



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

Brachos Daf Chuf Hey

- If one has tzo'ah (wastes) on his flesh or sticks his hand into a bathroom, **R' Huna** says he may say shema because the pasuk says "Kol HaNeshama Tihallel Kah" – only the breathing organs (nose, mouth) praise Hashem, and so the other places on the body are not "me'akev". **R' Chisda** says he may not say shema because the pasuk says "Kol Atzmoisai Tomarnah" – all limbs are equally involved in the praising of Hashem.
- If there is a smell emanating from a tangible source where one wants to daven, **R' Huna** says he must move 4 amos away from it and can then daven, even if he can still smell it. **R' Chisda** says he must move 4 amos away from where the smell reaches and can then daven.
 - The Gemara brings a Braisa that says like **R' Chisda**, but also says that one must always move away from the tzo'ah of humans, pigs and dogs, even if they don't smell. **Rava** says we don't pasken like that unless that tzo'ah was used for tanning leather.
 - **R' Sheishes** was asked – what about a smell that has no solid source (e.g. passing of gas), can one say shema with that odor? He answered, that since people in Yeshiva sleep while others learn, we see that one can learn with that smell (sleeping people tend to pass gas).
 - The Gemara says that is only ok when the odor is from someone other than yourself, and is only ok for Torah learning, not for saying shema.
- With regard to saying shema when solid wastes are passing by (e.g. someone is carrying it by) – **Abaye** says it is mutar and **Rava** says it is assur.
 - **Abaye** brings a proof from a Mishna that says that a metzora who stands under a tree is metamei anything else under that tree. However, if he walks by under the tree he is not metamei anything. We can say that the same should be with the solid wastes that are moving by. **Rava** says the halacha regarding metzora is dependent on him being stationary, which is different and irrelevant for bad odors by shema. Therefore, nothing can be learned in this regard from the Mishna.
 - **R' Pappa** said, a pig's mouth has the status of passing tzo'ah (because it always has tzo'ah on it). This is so even if the pig just washed off in the river.
 - **R' Yehuda** said, if there is a safek whether there is tzo'ah near a person, he may not say shema or shmoneh esrei. If there is a safek of urine near him, he may say shema and shmoneh esrei.
 - **Some** say that **R' Yehuda** said, a safek tzo'ah in a house is ok to say shema or shmoneh esrei near it (because tzo'ah is not normally left around the house). Safek tzo'ah near the garbage heap is assur to daven nearby. However, a safek of urine, even near a garbage heap, is mutar to daven nearby.
 - He is more lenient in the case of urine because, like **R' Hamnunah** said – D'Oraisa, davening is only prohibited near a flowing stream of urine, not once it has landed. Therefore, any safek of urine other than a stream is only a safek D'Rabanan and we can be lenient.
 - **Q:** Until what point did the **Rabanan** prohibit davening near urine? **A: Shmuel, R' Yochanan, and Ulla** say, only as long as it can moisten something that touches it. **Gevinah in the name of Rav** says, as long as it can be seen on the ground, even if it is totally dry to the touch.
 - **R' Yosef** said that **Gevinah's** statement of **Rav's** view is incorrect, because we find that **R' Yehuda in the name of Rav** says that once solid wastes dry it becomes mutar to daven next to it. If **Rav** holds that way regarding solid wastes, he would definitely hold that there is no

problem with davening next to dried urine! **Abaye** said, **Gevina's** statement is correct and is more in line with **Rabbah bar R' Huna in the name of Rav's** view, which says that solid wastes prohibit tefillah even if it is as dry as pottery (e.g. if one throws or rolls the waste and it doesn't crumble it is still considered solid waste and prohibits tefilla).

- **Ravina** said that **R' Yehuda MiDifti** told him to check tzo'ah to see whether its surface hardened in order to daven next to it. **Others** say that he told him to see whether it was so dry that it began to crack.
- If tzo'ah is dry like pottery, **Ameimar** says it is assur to daven next to it and **Mar Zutra** says it is mutar.
- **Rava** paskens that tzo'ah prohibits as long as it is still like pottery and urine prohibits as long as it can moisten something that touches it.
 - **Q:** A Braisa says, with regard to urine, if it can moisten something that touches it, it is assur. If it is absorbed into the ground or dried, it is mutar. Now, presumably just as "dried" means that it is no longer recognizable, the case of absorbed also means that it is no longer recognizable, but if it was recognizable it would be assur even though it cannot moisten something that touches it!? **A:** Based on this, when the Braisa first says that if it can moisten something that touches it, it is assur, that suggests that if it was dried or absorbed it would be mutar even if it was recognizable!? Rather, we cannot bring a proof from this Braisa.
 - The Gemara tries, unsuccessfully, to say that it is a machlokes Tanna'im whether urine will prohibit as long as it can be seen on the ground, even if dry. The Gemara says the referenced machlokes may actually be centered around whether urine has to be so wet that the object that touches it will have the ability to moisten the next thing that it touches, and not whether it is recognizable on the ground.

YARAD LITBOL IHM YACHOL LAALOS...

- **Q:** The Mishna seems to say that shema must be said before netz, like **R' Eliezer**!? **A:** The Mishna may agree that shema can be said later, but the Mishna is discussing saying shema like the vasikin, who would say it right before netz.

V'IHM LAV YISKASEH BAMAYIM V'YIKRA

- **Q:** If the water is clear his heart will see his ervah. If so, how can he say shema!? **A: R' Elazar** said, the Mishna is discussing a case of cloudy water, so that his heart can't see his ervah.
- A Braisa says, if one is in clear water, he should go into the water up until his neck and say shema. **Others** say he should cloud up the waters by kicking up dirt with his feet.
 - **Q:** According to the **T"K** his heart "sees" his ervah! Also, his heel "sees" his ervah! How can he say shema? (The Gemara feels that any limb that normally doesn't "see" the ervah may not see it during shema). **A:** This Tanna holds that the heart seeing the ervah and the heel seeing the ervah is not a problem.
 - Regarding the heel touching the ervah there are a few versions to a machlokes as to whether that is permitted.
 - The Gemara paskens, that the heel touching the ervah is prohibited during Shema (a gezeirah that his hands will touch his ervah – Tosfos), but the heel "seeing" the ervah is not an issue.
- **Rava** says, if tzo'ah is covered in glass, one may say shema near it because it is covered. If an ervah is covered by glass, one may not say shema opposite it because it is still visible.
- **Abaye** says, if there is a small amount of tzo'ah, one can cover it with saliva. **Rava** adds that it must be thick saliva.
- **Rava** says, if tzo'ah is in a hole in the ground, one can place his shoe over it and it is considered covered and shema may be said near it.

- **Q: Mar the son of Ravina** asked, what if tzo'ah is stuck on the bottom of a shoe, is that a problem? **TEIKU**.
- **R' Yehuda** says, one may not say shema in front of an unclothed goy. Even though goyim are sometimes considered to be like donkeys – “B'sar Chamorim B'saram”, their ervahs have the status of ervah.

V'LO YISKASEH LO B'MAYIM HARA'IM...AHD SHEYATIL LITACHAN MAYIM

- That part of the Mishna is referring to urine – one may not say shema near urine unless he puts water into the urine.
 - A Braisa asks, how much water must be added to urine to make it mutar to say shema near it? Any small amount. **R' Zakai** says a revi'is.
 - **R' Nachman** says the machlokes is only if one is putting water into existing urine, but if the water is placed into a keili before the urine, all agree that a tiny drop is enough. **R' Yosef** says the machlokes is if the water was placed in first, but if the urine was there first, all agree that a revi'is is needed.
 - **R' Yosef** would conduct himself according to the view of **R' Zakai**.
- A Braisa says, one may not say shema near a pot used for solid wastes or a pot used for urine. This is true whether the pot is behind one's bed or in front. **R' Shimon b' Gamliel** says, if it's behind the bed he may say shema, but if it's in front he may not. But, he must move 4 amos away and then say shema. **R' Shimon b' Elazar** says one may not say shema in the entire house until it is removed from the house or placed underneath the bed.
 - **Q:** Does **R' Shimon ben Gamliel** mean he must move 4 amos for shema when it is front of the bed or for when it is in back of the bed? **A:** From another Braisa we can see clearly that it means that when it is behind the bed he may say shema immediately, but when it is in front he must move 4 amos and then say shema.
 - **R' Yosef** said, if the bed is less than 3 tefachim, it is considered to be on the floor and definitely covers the pot. If it is 10 tefachim off the floor, it is definitely not considered to be covering the pot. Between 3 and 10 tefachim remains a question.
 - **Rav** and **Baali in the name of R' Yaakov the grandson of Shmuel** say the halacha follows **R' Shimon ben Elazar**, but **Rava** says it does not.
- **R' Achai's** son married and wasn't able to do the biyas mitzvah. His father went to check his son's room and saw a Sefer Torah there. He said that was the cause of his son's inability and could have even caused harm to his son had he actually done the biyas mitzvah. As a Braisa says that one may not have tashmish in a room where there is a Sefer Torah or tefillin unless it is in a double covering. **Abaye** says this is true if at least one of the coverings was not made for the Sefer Torah. If they were all made for the Sefer Torah, even 10 coverings would only be considered as one covering.
 - **Rava** says, if one places a cloth over a bookcase of seforim, that is considered a double covering.
 - **R' Yehoshua ben Levi** said a Sefer Torah in a bedroom needs a mechitzah of 10 tefachim around it.

Mar Zutra said this is only if there is no other room to bring the Sefer Torah into. If there is, it should be taken out.