



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

Brachos Daf Chuf Daled

- **Q: R' Yosef the son of R' Nechunya** asked **R' Yehuda**, if two unclothed people are sleeping in one bed, may they turn back to back (although their bodies are touching) and say Kriyas Shema (face to face is surely a problem because the contact between their ervahs will cause improper thoughts which will not allow a proper shema to be said)? **A:** He answered that **Shmuel** said yes, and one may even do so if it is his wife who is with him in the bed (and of course if it is anyone but his wife). **R' Yosef** said it may only be done if it is his wife who is with him, because a husband and wife are considered as one body, but not if it is with someone else.
 - **Q:** One Braisa says that if two people are sleeping unclothed in one bed, they may turn their backs to each other and say shema. Another Braisa says that if a person is sleeping in bed and his children and his household are at his side he may not say shema unless he has a talis that separates himself from them. However, if the children are young, it is mutar even without the talis. Now, according to **R' Yosef** we can say that the first Braisa refers to a case when he is in the bed with his wife and the second Braisa refers to when it is with other people (i.e. "household" does not refer to his wife). However, according to **Shmuel** this is difficult!? **A: Shmuel** will say that even according to **R' Yosef** the Braisos are difficult, because "household" certainly is meant to include one's wife and the Braisa says that he may not say shema with her in the bed! Rather, **R' Yosef** will say that the two Braisos are a machlokes among Tanna'im whether one may say shema when he is in a bed with his wife. **Shmuel** can similarly say that there is a machlokes among Tanna'im whether shema may be said with anyone else in the bed. .
 - The fact that the Braisa says it is not an issue even though their backsides are touching is a proof to **R' Huna**, who says that a backside is not considered an ervah.
 - The Braisa that says that an unclothed woman sitting on the ground is allowed to make a bracha is not a proof to **Rav Huna**, because that case is talking where she is sitting on soft earth, where the backside is pressed against it and is therefore not visible.
 - **Q:** The Braisa said that if an unclothed man is in a bed with his unclothed, minor children, he may say Shema. How young must the children be? **A: R' Chisda** said until the age of "biya" which is 3 for a girl and 9 for a boy. **Others** say until 11 for a girl and 12 for a boy, which is when they have begun to show sign of puberty.
 - **R' Kahana** asked **R' Ashi**, we paskened like **Shmuel** regarding placing tefillin underneath one's pillow even with his wife in the room. Do we pasken like him in this case as well? **R' Ashi** said, just because we pasken like him there does not mean we do so here as well. When we are told that we pasken like him, we do. Otherwise, we do not.
 - **R' Mari** asked **R' Pappa**, if someone has a pubic hair sticking out of his clothing, does that prevent one from saying shema? **R' Pappa** said it does not.
 - **R' Yitzchak** said, one may not say shema in front of a woman, even his wife, if there is an exposed tefach on a part of her body that is not normally exposed. With regard to looking at a woman, other than one's wife, for pleasure, **R' Sheishes** said that even looking at her small finger is not allowed.
 - **R' Chisda** says, a woman's thigh is considered an ervah. **Shmuel** says, a woman's voice is considered an ervah. **R' Sheishes** says, a married woman's hair is considered an ervah.
- **R' Chaninah** said, I saw that **Rebbi** would hang his tefillin on a peg.
 - **Q:** A Braisa darshens to teach that one who hangs his tefillin has his life hanging. How could **Rebbi** do such a thing!? **A:** It is problematic to hang tefillin by the straps, but not if

the boxes are on the pegs. **A2: Rebbi** hung the tefillin in the bag from the peg which is ok. The chiddush is that this may be done even though a Sefer Torah may not be hung like that.

- **R' Chanina** said, I saw **Rebbi** do the following things during shmoneh esrei: burp, yawn and cover his mouth when yawning, sneeze, spit, move his clothes to knock away a bug, but would not fix his tallis if it fell.
 - **Q:** A Braisa says, if during shmoneh esrei one burps or yawns, that is a sign of haughtiness; if he sneezes it is a bad sign and shows that he is a disgusting person; and if he spits it is as if he spit in the face of the king. Now we can say that the Braisa refers to burping and yawning willingly and **Rebbi** did so b'oneis. But, how can it be that **Rebbi** sneezed when the Braisa says it is a bad thing (there is no such thing as sneezing b'oneis)!? **A:** **Rebbi** sneezed from the mouth. The Braisa is referring to one who passes gas. In fact, **R' Zeira** said that he learned by **R' Hamnuna** that sneezing during davening is a good sign. It means that from Heaven they are giving him satisfaction on this world (sneezing is a satisfying feeling) as a sign that he will be satisfied with the answer to his tefillos. We see that sneezing from the mouth during davening is a good thing. With regard to **Rebbi** spitting, it is only a problem when one spits onto the ground. **Rebbi** spit into his talis.
 - The Braisa also said that one who davens loud shows that he has little emunah (as if Hashem can't hear him). **R' Huna** said, if it helps one concentrate he may daven louder, as long as it doesn't disturb others.
 - **R' Abba** heard a Braisa taught in front of **R' Yehuda** that said, if one passes gas during shmoneh esrei, he must wait until the odor dissipates and then continue. **Some** say if one needs to pass gas during shmoneh esrei, he should move 4 amos back and pass gas there, wait till the odor passes, and then move back up and continue to daven. He should then add the following tefilla before he continues shmoneh esrei – Hashem, you have created our bodies with openings that cause us embarrassment, and our end is decomposition to the worms. After saying this he continues where he left off in shmoneh esrei.
- A Braisa says, if one sleeps unclothed and wants to say shema but can't come out from under the blanket due to the cold, he should pull the blanket tight around his neck so that he can't see his ervah and then say shema. **Some** say he pulls the blanket tight around his heart to separate his heart from his ervah.
 - **Q:** According to the **T"K**, his heart is still "seeing" his ervah which we have learned is a situation in which it is unacceptable to daven!? **A:** He holds that his heart "seeing" his ervah is not a problem.
- **R' Huna in the name of R' Yochanan** said, if one is walking past smelly alleys and wants to say shema, he should cover his mouth and say shema. **R' Chisda** said, even if **R' Yochanan** had told this to me directly I would not have listened to him.
 - **Q:** **R' Huna** said elsewhere that a talmid chacham can't stand in a smelly alley because he can't learn. If so, how can it be that he allows shema to be said there!? **A:** He said it is assur to *stand* there. He allowed shema to be said when one is *walking* past.
 - **Q:** **R' Yochanan** also disallows learning Torah in a bathroom, so how can it be that he allows one to say shema in a smelly alley!? **A:** Standing there is treated differently than walking past. Even though we find that when **R' Yochanan** heard **R' Avahu** stop his shema as he walked past a smelly alley, he then advised **R' Avahu** from where he should continue saying the shema, that was not because he agreed with **R' Avahu** that he had to stop the shema as he walked past. Rather, he was answering **R' Avahu** according to **R' Avahu's** own shita, even though **R' Yochanan** himself did not hold that way.
 - The Gemara brings a Braisa that says like **R' Huna** and another Braisa that says like **R' Chisda**.
- **R' Huna** said, for kriyas shema one need only be clothed from the waist and down. A Braisa says this as well and adds that for shmoneh esrei one needs to be clothed from the neck and down. **R' Huna** said, if one forgot and walked into the bathroom wearing tefillin, he covers them with his hand until he has released his first release of wastes, after which he removes his tefillin. He does not remove them before that, because **R' Shimon ben Gamliel** taught in a Braisa that holding oneself back from going to the bathroom is tremendously unhealthy.