

Daf Digest for this month is dedicated in memory of רבקה יענטא (Babby Weiss) בת ר' אשר אנטשיל ע"ה

By the Weiss brothers –London, Staten Island, Yerushalayim

OVERVIEW of the Daf

1) Minimum dress code for shmone esrei

R' Huna teaches that although for Krias Sh'ma it is sufficient to wrap a garment around one's waist, for shmoneh esrei one must have his chest covered as well.

2) Entering the bathroom while still wearing tefilin

R' Huna teaches that if one realizes while evacuating that he is still wearing tefillin, he should cover the tefillin with his hand until the first issue comes out.

3) What parts of the body praise God?

R' Huna and R' Chisda disagree whether the whole body praises God or whether it is just the mouth and the nose; the difference being if one has excrement on his skin or if his hand is in a bathroom.

4) Davening near a foul smell

R' Huna only requires a person to move four amos from the foul-smelling substance, whereas R' Chisda requires a person to move four amos from the place where the smell is detected. A Beraisa supports R' Chisda's position. There is a disagreement regarding the excrement of other animals.

R' Sheishes rules that if there is a foul odor without substance it is permitted to learn, but not to recite Krias Sh'ma. Even for learning it is only allowed when the smell comes from another person.

5) Passing excrement

Abaye and Rava disagree whether passing excrement prohibits a person from davening. R' Papa rules that a pig's mouth has the same status as passing excrement.

6) Uncertainties regarding the presence of human waste

The Gemara clarifies the halachah when one is uncertain whether human waste is present.

7) Dry waste

There is a disagreement regarding when human waste is considered dry and no longer poses a barrier to prevent a person from davening in its presence.

8) The correct time for Krias Sh'ma

The Gemara wonders whether the language of our Mishnah is a proof that Krias Sh'ma must be said before sunrise. The Gemara deflects the proof.

9) Erva and davening

The issue of one's heart or other body parts seeing or touching one's erva is discussed and the Gemara concludes that other body parts (not the heart) may see but not touch one's erva during davening.

10) Visible waste and erva

Rava distinguishes between covered but visible waste and erva. Circumstances related to this issue are elucidated.

11) Davening in the presence of a container used to hold human waste

Gemara GEM

Your camp shall remain holy

והרי לבו רואה את הערוה — כו :

But his heart is exposed to his erva. - 24b

The Torah instructs us to conduct ourselves with dignity and respect, even when we are in a battle camp, preparing for war. How much more so are these guidelines appropriate when reciting sh'ma and while standing before God during the amidah.

The Chinuch (Mitzvah #566) writes that the reason for this mitzvah is that the souls of the Jewish people cling to the Shechinah forever. This is certainly the case in a battle camp, where all are clean in spirit, because whoever was afraid due to sins on his record was previously sent off and returned home. Only the righteous and virtuous remained, in whose midst the spirit of God would reside.

It was fitting for them to remain in cleanliness, since it is well known that cleanliness is one of the good qualities which leads to the attainment of the holy spirit, as is expounded upon by R' Pinchas ben Yair (Avodah Zara 20a). There is also a great merit in this for the nation, when the representatives of another nation will come and see their camp holy and clean of every filth. ■

REVIEW and Remember

1. Is it permitted to daven or learn in the presence of a foul smell that has no substance?
.....
2. Mid'oraisa, when does the presence of urine prohibit a person from davening?
.....
3. How do we account for the discrepancy in halachah between visible waste and visible erva?
.....
4. How much water must be added to urine to allow prayer in its presence?
.....

The Gemara provides guidelines when it is permitted to daven in the presence of a container used to collect human waste and when it is prohibited.

12) Marital relations in the presence of a Sefer Torah

It is prohibited for a couple to have marital relations in the same room as a Sefer Torah or tefillin unless the Sefer Torah or tefillin are removed or placed into a container that is within another container, and provided that the container is not a designated container for that item. ■

HALACHA Highlight

Distancing oneself from foul-smelling liquids

משנה (כב ע"ב): ולא יתכסה לא במים הרעים ולא במי המשרה, עד שיטיל לתוכן מים. וכמה ירחיק מהן ומן הצואה – ארבע אמות אלא הכי קאמר: לא יתכסה לא במים הרעים ולא במי המשרה כלל... ומי רגלים – עד שיטיל לתוכן מים, ויקרא. - כה.

And he should not cover himself in putrid water or in water in which flax was soaked until he pours fresh water into them. How far should one distance himself from them and excrement? 4 Amos. Mishnah 22b

Rather this is what was meant: One should not cover oneself neither in malodorous waters or in water in which flax was soaked at all. And urine - until he pours some fresh water, and then he may read. - 25b

The Rishonim disagree whether the obligation of distancing oneself from urine and excrement applies equally to the foul-smelling waters mentioned in the Mishnah. Rashi¹ states that the duty of removing oneself mentioned in the Mishnah refers specifically to urine. This implies that the other putrid waters mentioned in the Mishnah do not have the obligation of distancing. Similarly the Or Zarua² and other Rishonim³ interpret the Mishnah to be referring to urine in the statement regarding the necessity to distance oneself. However, Rav Yehonasan of Lunil⁴ and other Rishonim⁵ learn that there is a necessity to distance oneself 4 amos from water in which flax was soaked and from fetid water.

Tur⁶ obligates the distancing from putrid waters and from

water in which flax was soaked. Beis Yosef understands that Tur learned the Mishnah like the previously-mentioned Rishonim who conclude that the Mishnah directs us to distance ourselves from all of the liquids listed there. Beis Yosef continues to question Rambam who does not mention this matter in his laws of Krias Sh'ma. He gives two answers: 1) Rambam learns the Mishnah to refer only to distancing from urine. This is as well the indication of Rambam in his Commentary to the Mishnah.⁷ 2) It could be that Rambam included many items of a noxious odor within the statement requiring distance from excrement. Rav Yoel Sirkis⁸ opines like the first option in understanding Rambam.

Shulchan Aruch⁹ rules that one must distance himself from putrid waters as he does from excrement. Mishnah Berura¹⁰ quoting Pri Migadim states that if a mikveh has a discomfiting rancid smell, one must distance himself from it in order to say a blessing. ■

1. על המשנה (כב ע"ב ד"ה וכמה ירחיק)
2. ח"א סי' קל. ע"ש מש"כ בשם הר"ח וא"כ שכתב לדחות דבריו
3. רע"ב (ברכות פ"ג מ"ה) והרשב"ץ (כב ע"ב)
4. רבינו יהונתן (כב ע"ב במשנה)
5. ע"י ראב"י ח"א (סי' סט, עמ' 84) וכן ראה להרא"ה (כב ע"ב) והמאירי (שם, עמ' 97) שכתבו ששאלת כמה ירחיק קאי אכולהו, מים רעים מי משרה ומי רגלים
6. סי' פו
7. ברכות פ"ג מ"ה
8. ב"ח סי' פו
9. סי' פו
10. שם סי' קא ■

Distinctive INSIGHT

Proper attire while standing in front of the King

א"ר הונא היתה טליתו חגורה לו על מתניו מותר לקרות קריאת שמע... אבל לתפילה עד שיכסה את לבו - כה.

R' Huna said, "One may read sh'ma if he has a garment strapped around his waist. For the amidah, though, it is necessary to cover one's chest. - 25a

The reason for the difference in one's demeanor during the amidah and during krias sh'ma is that when saying the amidah, we consider it as if the person is speaking directly in front of the king. When a person has a private meeting with the king, he must stand in awe, and he must present himself

more formally.

The great Rabbi Yitzchok Zev Soloveichik (הגרי"ז הלוי) illustrated this concept as a commentary to the incident in Gan Eden which is described in Bereshis 3. After having eaten from the Tree of Knowledge, Adam and Chava seem to attempt to escape from God, but they knew that there was nowhere to hide (see Tehillim 139:7, which was said by Adam). The explanation is that before they ate from the Tree of Knowledge, they were not controlled by the evil inclination. Their bodies, even when uncovered, did not have a classification of being ערוה. This is why the Torah says that they were not embarrassed, even when they had no clothing. After partaking from the Tree, they became infused with the evil

inclination, and they became aware of their condition of possessing ערוה. They immediately furnished themselves with clothing to cover their bodies. When they heard the voice of God speaking to them, they realized, once again, that they were now going to have to prepare themselves for direct contact from God, and simply having covered their bodies was not enough. They correctly "ran for cover", realizing that it was necessary to not only have their bodies covered minimally, but that they needed to be more completely dressed with their hearts covered as well. This is why they correctly ran among the trees so that they should not appear improperly when speaking directly with God, Who was calling them. ■