The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן פ"ו סעיף א'-סימן פ"ז סעיף א'

Overview

Siman 86 Seif 1:

One is required to distance himself from smelly water or soaking water that is used to soak flax or cannabis the same as one distances himself from waste.

- This *halacha* applies only when it smells to the degree that people are distressed by the smell. (M.B. 1)
- Pri Megadim contends that this *halacha* is Biblical. (M.B. 3)

Siman 87 Seif 1:

One must distance himself from a pot used for waste or a pot used for *mei raglayim* that is made from earthenware or wood as one would distance himself from waste even if he poured water into the pot. If they were made from metal, glass or lined earthenware it is permitted if they are washed well.

- This *halacha* applies even if the pot does not contain anything and even if it was washed inside and outside so that it is completely clean and does not smell. (M.B. 1)
- If the pot for *mei raglayim* was designated for another use as well if it does not contain waste and does not smell it is permitted to read *shema* in its presence. Similarly, if every time it is used one pours a *revi'is* of water in so that it does not smell it is permitted. (M.B. 2)
- Many authorities subscribe to the opinion that it is Biblically prohibited to read near a pot used to collect waste. If one *davened* when a pot was within one's four *amos* he must *daven* again if he had reason to suspect that the pot was there. (M.B. 3)
- The reason for leniency when the pot is made from metal, glass and lined earthenware is that they do not absorb. (M.B. 4)
- Some say Shulchan Aruch refers to a glass glaze whereas others maintain that he refers to a lead lining. There is another dispute whether it must be lined inside and outside or just inside. One should be stringent and the pot should be lined on both sides unless it is turned upside down. (M.B. 5)
- It must be washed well on the inside and outside and if the utensil was not washed one must be at least four *amos* away. (M.B. 6)

Halacha Highlight

Sewer Pipes

Shulchan Aruch Siman 87 Seif 1

גרף של רעי ועביט של מי רגלים של חרס או של עץ

A pot for waste or *mei raglayim* that is made of earthenware or wood

Shulchan Aruch (סי' פ"ג סע' א') differentiates between a pot used to collect waste that is made of earthenware or wood and one that is made from metal or glass. If the pot is made from earthenware or wood, one must distance himself from it before he *davens* even if at the moment the pot is empty and thoroughly cleaned (מ"ב סק"א). If the pot is made of metal or glass, one is permitted to *daven* in its presence as long as it is empty and was thoroughly cleaned. Mishnah Berurah (סק"ב) writes that the necessity to distance one's self from a pot used to collect waste that is clean applies only if the pot is designated for the collection of waste. If, however, the utensil is used for other purposes as well one is permitted to *daven* in its presence. Chazon Ish (או"ח סי' י"ז סק"י) explains that when the pot is dirty it doesn't matter what function the pot was designed to serve. When it is clean the only reason that one may not *daven* in the presence of the pot is that it is disrespectful to *daven* in the presence of something designed to store waste. If the utensil serves other purposes as well it is not a sign of disrespect to *daven* in its presence.

Poskim debate whether it is permitted to *daven* in the presence of a sewer pipe. Rav Shlomo Zalman Auerbach (אשי ישראל פנ"א הע' נ"ט) ruled that it is permitted to *daven* in the presence of a sewer pipe. His reasoning is that a sewer pipe is not designed to store waste; its function is to direct it to some other location. As such it is not the same a pot that is made to store the waste for extended periods of time. Rav Chaim Kanievski (נקיות וכבוד בתפלה תשובה פ"א) maintains that it depends on the material and if the pipe is made of earthenware one may not *daven* with the pipe in one's presence.

Stories to Share

Extra Precautions

מ"ב ס' פ"ו, ס"ק ב': "וכ"ש משרה של כובסין שמכבסין בהם בגדי קטנים..."

A certain man would learn halachah and then try to understand how it applied practically to his life. He often found a halachah that he had never heard of or had never understood properly. He would immediately resolve to fulfill it, and continuously examine himself to see if he had missed something.

When he learned siman 86 on today's amud he initially figured that it required no change in his daily life. After all, who doesn't know not to say a blessing in a place where there is a terrible odor? But after giving this some thought he realized that there may well be a less known application for these halachos. What about a pile of laundry? Although the Mishnah Berurah writes that the water used to launder very soiled garments is forbidden, what about the garments themselves? His home had a laundry room through which one went to the garage. Every day he on his way to his car he would listen to a favorite shiur without ever checking to see if there was a foul odor since he was just passing through. After learning this siman and thinking a lot as was his wont he wondered if he had to refrain from learning Torah near dirty laundry as well.

When he asked his rav this question, he heard an astonishing thing. "Rav Aharon of Belz was actually careful never to speak Torah or say a blessing in front of dirty wash. He brought a proof to this from the Sifri in which is the source of the very halachah you quote: "כי ה' אלוקיך מתהלך בקרב מחנך" מכאן אמרו לא יקרא אדם קריאת שמע בצד משרה של כובסים.

ספרי בפרשת כי תצא, ס' רנ"ד
מנהגי בעלזא, ע' פ"ד