



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Brachos Daf Chuf Beis

- The Gemara just said that **R' Yehuda** of our Mishna agrees with the “takanas Ezra” and therefore would only permit the baal keri to think the words of the brachos, but would not allow him to actually say them.
 - **Q:** In a Braisa **R' Yehuda** says that a baal keri may actually say with his mouth the birchos kriyas shema and the brachos before and after eating!? **A:** **R' Nachman bar Yitzchak** said, although **R' Yehuda** holds of the Takanas Ezra, and a baal keri may therefore not learn Torah before being toivel, **R' Yehuda** compares the saying of these brachos to the learning of Hilchos Derech Eretz, which is something that **R' Yehuda** allows a baal keri to learn, as we find in a Braisa. The Braisa says, the psukim of “V'hodatum L'vanecha” and “Yom Asher Amadita” are next to each other to teach that all learning must be done like kabolos HaTorah – with fear and trepidation. There is a six-way machlokes in the Braisa as to what a baal keri may learn: the **T”K** says he may not learn anything; **R' Yose** says he can learn Mishnayos that he is very familiar with but cannot expound on and explain them; **R' Yonasan ben Yosef** says he may expound on Mishnayos but not on Medrash (Rashi's girsa); **R' Nassan ben Avshalom** says he can expound on Medrash but may not mention Hashem's Names; **R' Yochanan HaSandler in the name of R' Akiva** said (2 versions) – (1) he may not learn Medrash, but he can go listen to others teaching Medrash, (2) he should not even enter the Beis Medrash at all; and **R' Yehuda** said a baal keri may learn Hilchos Derech Eretz.
 - **R' Yehuda's** talmidim once asked him to teach something from Hilchos Derech Eretz while **R' Yehuda** was a baal keri. He first toiveled and then taught. He explained that although he allowed others to learn Hilchos Derech Eretz while a baal keri, he was more machmir on himself.
 - A Braisa says that **R' Yehuda ben Beseira** paskens that a baal keri may learn Torah because “Divrei Torah are not mekabel tumah” (he learns this from the pasuk that compares Torah to fire – just as fire can't become tamei, so too Torah cannot become tamei).
 - **R' Nachman bar Yitzchak** said that the world conducts itself in accordance with the following three “elders”:
 - **R' Il'ai** – that the mitzvah of Reishis Hageiz (giving of the first shearing to the Kohen) applies only in Eretz Yisrael.
 - **R' Yoshiya** – to violate klai hakerem one must plant a seed of wheat, barley and of a grape at the same time (i.e. there must be two species besides the grape).
 - **R' Yehuda ben Beseira** – Divrei Torah are not mekabel tumah, and a baal keri can therefore learn Torah.
 - **Zeiri** came to Bavel and said “They were mevatel the tevila requirement” – i.e. in Eretz Yisrael they paskened like **R' Yehuda ben Beseira**. **Others** say that **Zeiri** came and said “They were mevatel the washing requirement” – i.e. they paskened like **R' Chisda** who said one should not look for water to wash when it is already time to daven.
- A Braisa says that a baal keri need not toivel in a mikveh, rather he only needs to pour nine kavim of water over his body. **Nachum Ish Gam Zu** whispered this ruling to **R' Akiva**, who then whispered it to **Ben Azzai**, who then went and taught it to his talmidim in public.
 - There is a machlokes between **R' Yose bar Avin** and **R' Yose bar Zevida** – one said that **Ben Azzai** taught it publicly so as to stop bitul Torah of a baal keri and to prevent the talmidim from stopping to be with their wives and have children, and the other said that

he only whispered it so that the talmidim not feel that they can be with their wives whenever they want.

- **R' Yanai** said although people are meikel to use nine kavin, one who is machmir to go to a mikveh will merit long life. **R' Yehoshua ben Levi** said he doesn't understand why people are machmir to be toivel when they can just use the nine kavin and pour it on themselves. **R' Chanina** said that the **Rabanan** made a great fence by requiring that a baal keri must toivel in a mikvah, because a Braisa says that it once happened that when a person was reminded of the requirement to use a mikvah, he was able to overcome his yetzer harah, which had almost convinced him to be mezaneh with a woman.
- **R' Zeira** was sitting in a bathtub and asked his attendant to pour nine kavin on him. **R' Chiya bar Abba** said, "You are sitting in that much water". **R' Zeira** said, if you are using a mikvah you need to toivel in it. If you are using nine kavin, it must be poured over you.
- The Gemara brings a machlokes as to which baal keri must be toivel in a mikvah and which baal keri would suffice with having 9 kavin poured over him:
 - **R' Dimi** said that **R' Akiva** and **R' Yehuda Glustera** hold that 9 kavin is only allowed for a sick person who became a baal keri through an oneis, but even a sick person who became a baal keri not through an oneis (e.g. he had tashmish) would need tevila in a proper mikvah.
 - **Ravin** said that **R' Assi** said that 9 kavin is only allowed even for a sick person who became a baal keri willingly, and a sick person who became a baal keri through an oneis would not need either to become mutar to learn Torah.
 - **Q:** They are arguing in the circumstances of Ezra's enactment. Why don't we see what those circumstances were and there won't be any machlokes? **A: Abaye** said, Ezra's enactment was that a healthy person who became a baal keri willingly needs tevila in a proper mikvah, whereas a healthy person who became a baal keri through an oneis only needs nine kavin poured on him. **R' Dimi and Ravin** argue regarding a sick person – **R' Dimi** says that a sick person who became a baal keri willingly is treated like a healthy person who became a baal keri willingly and a sick person who became a baal keri through an oneis is treated like a healthy person who became a baal keri through an oneis, and **Ravin** says that a sick person who became a baal keri willingly is treated like a healthy person who became a baal keri through an oneis and a sick person who became a baal keri through an oneis would not need anything at all.
 - **Rava** says that Ezra never discussed the pouring of nine kavin. Rather, Ezra said that a healthy person who became a baal keri willingly needs tevila in a proper mikvah. The **Rabanan** then came along and instituted that a healthy person who became a baal keri through an oneis needs nine kavin poured on him. **R' Dimi and Ravin** argue regarding a sick person – **R' Dimi** says that a sick person who became a baal keri willingly is treated like a healthy person who became a baal keri willingly and a sick person who became a baal keri through an oneis is treated like a healthy person who became a baal keri through an oneis, and **Ravin** says that a sick person who became a baal keri willingly is treated like a healthy person who became a baal keri through an oneis and a sick person who became a baal keri through an oneis would not need anything at all.
 - **Rava** paskens that a healthy person who became a baal keri willingly and a sick person who became a baal keri willingly need tevila in a proper mikvah. A healthy person who became a baal keri through an oneis needs nine kavin poured on him. A sick person who became a baal keri through an oneis would not need anything at all.
- A Braisa says that pouring nine kavim is enough to permit a baal keri to learn by himself, but to teach Torah to others he would need tevila in a proper mikvah. **R' Yehuda** says the 40 se'ah (i.e. the mikvah) can be done "in any way".
 - Regarding the first ruling in the Braisa there is a machlokes. One view is that it was only said regarding a sick person who became a baal keri willingly, but a sick person who became a baal keri through an oneis would only need 9 kavin poured on him even to

allow him to teach Torah to others. The other view is that anyone who wants to teach Torah to others must be toivel in a proper mikvah.

- Regarding **R' Yehuda's** ruling in the Braisa, which seems to allow a leniency regarding the mikvah, there is a machlokes. One view is that although the mikvah must be in the ground it may even be filled with "mayim she'uvim" (drawn water, which is normally not valid for a mikvah). The other view is that he means that the mikvah can even be in a keili (e.g. a bathtub).
- **R' Puppa, R' Huna the son of R' Yehoshua and Rava bar Shmuel** ate together. When it was time to bentch, **R' Papa** said he should be motzi everyone because he had 9 kavin poured on him. **Rava bar Shmuel** said that doesn't help to be motzi others (which is like teaching others), so give it to me because I went to the mikvah. **R' Huna the son of R' Yehoshua** said, I was not a baal keri at all, so I should be motzi everyone.
 - **R' Chama** would go to the mikvah on Erev Pesach since he planned on being motzi other people with his brachos.
 - The Gemara says that the halacha does not follow him (rather a tevila is unnecessary for that).

MISHNA

- If someone is davening shmoneh esrei and remembered that he is a baal keri, he should continue, but must shorten every bracha.
- If he is in the mikvah at the zman kriyas shema, if he can get out and get dressed and say shema before netz, he should do that. If not, he should cover himself with the water and say shema there. However, he should not cover himself with bad smelling water or water in which flax was soaked until he puts additional water into it (the Gemara will explain this adding water is referring to a keili of urine).
 - A person must remove himself four amos from "it" (the Gemara will explain this as referring to the keili of urine) or tzo'ah (solid wastes) before he davens.

GEMARA

- A Braisa says, if while davening one remembers that he is a baal keri, he must shorten the remaining brachos. If he is leaning in the Torah and remembers that he is a baal keri, he should rush through the remaining psukim. **R' Meir** says a baal keri may only read 3 psukim.
- A Braisa says, if he is davening and sees tzo'ah in front of him, he should walk 4 amos in front of the tzo'ah.
 - **Q:** Another Braisa says he should walk to the side!? **A:** That Braisa is talking about where he can't walk ahead of it (e.g. there is a river in front of it).
 - If a person was davening and found that he was within 4 amos of tzo'ah, **Rabbah** says he has done wrong, but he is yotzeh his shmoneh esrei, but **Rava** says he has done wrong and therefore is not yotzeh.
- A Braisa says, if one is davening and begins to urinate, he must wait until he has finished urinating and then continues shmoneh esrei.
 - **Q:** To what point in shmoneh esrei does he return and continue? **A:** There is a machlokes between **R' Chisda and R' Hamnuna**. One says he must begin again from the beginning and the other says he begins from the place that he stopped.
 - **Q:** Maybe we can say that the machlokes is only where he paused for a period of time long enough to complete the entire shmoneh esrei, and the machloke is whether that requires a person to begin from the beginning? **A:** If that is the machlokes the Braisa should have been clearer about it by saying it depends how long he paused for. Rather, if he paused for that length of time all would agree that he must begin from the beginning of shmoneh esrei. The machlokes here is whether the urination disallows the person to daven and thus requires him to have to daven shmoneh esrei over from the beginning. One view holds it disallows him to daven, and the other holds that it does not disallow him.