הלכה יומית

Daily Halacha

Kitzur Shulchan Aruch Yomi: the whole Kitzur in a year, a few paragraphs a day

Sunday · 23 Tishrei

THE LAWS OF THE PRIESTLY BLESSING · KITZUR 100:17-22

17. An effort should be made to have a Chazzan, who is not a kohein. If he is a kohein, he should not go up to duchan, and should not prompt the kohanim, but someone else should stand alongside him to call kohanim. He should also read to them the words Yevarechecha etc. and the Chazzan should remain silent, until Sim Shalom. He commits no sin by not going up to bless the people, even though the other man called out kohanim, because this call is intended only for a kohein who is not engaged in prayer, and who moved from his place during Retzeih.

If he is the only kohein present, then, in order not to forego the mitzvah of the priestly blessings, he should go up to the duchan, relying on his hand-washing in the morning. How should he act? He should move his feet slightly while saying Retzeih, and continue until Ulecha na'eh lehodos. ["And to You it is fitting to give thanks."] Then someone else says, Elokeinu veilokei avoseinu barecheinu vaberachah; the Chazzan then goes up to the duchan, while the other man prompts him.

After this, the Chazzan resumes and recites Sim Shalom, but does not say Ribon Ha'olamim until after reciting the kaddish. If he did not move his feet while reciting Retzeih, he is not permitted to go up to the duchan.

18. If a congregation consists of kohanim only, then, if there are no more than ten men, they all go up to the duchan. Whom do they bless? Their brethren in the fields (countryside). And who responds, amein? The women and the little children. Even if there are no women and children, the lack of the amein response is not an obstacle. If there are more than ten kohanim present, then as many as there are in excess of ten go up to the duchan, and ten should remain to respond amein.

19. A kohein who had already blessed the congregation, and, afterwards, went to another synagogue, if he wishes to do so, he may go up to the duchan again, but if he does not wish to do so, even if he heard the call kohanim, he is not obligated to go up, since he has already gone up [and fulfilled his obligation.]

20. In our communities where it is customary for all kohanim to lower their tallisim over their faces, a kohein who has a blemish on his face, is permitted to pronounce the Birkas Kohanim. But a kohein who has a defect on his hands, like bahakaniyos, i.e. a white lesion, or they are speckled with small spots, or they are deformed, or he is unable to separate his fingers, may not bless the people, because the people might look at him, and be distracted.

If he is well-known in his town, having lived there for thirty days, and people recognize him, he may raise his hands to bless the people. If his hands are discolored from dye or paint, he may not raise his hands to bless the people because the people will look at them. If most of the people of the town follow this trade [of dyeing or painting], he is permitted to raise his hands in blessing.

If he does not know how to pronounce the letters properly, or if he pronounces the letter shin like the letter sin, he may not raise his hands to bless the people, unless the entire congregation pronounces it like that. Any kohein, who does not raise his hands for the Birkas Kohanim, should leave the synagogue before Retzeih is said, [and stay outside] until the end of the priestly blessing.

21. A kohein, who once intentionally killed someone, even though he has repented, may not raise his hands to bless the people. If he accidentally killed someone, and has repented, he may raise his hands. Similarly, an apostate who repented, may raise his hands to bless the people. A kohein who married a divorcee, or a chalutzah, or who became ritually unclean by contact with a corpse, for whom he is forbidden to defile himself, may not raise his hands until he repents under the direction of a Torah scholar. Other transgressions do not disqualify a kohein from raising his hands. A chalal may not raise his hands to bless the people.

22. A mourner, before burial takes place, may not raise his hands. A mourner, during the twelve months of mourning for his father or mother, or, during the thirty days of mourning for other relatives, may not raise his hands. He must leave the synagogue before Retzeih is said, and stay outside until after Birkas Kohanim. In the event there are no other kohanim in the synagogue, the mourner is permitted to raise his hands during the twelve month period of mourning, for his father or mother, or during the thirty days of mourning for other relatives. But during the seven days of mourning, for example, if he buried his dead on the Festival, even if there are no other kohanim, he may not raise his hands to bless the people.

Monday · 24 Tishrei

LAWS UPON AWAKENING IN THE MORNING · KITZUR 1:1-4

1. "I have set Hashem before me always." This is a fundamental rule of the Torah and of the attributes of the righteous who walk before God. For we cannot compare a person's lifestyle, his activities and affairs when he is alone, to his lifestyle, and activities and affairs when he is before a great king. Similarly, his conversation and speech when he is amongst family or relatives, [cannot be compared] to what they would be in the presence of a king, because then he would certainly take special care that all his activities and conversations be refined and correct.

How much more so when you contemplate that Hashem, the greatest of kings, the Holy One, blessed is He, Whose glory fills the entire world, stands above you and views your actions, as it is said: "If a person will hide in hidden places will I not see him? Says the word of Hashem, Do I not fill the heavens and the earth!"

[Bearing this in mind] it is certain that you will immediately acquire a feeling of reverence and submissiveness for the awesomeness of Hashem, Blessed be He, and be ashamed [to sin] before Him.

2. Also, while lying in bed you should realize before Whom you lay and as soon as you awaken you should remember the kindnesses of Hashem, Blessed be His Name, that were granted to you; that He returned your soul to you. You committed it to Him faint and weary and it was returned to you new and refreshed, enabling you to worship Hashem, Blessed be His Name, with all of your capacity and serve Him the entire day; because this is the essence of Man, as it is said in Scripture: "They are new every morning how great is Your faithfulness." This verse teaches that every morning a person becomes a new creation, and he should give thanks with all his heart to Hashem, Blessed be His Name, for this (good fortune).

While still in bed you should recite: I give thanks to You, living and everlasting King for You have restored my soul with mercy. Great is Your faithfulness. (Even though your hands are not yet clean, you may say this, since the name of Hashem is not mentioned.)

You should pause slightly between the word chemlah "with mercy," and the word, rabbah "great."

3. Yehudah son of Taima says: "Be bold as a leopard, light as an eagle, swift as a deer and strong as a lion to do the will of your Father in heaven." "Bold as a leopard" means, you should not be ashamed before people who mock you for worshipping Hashem, Blessed be His Name.

"Light as an eagle" refers to what the eye sees. This alludes to the requirement to be swift to close your eyes to prevent the seeing of evil because the sight of evil constitutes the beginning of sin. The eye sees and the heart desires and the organs capable of action culminate the sin.

"Swift as a deer" refers to the legs, for your legs should run to do good things. "Strong as a lion" is a reference to the heart, because true valor in serving the Creator, Blessed is He, emanates from the heart. He also states: "Strengthen your heart to serve Him, and overpower your evil inclination and defeat it as a hero triumphs over his enemy, defeating him, and casting him to the earth."

4. Therefore, it is imperative for a person to be strong as a lion. Immediately upon awakening (and reciting the Modeh Ani prayer) you should rise with alacrity for the service of the Creator, Blessed and Elevated is He, before you are over-whelmed by your evil impulse with various excuses not to rise, and be outsmarted and seduced in the winter [with this argument]: "How can you rise now so early in the morning when the weather is so cold?" Or, in the summer it will argue: "How can you rise from your bed while you are still not satisfied with enough sleep?" or other similar claims.

The evil impulse knows very well the art of entrapping a person with all kinds of snares to prevent him from rising. Therefore every sensitive person who fears and trembles before the word of Hashem must triumph over the evil impulse and not listen to it, even if it is extremely difficult because of physical considerations or laziness. Your aim must be to fulfill the will of the King of kings, the Holy One, Blessed be He.

You should realize that if you were called by any individual to participate in a business transaction in which there is profit, or to collect a debt, or if someone called with a plan to save your wealth from disaster, for example, if a fire occurred in the city or something similar occurred, you certainly would be quick to awaken immediately because of your concern for your wealth and you would not act sluggishly. Similarly, if you would need to go to the service of the king you would rise with alacrity and not be sluggish lest you be denigrated. [Or you would rise with alacrity] in order to find favor in the eyes of the king. How much more so should this apply for the service of the King of kings, the Holy One, Blessed is He, that you should be concerned to rise quickly and with alacrity.

Once you accustom yourself to this practice four or five times you will no longer find it difficult, [as our Sages have said:] "He who makes an effort to purify himself is [Divinely] assisted in his efforts."

Tuesday · 25 Tishrei

LAWS UPON AWAKENING IN THE MORNING · LAWS OF WASHING THE HANDS IN THE MORNING · KITZUR 1:5-2:4

5. If you are able to awaken and rise at midnight to recite the prayer of Tikun Chatzos it is most praiseworthy, as it is said: "Rise, cry out in the night at the peak of the night watches" etc. For the Holy One, Blessed is He, [also] laments at that time, as it is said: "Hashem from His high place cries, and from the Dwelling Place of His Holiness He sends forth His voice, as He cries for His Sanctuary." And He says, "Woe unto the children that on account of their sins I destroyed My house, and I burned My Sanctuary, and I exiled them among the nations."

If you cannot rise at midnight, you should nevertheless exert yourself to rise before daybreak, as said King David, may he rest in peace, "I will awaken the dawn," [He meant] "I awake the dawn but the dawn does not awaken me." You may recite Tikun Chatzos, even after midnight and then afterwards engage in Torah study according to your ability [or capacity]. A lesson in Mishnah is preferable to any other study, (and by so doing you will be worthy of [your] neshamah [soul] [as inferred from the word] Mishnah which has the same letters as neshamah. If you are not capable of this [studying Mishnah], you should recite Psalms and Ma'amados

and study works of ethics. A little learning or recitation with concentration is better than a great deal without concentration.

Rabbi Chiyah taught: "Whoever studies Torah at night the Divine Presence is before him, as it is said: "Rise, cry out in the night at the peak of the night watches. Pour out your heart like water before the Presence of Hashem." This verse signifies that the Divine Presence is before us at that time.

It was also said by our Sages, of blessed memory: "Whoever studies Torah at night is called a servant of Hashem, as it is written: [Behold, Bless Hashem] all [you] servants of Hashem who stand in the House of Hashem, during the nights." During the short nights when it is difficult to rise so early, you should at least endeavor to rise while there is sufficient time to prepare yourself to go to the synagogue to pray together with the congregation.

6. Chapters of the Psalms, and other sections of the Torah, Prophets and Scriptures, in which all are not sufficiently fluent, must not be recited by heart. Even someone who knows [them sufficiently] to recite them by heart should be careful not to recite them by heart. However, a blind person may recite them by heart.

7. We must object to the practice of those who recite the supplications of the Ma'amodos and conclude: "Blessed are You Hashem, Who listens to prayer." Rather, the proper conclusion is: "Blessed is the One Who listens to prayer," omitting the Name of Hashem. (See Turei Zahav, end of Chapter 131).

1. When he arises from his bed in the morning a person is considered as a newly created being, to serve the Creator, Blessed be His Name. He, therefore, must sanctify himself and wash his hands from a vessel, [just] as a Kohein washed his hands each day from the special basin [located in the Temple] prior to his service. This washing is indicated in the Scripture as it is said: "I will wash my hands in purity and I will encircle Your altar, Hashem, to proclaim a sound of thanks, etc."

There is also another reason for this washing. When man is asleep, his holy soul departs from him, and an unclean spirit comes and dwells upon his body. When he awakens from his sleep, the unclean spirit departs from his entire body except from his fingers, from which it does not depart until he pours water upon them three times alternately.

It is forbidden to walk a distance of four amohs without washing the hands except in cases of extreme necessity.

2. The first garment you should don is the small tallis in order not to walk four amohs without fulfilling the mitzva of tzitzis. However, since your hands are still unclean, you should not [yet] recite the berachah.

3. The procedure for washing hands in the morning is as follows: take the vessel in your right hand and then place it in your left hand, and then first pour on the right hand; and then take the vessel in your right hand and pour upon the left hand. This procedure is repeated three times. It is preferable to wash your hands until the wrist. However, in extreme circumstances it is sufficient to wash them until the knuckles. You should also wash your face in deference to the Creator, as it is said: "For in the image of God He created Man." You should also rinse your mouth because of the spittle in it, for you must pronounce the great Name [of God] in holiness and purity. After this dry your hands and be careful to dry your face well.

4. The hands must be washed only into a vessel. It is forbidden to derive benefit from the water used for washing because of the foul spirit that rests upon it, and [therefore] you should pour it in a place where people do not walk.

Wednesday · 26 Tishrei

LAWS OF WASHING THE HANDS IN THE MORNING · LAWS OF DRESSING AND CONDUCT · KITZUR 2:5-3:1

5. Before washing you should not touch your mouth or nose, your eyes or ears or anus, or food, or the place where blood was let; because the foul spirit that rests upon the hands before washing is damaging to these things.

6. It is preferable to be careful to wash your hands in the morning with water poured from a vessel with human effort, similar to the washing of hands before a meal (See Chapter 40). However, in extreme circumstances, where you do not have suitable water and you wish to pray, you may wash your hands from any [vessel], with any kind of water, even if the water is not poured with human effort, and you may still recite the berachah: al netilas yadayim. If there is a river close by it is preferable to dip your hands in it three times, or even [to dip them] in snow. However, if there is no water at all you may wipe your hands on anything and recite the berachah, al nekiyas yadayim, and this is sufficient [preparation] for prayer. Afterwards, upon finding water and proper vessels you should wash your hands again properly, but without pronouncing an additional berachah.

7. It is written: "My soul, bless Hashem and all that is within me [bless] His holy Name." It follows that since a person needs to bless God with all his innards, he is forbidden to recite the berachah until he cleans his intestines from excrement and urine. In the morning when a person awakens he probably has a need to relieve himself or at least to urinate; therefore he should not recite the berachah over the washing of the hands at the time of washing, but rather after he relieves himself. He then washes his hands again and then recites the berachah al netilas yadayim, and then the berachah of asher yatzar, followed by the berachos on the Torah and then the berachah of Elokai neshamah.

8. If you awakened and washed your hands while it is still night, as required, and remained awake until daybreak, or if you slept a second time while it was still night, or if you slept during the day [long enough] for sixty breaths (which is about one half hour), or if you are awake all night [without sleeping long enough for sixty breaths,] in all of these cases it is doubtful if there is a requirement to wash the hands or not. You should, therefore, wash three times in the alternate manner (as mentioned in paragraph 3) but without reciting the berachah.

9. These following situations require the washing of hands with water: upon rising from bed [after sleeping], when leaving the lavatory or bathhouse, after cutting nails or hair, after removing shoes, after sexual intercourse, after touching vermin, or delousing a garment even without touching vermin, after a head shampoo, or touching parts of the body that are usually covered [out of modesty], after leaving a cemetery, or walking after a funeral procession, or leaving a room in which there was a corpse, or after blood-letting.

1. It is written: "You shall walk modestly with your God." It is therefore necessary to be modest in all your ways. Thus when putting on or removing your shirt or any other garment from your body you should be very careful not to uncover your body. You should put on and remove the garment while lying in bed under a cover. You should not say: "I am in a private, and dark place." "Who will see me?" Because the Holy One, Blessed is He, Whose glory fills the entire world [sees] and to Him darkness is like light, Blessed be His Name. Modesty and shame bring a person to submissiveness before Him, Blessed be His name.

Thursday · 27 Tishrei

LAWS OF DRESSING AND CONDUCT · KITZUR 3:2-8

2. We are not permitted to follow the ways of the gentiles, nor adopt their styles in dress or in hair style or similar things, as it is said: "You shall not follow the ways of the gentile." It is [also] said: "In their ways you shall not follow" It is [also] said: "Guard yourself lest you be ensnared to follow them."

You should not wear a garment which is specifically worn by them as a symbol of ostentation, such as a garment of high-ranking officers. For example, the Talmud states: that it is forbidden for a Jew to be similar to them even in regard to shoelaces; if their practice was to tie one way and the practice of Jews to tie another way, or if their practice was to wear red shoelaces and Jews wear black shoelaces because the color black indicates humility, submissiveness and modesty. [In all such instances] it is forbidden for a Jew to deviate. From these examples everyone should learn how to apply these standards to his time and place.

A garment designed for showiness or immodesty must not be worn by a Jew, but rather his clothing should be made in a style which suggests humility and modesty. The following is mentioned in Sifrei: You should not say that since they go out with scarlet I shall go out with scarlet, since they go out with kulsin (the word kulsin meaning weaponry) I also shall go out with kulsin, because these practices are indicative of arrogance and haughtiness which are not the heritage of Jacob. Rather, our heritage demands of us to be modest and humble, and not be influenced by the haughty.

Similarly, any custom or statute of which there is a suspicion of idolatrous intent or background should be avoided by Jews. Similarly, you should not cut your hair or style your hair as they do, but rather you should be distinct, in your clothing and speech and all other endeavors just as you are distinct in your perspectives and concepts. Similarly, it is said: "I have set you apart from the nations."

3. You should not dress in extravagant clothing because such a practice brings a person to haughtiness, nor should you wear tattered or soiled clothing and appear repulsive in the eyes of people. Rather you should dress in moderate, clean clothing. A person should even sell the beams of his house in order to buy shoes for his feet.

4. Since we find that the Torah gives deference to the right hand: in regard to service in the Temple and in regard to the thumb and big toe referred to in the milu'im and purification of the metzora and in the mitzvah of chalitzah; therefore in dressing and in other activities you should begin with the right [hand or foot] as opposed to the left [hand or foot.] When removing shoes or other clothing you should first remove the left (because this shows respect for the right.) However, in regard to tying [a lace] the left is held in higher esteem because we tie the tefillin on the left [hand]. Therefore when you tie your shoes, you should first tie the left. For example, with shoes that must be tied, put on the right shoe without tying it, and then the left shoe and tie it, and then tie the right shoe. This also applies to other clothing.

5. You should be careful not to put on two garments simultaneously because this causes forgetfulness.

6. It is prohibited to walk four amohs or to utter sacred words with an uncovered head. Also small children must be trained to cover their heads in order to encourage them to have reverence for God, as it is said of Rav Nachman bar Yitzchak: The mother of Rav Nachman bar Yitzchak was told by Coldai, ("Coldai" referring to astrologers), "Your son will be a thief." [Upon hearing this] she did not permit him to uncover his head. She said to him, "Cover your head in order that there be upon you the reverence of Heaven. (Maseches Shabbos, 156 b.)

7. You should not walk with an upright [haughty] posture and an outstretched neck, as it is said: "And they walked with outstretched necks." Nevertheless, you should not bend your head excessively, but only moderately so that you will be able to see anyone approaching you and also see where you are walking. (Rabbeinu Yonah in Sefer Hayirah). From the way a person walks we can tell if he is wise and

intelligent, or if he is a fool and a boor. Thus said King Solomon in his wisdom: "Also in the manner that a fool walks his heart fails him, and he announces to all his foolishness," thereby informing everyone that he is a fool.

8. You should be careful not to walk between two women. Similarly, two men should not permit a woman to walk between them.

Friday · 28 Tishrei

PROPER PRACTICES IN THE LAVATORY AND LAWS OF THE ASHER YATSAR BERACHAH · CLEANLINESS OF THE PLACE USED FOR A SACRED PURPOSE · KITZUR 4:1-5:1

1. You should accustom yourself to move your bowels in the evening and in the morning because this habit is conducive to vitality and cleanliness. If you are unable to do so you should walk four amohs and sit and stand and sit [repeating this procedure] until you move your bowels; or you should divert your thoughts from other matters. If you delay going to the lavatory you transgress the prohibition of bal teshaketzu. And if you delay urinating when you feel the urge you also transgress the prohibition against bringing about sterility.

2. You should act modestly in the lavatory. You should not expose yourself until you sit down. Also, then you should be careful to expose only those parts of the body that are absolutely necessary in order not to soil your clothing. You should be careful in this practice at night, just as during the day.

If you move your bowels in an open area around which there are no partitions, you should position your body so that your front faces southward and your back is toward the north or the reverse. But to be positioned between east and west is prohibited. If there is a partition you may move your bowels facing any direction if your back is toward the partition.

When urinating, you may face any direction. You must not move your bowels in front of any person, including a gentile. However, urinating is permissible, even during the daytime, even in the presence of many people, when you must; because it is dangerous to your health to refrain from urinating [when the need arises.] Nevertheless, you should turn aside when doing so.

3. You should not move your bowels while standing and you should not strain yourself more than necessary in order not to rupture the glands of the rectum. You should not hasten to leave the lavatory until you are sure that you no longer require it. When you urinate while standing be careful that the urine doesn't splash on your shoes and clothing. You should also be very careful not to hold in your hand the organ which was circumcised. (See Chapter 151).

4. In the lavatory it is forbidden to think about Torah matters (as is stated later, Chapter 5 par. 2). Therefore while you are there, it is best to think of business affairs and accounts in order not to think of Torah or God forbid indulge in sinful thoughts. On Shabbos, when it is forbidden to think of business you should think of interesting events that you saw or heard.

5. You should be careful to clean yourself well because if you have even the slightest amount of excrement at the opening of the rectum you are forbidden to utter any sacred word. (See Chapter 5 par. 3). You should not clean yourself with your right hand because this hand is used to tie the tefillin. Because of this reason you also should not clean yourself with the middle finger of the left hand because the tefillin strap is tied around it. A left-handed person should clean himself with his right hand [because his left hand] is like everybody else's right hand.

6. After each defecation or urination, even of one drop, you should wash your hands with water and recite the berachah, asher yatzar. If you urinated or moved your bowels and forgot to recite the berachah, asher yatzar and after urinating or moving your bowels again you remembered that you did not recite the berachah you need to recite the berachah only once. After drinking a laxative that induces diarrhea, and you know that you will need the lavatory numerous times, you should not recite the berachah until after all excrement has been passed.

1. It is written: "You shall cover your excrement because Hashem, your God walks in the midst of your camp ... your camp shall be holy and there should not be seen in you any unclean thing." From here our Sages, of blessed memory, infer that wherever Hashem, our God walks with us, meaning when we are engaged in a sacred matter such as reciting the Shema, or prayers, or study, Torah, or the like, the place must be holy. No uncovered excrement should be found there nor any nakedness be visible in the presence of the person reciting the Shema or praying.

Shabbat · 29 Tishrei

CLEANLINESS OF THE PLACE USED FOR A SACRED PURPOSE · KITZUR 5:2-8

2. Even to think of sacred things in a place with excrement or urine or anything with a foul odor is forbidden unless it is covered, as it is said: "You shall cover your excrement." [In the case of urine] you may pour a reviyis of water into the urine. It is immaterial if the urine was originally in a vessel and you then poured water into it or if the water was in the vessel first. (If the urine was in a trough specifically designated for it, the mixture with water does not help as is explained later in par. 13). For two urinations, we require two revi'iyos of water and so on. Even if the urine was absorbed into the ground or in a garment, as long as there remains some moisture from it, water must be poured over it.

3. If there is some excrement on the body, even if it is covered with clothing it is forbidden to speak about sacred things as it is said: "All my bones shall say, Hashem who is like You?" Therefore the entire body must be clean. Some authorities are lenient in this matter, but it is proper to follow the stricter opinion. If there is even the slightest bit of excrement on the edge of the anus, even if it is covered, according to all opinions it is of no avail, because in its original place it is more loathsome. In the case of one ill with hemorrhoids, see Magen Avroham 76: 8 who quotes from the Responsa of Radvaz, Volume III 315. The Magen Avraham concludes that such a person is not required to do anything [in order to pray.]

4. Wherever there is any doubt concerning the existence of excrement or urine we must take care not to utter a holy word until the place is examined. We should not pray in a house in which there is filth in the attic. (See Pri Megadim chap. 154 and Mishbetzos Zahav par. 1)

5. In the case of an infant—if others of his age are able to consume a kezayis of grain even when cooked, in the time that an adult can eat a quantity of bread equal to a p'ras, (in the Migdal Oz, authored by the great Gaon, Yaavetz, it states that this refers to a child of one year) we must distance ourselves from his excrement or his urine; and it is even preferable to keep away from the excrement of an infant who is merely eight days old.

6. We must keep a distance from the excrement of a person even when there is no foul odor. This also applies to the excrement of a cat, weasel, or from an Edomi hen, (a turkey). Excrements from other animals, beasts, or birds probably do not have a foul odor and we need not distance ourselves. However, if there is a foul odor, or a foul smelling carcass, and anything with a foul odor caused by decay, or from a chicken coup, we must keep a distance. We also must keep a distance from foul-smelling water. [Standing] water in which flax or hemp was soaked ordinarily omit a foul odor and we must distance ourselves from them just as from excrement.

7. When excrement has become so dry that is crumbles when rolled, it is considered as dust, provided it does not have a foul odor. However, if it becomes frozen, since it can revert to its original state when the weather becomes warm, it is still considered excrement. Excrement which is covered with snow is considered covered.

8. How much must we distance ourselves? If the excrement is behind you, you must keep a distance of four amohs from the spot where the foul odor ceases. Even if you are unable to smell anything, you must keep the same distance as if you actually did smell something. If it has no odor it is sufficient to keep a distance of four amohs. If the excrement is in

front of you, you must remove yourself as far as the eye can see. Even at night you must keep the same distance you would keep if it were daytime. If the excrement is to your side the same strictness applies as if it were in front of you, and you therefore should turn aside so that it will be behind you.

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