



## Daf In Review – Weekly Chazarah

### Maseches Brachos, Daf כב – Daf כז

Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H  
v'l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

#### -----Daf כב---22-----

- 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'hodatim 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 mevatal the tevila requirement” – i.e. in Eretz Yisrael they paskened like **R' Yehuda ben Beseira**. **Others** say that **Zeiri** came and said “They were mevatal 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 kavim, 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 kavim and pour it on themselves. **R' Chanina** said that the **Rabanan** made

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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 through an oneis 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).

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- **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 leining 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.

### -----Daf ל"ג-----23-----

- A Braisa says, one should not begin shmoneh esrei when he needs to use the bathroom. If he does, his tefilla is considered a "to'eivah" and would have to repeat shmoneh esrei.
  - **R' Zvid** (or **R' Yehuda**) said, this is only if he needs to use the bathroom to the point that he wouldn't be able to hold himself back, which **R' Sheishes** adds to mean for the time that it takes to walk a "parsah".
  - **R' Shmuel bar Nachmeini in the name of R' Yonason** says, this is based on the pasuk of "hikon likras Elokecha Yisrael".

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- **R' Shmuel bar Nachmeini in the name of R' Yonason** explains the pasuk of “Shmor raglichah kasher teileich ehl beis ha'Elokim” to mean as follow. The pasuk is saying – watch yourself so that you don't sin, but if you do sin, bring a korbon and do teshuva and you will get a kaparah. Not like the “fools” who bring a korbon and don't do teshuva, and don't even know when they do an aveirah altogether.
  - **R' Ashi or R' Chanina bar Pappa** explains this pasuk to mean “shmor nikavecha” – guard your openings so as not to pass gas while you daven.
- A Braisa says, when someone is going to relieve himself of solid wastes in a place established for that (in those days a field was used), he should remove his tefillin when he gets within 4 amos of the place.
  - **R' Acha bar R' Huna in the name of R' Sheishes** said, if it is not an established “bathroom” he can go there wearing his tefillin and remove them when he is ready to relieve himself. Afterwards, he moves away 4 amos and puts the tefillin back on, because he made it into an established bathroom by relieving himself there.
  - **Q:** What if someone is going to an established “bathroom” to urinate, do tefillin have to be removed within 4 amos? **A: Ravina** said the tefillin can stay on (at least until he urinates). **R' Ada bar Masna** said the tefillin must be removed 4 amos before entering. **Rava** said they must be removed 4 amos before entering, because we are afraid that he may decide to relieve himself of solid wastes as well, or because he may pass gas while urinating.
- A Braisa says, one must remove his tefillin 4 amos before entering the “bathroom”. **B”S** say, he should then put them on the ledge of the surrounding wall facing the outside (inside there are mice which nibble at the tefillin) and put them back on when he is 4 amos away. **B”H** say one holds the tefillin in his hand. **R' Akiva** says he holds them in his clothing in his hand, or he puts them on a ledge in the wall facing the “bathroom” (on the outside of the wall any passerby can steal it). A talmid once left his tefillin on the outside of the wall facing the street and a woman took them and told everyone that the talmid had hired her for znus and paid with his tefillin. The talmid was so distraught that he threw himself off the roof.
  - **R' Meyasha the son of R' Yehoshua ben Levi** paskens that when one goes to the bathroom to relieve of solid wastes he should wrap up the tefillin in their straps and hold them in his right hand opposite his heart.
    - **R' Yosef bar Menyumei in the name of R' Nachman** said, he must make sure that less than a tefach of straps should be sticking out of his hand.
    - **R' Yaakov bar Acha in the name of R' Zeira** said, this is only if he will be putting them back on after. If not, he should put them in a bag that has a tefach of empty space.
      - **Abaye** said, the empty tefach is only needed for a bag used exclusively for the tefillin. Any other bag doesn't even need to have the empty tefach of space.
  - **Rabbah bar Chana** said, when **R' Yochanan and R' Nachman** would go to the “bathroom”, if they were holding seforim, they would hand it to someone before entering. If they were holding tefillin they would take the tefillin in with them. They said, since we are allowed to do so, we will do so, so that the tefillin will help protect us (from the mazikin which hang around the bathrooms – Rashi).
    - **Rava** said that **R' Nachman** did the same thing.
- A Braisa says, one may not hold tefillin or a Sefer Torah in his hand while davening (he will be worried about them falling), nor may he hold tefillin while urinating or sleeping even if it is only a nap.
  - **Shmuel** says, the same halacha applies for davening while holding a knife, money, a plate of food or a loaf of bread.
  - **Rava in the name of R' Sheishes** said we don't pasken like this (that one may not hold tefillin while urinating) because that follows **B”S**. **B”H** said earlier that even when relieving of solid wastes one may hold his tefillin, so they would certainly hold that he may hold the tefillin during urination.
    - **Q:** A Braisa says that **B”H** is more machmir by urination than by solid wastes, but doesn't explain in what way that is meant. It must mean that **B”H** is more machmir by urination because they hold that one may not hold tefillin during urination although he may hold them during relieving of solid wastes. This refutes what **R' Sheishes** says and therefore we do pasken that one should not hold tefillin during urination, since even **B”H** hold this way.

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- The reason why we are more machmir by urination is because it causes drops to go on his shoes which he will have to wipe off with his hand. We don't want him holding tefillin when he is wiping urine off of his shoes.
- A Braisa says, a person should go to the bathroom before he sits down to eat. He should walk 10x4 amos or 4x10 amos, and after each time check if he needs the bathroom. Then he should eat.
  - **R' Yitzchak** says one must remove his tefillin before going into the room to eat. **R' Chiya** says one removes the tefillin at the table and leaves it on the table, and **R' Nachman bar Yitzchak** says he does this so that it is there and ready to be put back on for bentching.
- One Braisa says a person may tie money with his tefillin in the same kerchief. Another Braisa says he may not. They don't argue. The first Braisa is discussing where he did not designate the kerchief for tefillin use. The second is where he did. As we find that **R' Chisda** says, to make the kerchief prohibited for anything other than tefillin, it must be designated for tefillin and used for tefillin. **Abaye** holds that designation alone, and only designation, prohibits the kerchief from anything but tefillin use. Use without designation is not enough.
  - **Q: R' Yosef the son of R' Nechunya** asked **R' Yehuda**, may a person place his tefillin under his pillow when he goes to sleep? Clearly one could not put the tefillin under his feet, because that would be disgracing the tefillin, but what about under the pillow (under his head)? **A:** He answered that **Shmuel** says one may do so even if his wife is with him.
    - **Q:** A Braisa says that if one's wife is with him, he may not keep tefillin under his pillow?! This refutes **Shmuel**!? **TEYUFTA**
      - **Rava** said, although we have refuted **Shmuel**, we still pasken like him, because protecting the tefillin is more important than possibly disrespecting them.
      - **R' Yirmiya** said the tefillin should be placed under his pillow not directly opposite his head. Part of the bag may be under his head, but the bulge of the tefillin should not be.
      - **Bar Kapara** would tie the tefillin in the curtains around his bed, with the bulge of the tefillin facing out. **R' Shisha the son of R' Idi** would place it on a stool with a cloth over the tefillin. **Rava** once asked **R' Hamnuna the son of R' Yosef** to get his tefillin from his bedroom. He wanted him to see that although his wife had gone to the mikvah the night before, he had still kept his tefillin under his pillow.

### -----Daf 7D---24-----

- **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 Krias 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 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.

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- 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.

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- **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.

### -----Daf 75-----25-----

- 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

## Daf In Review – Weekly Chazarah

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.



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- 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 LITCHAN 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.

## Daf In Review – Weekly Chazarah

- **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.

### -----Daf 15-----26-----

#### KAMAH YARCHIK MEYHEN UMIN HATZO'AH ARBAH AMOS

- **Rava in the name of R' Sechora in the name of R' Huna** said, four amos is only good enough when the tzo'ah is behind you. If it is in front of you, you need to be a full eyesight away. The same applies for shmoneh esrei.
  - **Q: Rafram bar Pappa in the name of R' Chisda** said that one may daven opposite a bathroom. We see that you don't need a full eyesight away!? **A: R' Chisda** was talking about a new bathroom that has never been used yet.

#### MISHNA

- A zav who then became a baal keri, a nidah who expelled zerah, and a woman who had tashmish and then became a nidah all need to go to the mikvah before they can recite words of Torah. **R' Yehuda** says that they don't need to go to the mikvah (since going to the mikvah will anyway not make them tahor).

#### GEMARA

- **Q:** If a baal keri became a zav, so there was a time when it was only keri, would **R' Yehudah** require a tevilah before learning Torah in that case? **A:** The Mishna says that a woman who had tashmish (and has a din of a baal keri) and then became a nidah, **R' Yehudah** says she does not need a tevilah to learn Torah. This is the same case as the case in the question, and we see that he still does not require her to be toivel.
  - **R' Chiya** taught a Braisa that said this explicitly.

### HADRAN ALACH PEREK MI SHEMEISO!!!

### PEREK TEFILAS HASHACHAR -- PEREK REVI'I

#### MISHNA

- One may daven shachris until chatzos. **R' Yehuda** says he may daven until 4 hours into the day.
- One may daven mincha until evening (i.e. night). **R' Yehuda** says until plag hamincha (you take the time from the beginning of mincha (the Gemarah will explain when that is) until nighttime and you split it in half – that is “plag hamincha”).
- Maariv has no set time (it can be davened the entire night).
- Mussaf can be davened the entire day. **R' Yehuda** says until 7 hours into the day.

## Daf In Review – Weekly Chazarah

### GEMARA

- **Q:** A Braisa says that one should daven shachris at netz, so how does the Mishna allow until chatzos? **A:** Davening at netz is like the vasikin and is the best way to do it, but one really has until chatzos.
- **Q:** We have learned that if someone mistakenly misses shachris, he may make it up by davening two shmoneh esrei at mincha. Obviously one can daven after chatzos?! **A:** Until chatzos one gets reward for davening at the proper time. After chatzos one gets reward for davening, but not for davening at the proper time.
  - **Q:** If one mistakenly forgets mincha, can he daven twice by maariv? On the one hand, it is a different day (the day begins at night) and therefore it's too late for a makeup, just like a korban. On the other hand, its asking Hashem for one's needs and that can be done at any time so a makeup should be allowed. What is the halacha? **A: R' Yochanan** said that one can make up a missed mincha by maariv. A Braisa that seems to say that one can't make up a missed mincha at maariv is talking about where one was a mayzid, who is not allowed a time to make up the missed tefillah.
- A Braisa says that one can make up a missed Friday mincha with a Friday night maariv (he davens two Shabbos shmoneh esrei). Also, a missed Shabbos mincha can be made up with a Motzei Shabbos maariv (he davens two weekday shmoneh esrei). The Havdalah (in the bracha of Atah Chonein) should be made during the first shmoneh esrei. If he skipped havdala in Atah Chonein during the first shmoneh esrei and said it during the second, the first shmoneh esrei doesn't count toward his maariv obligation, but the second one does.
  - **Q:** This suggests that one is not yotzeh his shmoneh esrei if he forgets to say Havdalah. However, a Braisa says that if one skips havdalah in Atah Chonein, he need not repeat shmoneh esrei!? The Gemara remains with a KASHYEH.
- With regard to the origin of our 3 daily tefillos, **R' Yose B' Chanina** says that the Avos instituted them (Avraham – shachris, Yitzchok – mincha, Yaakov – Maariv). A Braisa supports this. **R' Yehoshua B' Levi** says the tefillos correspond to the korbanos (morning tamid, afternoon tamid, nightly burning on the mizbeach, and the Korbon Mussaf). A Braisa supports this as well.
  - The Gemara later states that **R' Yose** agrees that although the tefillos originated with the Avos, the **Rabanan** still based them on the korbanos as well. If not, why do we daven Mussaf?
- A Braisa says: Mincha Gedolah begins at 6 ½ hours into the day (half hour after chatzos). Mincha Ketana begins 9 ½ hours into the day (3 and a half hours after chatzos).
  - **Q:** When **R' Yehuda** limits tefillas mincha until plag hamincha, is it plag mincha gedolah (which would be 3 and one quarter hours after chatzos) or plag mincha ketana (which would be 4 and 3 quarter hours after chatzos)? **A:** A Braisa says that **R' Yehuda** refers to plag of the mincha ketana (i.e. 4 and 3 quarter hours after chatzos).

### -----Daf י"ז---27-----

#### R' YEHUDA OMER AHD ARBAH SHA'OS

- **Q:** Does **R' Yehuda** mean “ahd v'ahd b'chlal”, so that one can daven the entire 4<sup>th</sup> hour as well or only up until, but not including, the 4<sup>th</sup> hour? **A:** With regard to Mincha, **R' Yehuda** allows to daven “until plag hamincha” (the Gemara at this point understands this to mean that **R' Yehuda** allows davening until the entire second half of the plag). If **R' Yehuda** means “ahd v'ahd b'chlal”, then he allows Mincha until nighttime (until and including the second half of plag), which is the view of the **T”K**. It must be he means up to, and *not* including. Here too, he means up to and *not* including the 4<sup>th</sup> hour.
  - **Q:** If that is true, there is a problematic Braisa. The Braisa says, if one needs to daven mincha and mussaf, **R' Yehuda** (who says mussaf may be davened until the 7<sup>th</sup> hour) says one first davens mussaf, because it has a stricter time limit. Now, if **R' Yehuda** means up to and *not* including, that means he holds that mussaf must be davened by chatzos (the end of the 6<sup>th</sup> hour), which is before mincha can be davened. If so, how can one ever have a situation where he must daven mussaf at a time when he can daven mincha as well? Rather, it must be that **R' Yehuda** holds up to *and* including, which is why mussaf and mincha overlap for the second half hour of the 7<sup>th</sup> hour!? However, if we say that, we have the question of what is the difference between the **Rabanan** and **R' Yehuda** with regard to mincha (as we

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asked above)!? **A: R' Yehuda** really means up to *and* including, and in the Mishna about mincha, he is referring to the first half of plag. One has the entire first half of plag to daven mincha, not the second half.

- **R' Nachman** bring a Mishna from Idiyos that says that the Korbon Tamid was brought through the 4<sup>th</sup> hour. This follows **R' Yehuda** and shows that he holds “ad v’ahd bichlal”, as we have explained him.
- **R' Kahana** said, we pasken like **R' Yehuda**, since we have a Mishna in Idiyos that says like him.
- **Q:** A Braisa says – “V’cham Hashemesh V’namas” teaches that the “mun” would melt after morning in the 4<sup>th</sup> hour. Now, **R' Yehuda** and the **Rabanan** both hold that the 4<sup>th</sup> hour is still morning (shachris can still be davened then, so who does that Braisa follow? **A:** We can say that it follows the **Rabanan**, and that the pasuk says “baboker baboker” – twice – to teach us that it refers to a time that may still be considered morning for other purposes. We can also say it follows **R' Yehuda**, and the extra “baboker” teaches that they collected the “mun” until the end of the 3<sup>rd</sup> hour, and in the 4<sup>th</sup> hour is when it began to melt.

### TEFILLAS HAMINCHA AHD HA’EREV...

- **R' Chisda** said, since **Rav** would daven maariv after plag on Friday night, it must be that we pasken like **R' Yehuda** (after plag is night). The Gemara asks that since **R' Huna** and the **Rabanan** waited to daven until dark, it must be that we don’t pasken like **R' Yehuda**.
  - The Gemara says, since we have this inconsistency, whatever one does is ok.
- **Rav** davened early on Friday night and **R' Yirmiya bar Abba** davened behind him. **Rav** waited for him to finish shmoneh esrei before passing in front of him. From here we learn 3 things: (1) One may daven maariv early on Friday night, (2) A talmid may daven behind his rebbi (the Gemara says that this only applies to **R' Yirmiya bar Abba** because he was a student/colleague, but a regular talmid would not be allowed to do this, (3) One should not walk in front of one who is davening (in the 4 amos of one who is davening).
  - **Rav** would stop all melacha when he davened early maariv on Friday night. Although a story shows that **Rebbi** went to the bathhouse after maariv when he davened early on Friday, he actually only went to the sauna, which at the time was even permitted on Shabbos, because it was before the **Rabanan** prohibited one from doing so on Shabbos.
  - The Gemara says that **Rav** stopped melacha because he willingly accepted Shabbos. If one were to have accepted Shabbos by mistake, he would be allowed to continue melacha when the mistake was realized and there was still time to the day on Friday.
  - **Rav** made early Shabbos. **R' Nachman bar Shmuel** said, one who does so may come home and say Kiddush on wine even though it is not yet night. The Gemara says that we pasken like this.
  - **R' Yoshiya** would daven early maariv on Motzei Shabbos. **R' Yehuda in the name of Shmuel** said, one who does so may go home and make havdala (other than on the fire) although it is not yet night.

### TEFILLAS HA’EREV EIN LAH KEVA

- **Q:** Why not say “Kol Halayla” – why the words “Ein Lah Keva”? **A:** The Mishna is following **R' Yehoshua** who says maariv is a reshush, not like **R' Gamliel** who says it is a chova.
  - **Abaye** paskens that it is a chova, and **Rava** paskens that it is a reshush.
- A talmid (R' Shimon b' Yochai) asked **R' Yehoshua** whether maariv is a chova or a reshush. **R' Yehoshua** told him it is a reshush. The talmid then asked **R' Gamliel** and was told it is a chova. The talmid informed **R' Gamliel** that **R' Yehoshua** said it is a reshush. **R' Gamliel** told the talmid to ask the question when all the members of the yeshiva arrive. He did so and **R' Gamliel** paskened that it is a chova. **R' Gamliel** asked **R' Yehoshua** whether anyone disagrees, and **R' Yehoshua** said that all agree. **R' Gamliel** asked **R' Yehoshua** to stand up and said that he was told that **R' Yehoshua** disagrees. **R' Yehoshua** admitted that he disagreed. **R' Gamliel** did not give **R' Yehoshua** permission to sit down and continued the shiur. The people were very upset and felt that because of this embarrassment to **R' Yehoshua**, along with the embarrassment of two other incidents (one regarding the proper time for Yom Kippur where **R' Gamliel** forced **R' Yehoshua** to do melacha on the day that **R' Yehoshua** felt was Yom Kippur and second, a similar case where **R' Yehoshua** was left to remain standing when they

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disagreed about the status of a b'chor animal), that **R' Gamliel** should be forced to step down from being the Nasi.

- It was decided that **R' Elazar ben Azarya** should take over since he was smart and could therefore answer questions, he was rich and could therefore deal with the government and because he was a descendant of Ezra and therefore had z'chus avos (asking **R' Yehoshua** to take over would have been a slap in the face of **R' Gamliel** and asking **R' Akiva**, who didn't possess z'chus avos, to take over would pose a threat to **R' Akiva** who would possibly be punished (without the protection of z'chus avos) because of the pain caused to **R' Gamliel** when seeing someone else as Nasi).
- They offered the position to **R' Elazar ben Azarya**. He went and asked his wife whether he should accept the position. She said that it may be taken from him like it was being taken from **R' Gamliel**, so why accept it? **R' Elazar ben Azarya** answered that accepting for a short time would be worth it as well. She then pointed out to him that he had no white hair (it was the day of his 18<sup>th</sup> birthday) and would therefore not be respected. A miracle occurred and 18 rows of hair in his beard turned white (“Harei ani **k'ben shiv'im shanah**).

### -----Daf פד--28-----

- The Gemara continues with the story of **R' Yehoshua** and **R' Gamliel**:
  - As Nasi, **R' Gamliel** had limited attendance in Yeshiva to the talmidei chachomim who were “Tocho K'Baro” – i.e. their insides were as their outsides appeared (they had Torah and Yiras Shamayim). **R' Elazar ben Azarya** removed that restriction and allowed all who wanted to come. This necessitated adding either 400 or 700 additional benches to the Beis Medrash.
    - **R' Gamliel** felt bad that maybe he had improperly withheld these people from coming to learn. From Heaven they sent a dream to **R' Gamliel** which showed a white keili filled with black ash (as a sign that these new students were not truly deserving of being let in). The Gemara says that really the students should have been let in but Hashem didn't want **R' Gamliel** feeling bad (since he acted completely l'shem Shamayim) so He showed him that dream.
  - That day they learned Mesechta Idiyos. All unanswered questions were answered on that day. **R' Gamliel** himself was there the entire day. One question that came up was an actual case of a ger who at that time came from Amon, and he asked if he may be permitted to marry a bas Yisroel. **R' Gamliel** said no. **R' Yehoshua** said that he may, because Sancheirev moved all nations off their homelands and we therefore have no way of knowing that a person who comes from Amon is actually a descendant of the Amon people who the Torah prohibited from marrying a bas Yisroel. The majority paskened like **R' Yehoshua**.
    - **R' Gamliel** felt that he should ask **R' Yehoshua** for mechilah. He went to **R' Yehoshua's** house and noticed that **R' Yehoshua's** walls were black, indicating that he was a blacksmith or coal dealer. He asked **R' Yehoshua** about this and **R' Yehoshua** “Woe is the generation whose leader doesn't know how the talmidei chachomim suffer and support themselves”. **R' Gamliel** asked for mechila and **R' Yehoshua** said no. **R' Gamliel** then asked for mechila in the merit of his fathers. **R' Yehoshua** then granted him mechila.
  - It was decided that someone must inform the **Rabanan** that **R' Yehoshua** was moichel **R' Gamliel**. A messenger was sent to tell the **Rabanan** that the title of Nasi should go back to **R' Gamliel**. **R' Akiva** had the Beis Medrash doors locked so that the **Rabanan** could decide what to do without being pressured by **R' Gamliel's** servants. **R' Yehoshua** went himself to the Beis Medrash and said that **R' Gamliel** should return as Nasi because he was moichel him. It was decided that **R' Gamliel** would be Nasi and hold the Shabbos drasha 3 (or 2, according to some girso) weeks for every one week of **R' Elazar ben Azarya**.
  - The talmid who asked the original question that caused this whole situation was **R' Shimon ben Yochai**.

### V'SHEL MUSSAFIN KOL HAYOM

- **R' Yochanan** said, one who davens musaf late in the day is called a “posheya”.
- A Braisa says, if one is in a time when he can daven mussaf and mincha, he should first daven mincha, because tadir v'sheino tadir, tadir kodem. **R' Yehuda** says he davens mussaf first, because its time ends earlier.

## Daf In Review – Weekly Chazarah

- **R' Yochanan** paskens like the T"K.
- **R' Avya** onced missed **R' Yosef's** Shabbos shiur because he wasn't feeling well. He explained that he could not eat to feel better because **R' Huna** says one may not eat before mussaf. He did not want to daven mussaf earlier and eat because **R' Yochanan** says that one should daven mussaf at the same time as the tzibbur (even if he is davening b'yichidus).
  - The Gemara says that we do not pasken like **R' Huna** (regarding eating before mussaf), or like **R' Yehoshua ben Levi** (who says that once mincha time has arrived, one may not eat anything before davening mincha).

### MISHNA

- **R' Nechunya**, on his way in to learn, would say a tefilla that he should not cause any "takalah" through his learning. On his way out he would say a tefilla of thanks for his lot in life (that he learns Torah).

### GEMARA

- A Braisa says that on the way in to the Beis Medrash to learn a person should say – "It should be Your will Hashem that no takala should come about through me, that I should not pasken wrong which would cause my friends to be happy (thereby I am indirectly causing them to sin) and that my friends shouldn't pasken wrong and cause me to be happy". On the way out after learning he should say – "I thank You Hashem that I sit in Beis Medrash, not on the corners (with those who waste away their time), I rise to learn, they rise for idle matters, I toil (in Torah) and get s'char, they toil (in non-Torah matters) and don't get s'char, I run to Olam Habbah and they run to Gehinnom".
- A Braisa says, when **R' Eliezer** was sick, he advised his talmidim on how to merit Olam Habbah – be careful with your friends' honor, do not let your children learn too much Torah Sh'bksav and thereby neglect Torah Sh'bal Peh, let your children learn from the conduct of talmidei chachomim, and be cognizant of Who you stand before when you daven. When **R' Yochanan** was sick and his talmidim came to visit he cried and said, if I was going to be judged by a human king I would cry. Now that I am going to be judged before the King of all Kings, Whose judgment is everlasting on this world and the next, I most definitely should cry! He then gave them a bracha that they should fear Heaven as they fear people. When they asked why the fear should only be as much as one fears people he said – "Halevai you should fear Hashem as much as you fear people". As he was dying he instructed them to remove all keilim from the room (to spare them from tumah) and to prepare a chair for Chizkiyahu Hamelech who had come to escort him to Gan Eden.

### MISHNA

- **R' Gamliel** says one must daven 18 brachos in shmoneh esrei every day. **R' Yehoshua** says he must say a short form of 18 brachos. **R' Akiva** says, one who is fluent davens 18 brachos, and one who is not davens the short form of the 18 brachos.
- **R' Eliezer** says one who makes his davening "set" (the Gemara will explain this term) has not davened properly (his tefillos are not readily accepted).
- **R' Yehoshua** says, one who is in a dangerous place says a short tefilla as follows – Hashem, save Your nation, at every time (will be explained in the Gemara) let their needs be before You. Baruch Atah Hashem Shomeyah Tefilla.
- If one is riding on a donkey and must daven shmoneh esrei, he should dismount. If he can't (because there is no one to hold the animal for him) he should turn towards Yerushalayim and daven while on the donkey. If he can't turn, he should concentrate in his heart towards the Kodesh Hakodashim.
- If one is on a ship or a raft and must daven shmoneh esrei, he should concentrate in his heart towards the Kodesh Hakodashim.

### GEMARA

- **Q:** What do the 18 brachos of shmoneh esrei correspond to? **A:** **R' Hillel the son of R' Shmuel bar Nachmeini** says, it is the 18 times it says Hashem's name in "Havu LaShem Bnei Eilim" in tehillim. **R' Yosef** says it is the 18

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times it says Hashem's name in shema. **R' Tanchum in the name of R' Yehoshua ben Levi** says it is the 18 vertebrae of the spine.

- **Q:** How far must one bow down at the appropriate places in shmoneh esrei? **A: R' Tanchum in the name of R' Yehoshua ben Levi** – until the vertebrae stick out. **Ulla** says until the flesh around his heart folds over to the size of an issur. **R' Chanina** says, bowing with the head is sufficient, but **Rava** explains that is only when it's painful for him to bow more.
- **Q:** We have 19 brachos in shmoneh esrei, why does the Mishna say there are 18? **A: R' Levi** said, the bracha against the Minim/Tzedukim (V'lamalshinim) was instituted later on in Yavneh. It corresponds to: **R' Hillel the son of R' Shmuel bar Nachmeini** says, the word "Kel" in that kapittel in tehilim ("Havu LaShem Bnei Eilim"). **R' Yosef** says, the word "Echad" in shema. **R' Tanchum in the name of R' Yehoshua ben Levi** says, the small vertebrae of the spine.
- A Braisa says that **Shimon** the seller of cotton arranged the 18 brachos of shmoneh esrei for the **Rabanan** in Yavneh. **R' Gamliel** asked, is there anyone who is able to arrange a bracha against the Minim/Tzedukim? **Shmuel Hakatan** arose and did it. A year later, while davening for the amud, **Shmuel Hakatan** could not remember the bracha. He stood there for 2-3 hours and they did not remove him from the amud.
  - **Q:** We have learned that someone who makes a mistake with V'lamalshinim is removed from the amud, because we are afraid that maybe he is a "min" himself!? **A: Shmuel Hakatan** designed the bracha, so he was trusted. We are not afraid that maybe he went off the derech now, because he was always good and one who was good from the start doesn't become bad later on.
    - **Q:** We find that **Yochanan Kohen Gadol** went off the derech after so many years of good!? **A: Abaye** said that he was really Yannai the King who was bad at first and therefore he went bad later on as well. **Rava** said, **Shmuel Hakatan** began the bracha but couldn't finish it. We have learned that **R' Yehuda in the name of Rav** said that a chazzan is only removed if he didn't even begin the bracha, but if he began it and has trouble finishing it he is not removed.