superior status. He compared this to the fact that man walks upright on two legs whereas all other mammals walk on four legs. That signifies that the animals can conceive only of physical things whereas man can conceive of spiritual and heavenly matters. The nation of Yisrael has the potential for a far higher conception of these things than people of other nations.

The *Petah Hadevir* (2:5) offered a different solution. The concept of the blessing, "I will lead you forward while upright," is that all other nations will fear the nation of Yisrael instead of Yisrael fearing any others. In order to gain this awe and respect in the eyes of the nations, it will be permissible to walk in their presence in a manner displaying our superiority. Since we will not be doing this due to haughtiness, it will be permissible.

The *Petah Hadevir* offered another solution (in his appendix) based on a teaching of the *Shene Luhot Haberit*. The reason why it is necessary to behave with absolute humility is in order to rectify the sin of Adam, the first man. The serpent instilled into man the drive to be haughty, as it told Eve, "You will become equal to God [by eating the fruit]." We therefore must do all we can to act humbly and flee honor. In the future, when the influence of that sin will no longer exist and everyone will recognize that honor and pride belong to God alone, it will no longer be necessary to act more humbly than is natural. Therefore, the *Petah Hadevir* concluded, the halachah forbidding one to walk in an upright manner applies in our times but it will no longer apply in the future after Adam's sin will have been rectified.

109. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. 1X, #1:3) explained that, like the rule concerned going about bareheaded, walking in an upright manner is not forbidden technically; it is considered an act of piety to refrain from doing so. He proved this by citing a responsum of the *Ge'onim* (*Sha'are Teshuva* #178): The great Rav (of the first generation of *Amora'im*) practiced a number of pious behaviors. After his passing, his disciples were incapable of duplicating his perfection to the extent he had done. Instead, each of his leading disciples adopted one of those pious behaviors and concentrated on excelling in that one area. Rav Yehuda accepted upon himself to emulate Rav by never walking the distance of four cubits in an upright posture.

If it is really forbidden to walk in an upright posture, what was so special about Rav for being careful not do walk in that manner? If that is the halakha, then all his disciples would have had to observe Rav's practice, both during his lifetime and afterward. It must be, therefore, that this is not a halakhic obligation; it is no more than an act of the devout to refrain from walking about in an upright posture.

מא. שיעור הזקיפה, כל שלא יוכלו עיניו לראות למטה בסמוך לרגליו, וצריך מחמת זה לילך בנחת שלא יכשל בהליכתו. ומכל מקום לא יכוף קומתו או ראשו יותר מדאי, אלא במידה בינונית, בכדי שיראה את הבא כנגדו בפניו, בלי שיזקיף עיניו למעלה יותר מדאי. [כה"ח ס"ק יד בשם הגר"ז]

מב. כתב הרמב"ם (הל' דעות פ"ה ה"ח): לא ילך תלמיד חכם בקומה זקופה וגרון נטוי, כענין שנאמר (שישעיה ג, טז): "ותלכנה נטויות גרון ומשקרות עינים". ולא יהלך עקב בצד גודל בנחת כמו הנשים וגסי הרוח, כענין שנאמר (שם): "הלוך וטפוף תלכנה וברגליהם תעכסנה". ולא ירוץ ברשות הרבים כמנהג משוגעים. ולא יכפוף קומתו כבעלי חטוטרת. אלא מסתכל למטה כמו שהוא עומד בתפלה, ומהלך בשוק כאדם שהוא טרוד בעסקיו. גם ממהלכו של אדם ניכר אם חכם ובעל דעה הוא או שוטה וסכל. וכן אמר שלמה בחכמתו (קהלת י, ג): "וגם בדרך כשהסכל הולך לבו חסר, ואמר לכל סכל הוא", הוא מודיע לכל על עצמו שהוא סכל.

Proper manner of walking

41) Walking upright in the forbidden manner means to hold one's head so high that one is forced to walk at reduced speed to avoid stumbling since one cannot see the ground upon which one is treading. One must not bend one's head too low, either. The proper posture is to walk in such a manner that one can readily see any person walking toward him without having to strain one's eyes upward.[110]

Ibid.

42) Rambam stated (*Hilkhot De'ot* 5:8): "It is forbidden for a Torah scholar to walk about upright or to walk about in stiff, short steps in the manner of the haughty. This is what the prophet complained (*Yeshayahu* 3:16), 'וַתֵּלַכְנָה נְטוּיוֹת גָּרוֹן וּמְשַׂקְּרוֹת עֵינַיִם – They walk with stretched necks while winking seductively. They walk with short steps, kicking up their alluring fragrances.'

[A Torah scholar] must not run through the street like a madman, nor should he walk stooped over like a hunchback. He should walk while facing downward, in the manner of someone standing in prayer. He should go about briskly in the street like someone who is busy tending to his business. By the manner in which a person walks, it becomes clear whether he is wise and intelligent or foolish and incompetent. This is what King Shelomo taught (*Kohelet* 10:3), 'Also while a fool walks along the road he lacks cunning and he tells this to everyone.' That is, he displays [through his gait] his lack of intelligence."

Although Maran used the term, "It is forbidden," in the *Shulḥan Arukh*, it is an exaggeration.

There are a number of *Poskim* who seem to disagree with this position and maintain that it is absolutely forbidden to walk upright. See the footnote to the *Peṭaḥ Hadevir* (*Siman* 2, footnote 3).

110. This is taken from the *Shulḥan Arukh* of Harav Zalman (*Mahadura Tinyana* 2:5). The *Arukh Hashulḥan* (2:9) states, "This does not mean that one must go about stooped over. It means that one must not go about with one's nose in the air in the manner of the haughty." Harav Shelomo Zalman Auerbach (cited in *Ve'alehu Lo Yibol* page 50) explained likewise that walking upright means to walk in the manner of the haughty, but it is certainly unnecessary to walk about stooped over.

וראוי שכל אדם יתהלך בהנהגות אלו, והתלמיד חכם צריך ליזהר בזה ביותר. [לחם משנה הל' דעות פ"ה ה"ד. וע"ע ביבי"א ח"ח סי' א אות ב, ח"ט סי' א אות א, ועי' בקרית ספר על פתה"ד סי' ב הערה טז]

מג. בבית הכנסת ובבית המדרש יש יותר ליזהר לילך במורא ובהכנעה, מפני קדושתם, וכמו שנאמר (תהלים נה, טו), **בבית אלהים נהלך ברגש.** [ראה יבי"א ח"ח סי' א אות ב, הלכה ברורה עמ' ל]

All people should take care to behave according to this formula. A Torah scholar, however, must be sure to perfect himself in this area.

Humility in a synagogue

43) People should make sure to go about humbly while in a synagogue or Torah study hall because of the sanctity in these places, as the verse states (*Tehillim* 55:15), "We will walk in God's House with trepidation."[111]

111. The commentary attributed to Rashi on *Avot* (6:3) cites a Midrash relating that Ahitofel noticed King David walking in an upright manner in the study hall and he rebuked him, accusing him of ignoring the mitzvah of acting with fear of the holy places. It seems from this that it is permissible to walk about upright in other places, contrary to the *Shulhan Arukh*.

Maran the Rishon Letziyon reconciled this, explaining that since David was the king it was necessary for him to behave in a royal fashion displaying his superior position, as our Sages taught in *Ketubot* (103b). In this way he would have more success in persuading people to follow the path of God (See *Sota* 40a). This coincides with our Sages' teaching (*Sanhedrin* 22a) that the common people must act in awe of the king of Yisrael. Therefore, King David adopted the practice of walking about in royal, upright posture although in his heart he remained as humble and self-effacing as ever. This is what he declared (*Tehillim* 131:1), "God! My heart has not become proud, nor do I feel superior."

Nevertheless, King David accepted Ahitofel's rebuke. In a holy place, even the king must walk about humbly. This is the meaning of the verse, "We will walk in God's House with trepidation."

Harav HIDA (*Birke Yosef*, *Shiyure Berakha Siman* 2) reconciled this Midrash with the halakha using a different approach. King David never walked upright in a haughty fashion, wherever he went. That would be forbidden for anyone wherever he might be, since "God's glory fills the earth." He walked in a carefree manner, however, and was not stooped over with humility. The Midrash teaches us that when in a sacred place such as a synagogue, however, one must not go about in the same carefree manner that one might go about elsewhere. Harav Meir Leibush Malbim wrote likewise in his *Artzot Hahayim* (3:39).

Rules fit for a king

The *Petah Hadevir* (2:5) cited the *Bet Oved* ruling that a king [of Yisrael] may walk about in a haughty manner since it is necessary for others to be in awe of him. Harav Yosef Hayim Sofer (*Deroftaki de'Orayta* Vol. II, page 41) challenged this, since the halakha demands that a king act even more humbly than others. This is the ruling of the Ramban (commentary to *Devarim* 17:20): The Torah states, "So that his heart will not feel superior to his brethren," alluding to the fact that haughtiness is forbidden. If the Torah forbids a king from feeling haughtiness and superiority, certainly lay people have no business entertaining such feelings. After all, a king is someone who has reason to feel superior and yet the Torah forbids it and demands that he feel no more than equal to everyone else.

If so, how could the *Bet Oved* suggest that a king is allowed to walk in a haughty manner?

According to the explanation of Maran the Rishon Letziyon, however, this can be reconciled. The Torah forbids a king to feel haughtiness and superiority, as the Ramban taught. Outwardly, however, King David portrayed a superior air of aristocracy in order to inspire the people's awe as the Torah requires. Ordinary people may not act in such a manner, especially since a person's inner feelings are liable to be influenced by his outward actions.

The *Yalkut Yosef* (page 228) cited support for this position from Rabbenu Yona's *Sha'are Teshuva* (3:34): The Torah states, "So that his heart will not feel superior to his brethren," teaching us that no one may feel superior to any other person, regardless of their status. Even a king may not entertain feelings of superiority, for then he is likely to become a tyrant. He must remain humble in his heart, for haughtiness is among the most severe of sins. It destroys one's soul, as the verse states (*Mishle* 16:5), "A haughty heart is an abomination to God."