

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמודם
"חוקי חיים"
לעשות רצונך
בלבב שלם



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

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Dinim of Clean body for Tefilah 2

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as usual. However, he should not say Boruch She'Amar and Yishtabach, as those brachos were instituted to arrange Hashem's praises before davening, and he will not be davening (ש"ע הרב סי' פ) (סק"ב), as we will discuss (21). He may say Birchos HaShachar (ערוך השלחן סי' פ סק"ד).

19. **Krias Shema and its brachos.** In the above case, one should say Krias Shema since it is a mitzvas aseil d'oraisa, while the issur to say it in the presence of gas is only d'rabanan and does not override a mitzvah d'oraisa (מ"ב סי' פ סק"ג). After saying Krias Shema, he can also say Birchos Krias Shema, even though they are only d'rabanan.
20. Even though he will say Krias Shema without tefillin – as one may not put on tefillin if he feels he will need to pass gas (see below, 25) – and saying Krias Shema without tefillin is like giving false testimony, he should not wait and miss zman Krias Shema in order to say it wearing tefillin. Since it is beyond his control, it is not like false testimony (מגן הגיבורים בשלה"ג סי' פ סק"א, מ"ב סי' מ"ו סק"ג).
21. **Shemoneh Esrei.** When it is clear to a person that he will not be able to keep himself from passing gas, he should not say Shemoneh Esrei even if he will miss zman tefilah (פ"י ש"ע), whether at Shacharis, Minchah, or Maariv. This is true whether tefilah is a mitzvah d'oraisa or a mitzvah d'rabanan.
22. **Standing before the King.** The reason for this is because tefilah is like standing before the King, and it is disrespectful for one to stand and daven knowing he will need to pause in the middle to wait until the odor passes. Also, it is very disrespectful to pass gas while standing before the King (מ"ב סי' פ סק"ג).
23. **Can make it up.** Another reason given is that Shemoneh Esrei can be made up (תשלומין). However, Krias Shema, which cannot be made up, should be said even if it is likely one will need to pass gas in the middle (א"ר סי' פ בשם שו"ת הרמ"א).
24. **Patient who always needs to pass gas.** If one has an illness wherein he always needs to pass gas and if he will not daven Shemoneh Esrei when he feels the need to pass gas, he will never daven, the poskim allow him to daven. Otherwise, he will never daven Shemoneh Esrei. Even if the chiyuv of tefilah is d'rabanan, it is a "public mitzvah" [מצוה דרבנים] (מ"ב סי' פ סק"ד). Still, when he passes gas, he should wait until the odor goes away and then continue davening (פ"ח).

Passing Gas While Wearing Tefillin

25. One may not wear tefillin if he knows he will not be able to keep himself from passing gas with his tefillin on (ש"ע סי' ל"ח ס"ב). Some say this is an issur d'oraisa of disgrace for a mitzvah (ש"ע סי' מ"א), at least if one does so intentionally because he has contempt for mitzvos (תורת הייס סק"א) and it is out loud (ש"ע סי' ל"ח). However, most poskim hold the whole issur is only d'rabanan (פ"ח מ"ז סי' פ סק"א).

Will Likely Pass Gas

26. **Intestinal issue.** If one has an intestinal issue and he has diarrhea or cannot stop himself from passing gas, he is patur from tefillin (ש"ע סי' ל"ח ס"א). He may not put on tefillin if he cannot restrain himself from passing gas, since tefillin requires a clean body.
27. **Can restrain himself for a short time.** If one feels he can restrain himself from passing gas for a short time, he should at least wear tefillin for Krias Shema and Shemoneh Esrei. He should put them on between Ahavah Rabah and Krias Shema with a brachah (ש"ע סי' ל"ח ס"ב) and take them off immediately after Shemoneh Esrei (מ"ב סק"ט).

Moving Them Out of Place When Passing Gas

28. If one feels the need to pass gas while wearing tefillin and does not have time to take them off, he can move both the shel yad and shel rosh out of place; then, it is not considered passing gas while wearing tefillin (מ"ב סי' ק"ג סק"ג).
29. **At least move shel rosh.** If one does not have time to move them both, he should at least move his tefillin shel rosh or lift it up and place his hand between the tefillin and his head (מ"ב סי' ל"ח סק"ט). This is because the main concern is with the shel rosh, which has the letter shin on the bayis itself. The daled and yud of the shel yad are on the retzuos, not the bayis. Also, the shel yad is covered (מחצית השקל שם סק"ב).

Patient Who Always Needs to Pass Gas

30. Some say that if it is hard for someone to refrain from passing gas due to a chronic issue; and he cannot daven without passing some gas without a bad odor, so the issur is only for him [if there is a bad

odor, those nearby cannot daven]; and it would be very embarrassing to daven without tefillin; he may wear tefillin out of their place. He should not make a brachah on them or tighten them. During Krias Shema and tefilah, he should wear them properly and make a brachah on them. The reason for this is because it is an issue of dignity [כבוד הבריות] and the issur is d'rabanan (שו"ת מנח"י ח"ו סי' י"ג). However, if he will cause a bad odor, he certainly may not daven if others are present. Also, if he is not very embarrassed to be without tefillin, he should always daven without tefillin. Still, he should make sure to put on tefillin for a few moments every day so that he does not completely miss the mitzvah d'oraisa of tefillin (פ"ח מ"ב סי' פ סק"ד).

Cleaning Up after Using the Bathroom

Urine

32. **Undergarment.** If the garments touching one's body became damp with urine, he may daven as usual – even if they are damp enough that something that touches them will become wet – since they are covered by his outer garments (ע"ח שו"ע סי' ע"ח).
33. **Outer garment too.** However, if one's outer garment is also damp with urine, he must change his clothing or cover it with an additional outer garment to say Krias Shema and other words of kedushah. Regarding Shemoneh Esrei, though, where one cannot stop and change his clothing, he should continue davening as usual once the flow stops. This is because the issur to daven with urine is only d'rabanan, and Chazal did not apply their issur to someone already in the middle of davening (מ"ב שם סק"ג).

Tzoah [Solid Waste]

34. **On clothing.** Some poskim allow one to daven with tzoah on his body [somewhere other than the pi hatabaas/back opening] that is covered with a garment (ד"ע שו"ע סי' ע"ו ס"ד); others forbid it. It is proper to follow the machmir opinion (ד"ע שו"ע שם). However, in a pressing situation, one can rely on the meikel opinion for reasons of dignity (מ"ב סק"ד).
35. However, all poskim agree that one may daven if the tzoah is on an inner garment, e.g., the garment touching his skin, and it is covered by an outer garment. Still, everyone should always be careful to have clean clothing, especially during davening (מ"ב סי' ע"ו סק"ב).
36. **Appearance.** Only actual tzoah matter is considered "tzoah." A mere appearance of tzoah is not a problem; there is no need at all to be cautious about this (מ"ב סק"ד, שו"ת שרגא המאי ח"א סי' כ"ט).

On the Back opening

37. All poskim agree that if one has tzoah on his pi hatabaas/back opening, he may not daven or say Krias Shema even if it is covered (ש"ע סי' ע"ו ס"ה), as that area is very dirty. Thus, one should be aware and always see to it that the pi hatabaas is clean (מ"ב סק"י). It is proper to wash the pi hatabaas with water (מ"ב סי' ג סק"א).
38. Strictly speaking, wiping three times is enough. In the Gemara's times, they used pointed stones (ש"ת דברי חיים ח"ב סי' ט); one can imagine how much was left after wiping. Nowadays that we use soft toilet paper, it is obvious that this is enough and one does not need to use water. One should not feel tense and nervous that he might not have wiped well and engage in excessive wiping; in fact, one who does so harms and injures himself (קריינא דאגרתא סי' ע"ג).
39. **Water.** Some are careful to wipe with water. This is not for everyone; it is an extra level of scrupulousness that is meant for particularly pious individuals (אריז"ל, שו"ע הרב סי' ג' ס"ח, שלחן הטהור סי' א, כ"ח הי"ח). Some people install a bidet in the bathroom to keep water available for wiping. But this is just a chumra, as one can fully clean himself using modern-day toilet paper.
40. **Moist wipes.** Some use moist wipes; this also achieves the advantage of washing with water. However, one who lives in a multifamily building should be careful not to flush wipes down the toilet; doing so creates sewage blockages and causes damage to others. Also, one may not use them on Shabbos due to the issur of sechitah. It is impossible to limit their use to wiping without pressing, as they do not achieve their function until the area is clean, which usually requires pressing on the cloth. A meticulous person must also show caution for the issurim of Shabbos.



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