



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 the 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 they are still wearing tefilin they should cover them with their hand until the first issue comes out.

3) What parts of the body praise Hashem

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

4) Davening near a foul smell

R' Huna only requires a person to move four amos from the substance whereas R' Chisda requires a person to move four amos from the place where the smell is detected. A Baraisa supports R' Chisda's position and there is a disagreement regarding the excrement of other animals.

R' Sheishes ruled that if there is a foul odor without substance it is permitted to learn but not recite krias sh'ma and even for learning it is only 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 halacha when one is uncertain whether human waste is present.

7) Dry waste

There is a disagreement as to the point where 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 Shema

The Gemara wonders whether the language of our Mishnah is a proof that krias shema must be said by sunrise and the Gemara deflects the proof.

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Today's Daf Digest is dedicated
by the Goldfeder and Teichman families
in honor of the birthday of Gershon Bassman

Today's Daf Digest is dedicated
By Rabbi and Mrs. Makhlof Suissa
In loving memory of their mother
מרת אסתר גיטל בת ר' יעקב, ע"ה

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

The reason for the difference in one's demeanor during the amidah as opposed to during krias shema 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.

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 Hashem, but they knew that there was no where 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 Hashem speaking to them, they realized, once again, that they were now going to have to prepare themselves for direct contact from Hashem, 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 Hashem, Who was calling them. ■

REVIEW and Remember

1. Is it permitted to daven or learn in the presence of a foul smell that has no substance?

2. M'De'oraisa, when does the presence of urine prohibit a person from davening?

3. How do we account for the discrepancy in Halach between visible waste and visible erva?

4. How much water must be added to urine to allow prayer in its presence?

HALACHAH 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"

"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."

...אלא הכי קאמר: לא לא יתכסה לא במים הרעים ולא במי המשרה כלל. ומי רגלים – עד שיטיל לתוכן מים, ויקרא

"Rather this is what was meant: One should not cover themselves 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."

The Rishonim disagree as to 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 smelly 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 necessary to distance oneself 4 Amos from water in which flax was soaked and from fetid water.

The Tur⁶ obligates the distancing from putrid waters and from water in which flax was soaked. The Beis Yosef understands that the Tur learned the Mishnah like the previously mentioned Rishonim who conclude that the Mishnah directs us to distance ourselves from all of the liquids there listed. The Beis Yosef continues to question the Rambam who does not mention this matter in his laws of Krias Shima. He gives two answers: 1) The Rambam learns the Mishnah to refer only to distancing from urine. This is as well the indication of the Rambam in his commentary to the Mishnah⁷. 2) It could be that the Rambam included many items of a noxious odor under the statement requiring distance from excrement. The Ba"ch⁸ opines like the first option in understanding the Rambam.

(Overview...continued from page 1)

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 and different circumstances related to this issue are elucidated.

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

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 relations in the same room as a Sefer Torah or Tefilin unless they are removed or placed into a container that it is in a container without the container having been designated as the container for that item. ■

The Shulchan Aruch⁹ rules that one must distance himself from putrid waters as from would from excrement. The Mishnah Berura¹⁰ quoting the Pri Megadim states that if a Mikveh has a discomfoting rancid smell, one must distance oneself from it in order to say a blessing. ■

1. על המשנה (כב ע"ב ד"ה וכמה ירחיק)
2. ח"א ס"י קל"ז ע"ש מש"כ בשם הר"ח וא"ך 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 (ס"י ס"ט, 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. ס"י פו
7. ברכות פ"ג מ"ה
8. ב"ח ס"י פו
9. ס"י פו
10. שם ס"ק א ■

Gemara GEM

Your Camp Shall Remain Holy

והרי לבו רואה את הערה

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 the

shema and while standing before Hashem 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 Shechina forever, and all the more certainly in a battle camp, where all are clean in spirit. For whoever was afraid because of the sins on his record was previously sent off and returned home. Only the good and virtuous remained, in whose

midst the spirit of Hashem would reside.

It was fitting for them to remain in cleanness, since it is well known that cleanness 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. ■