



1 Our gemora, begins with several teachings by רב הונא related to תפילה and קריאת שמע:

1 Our gemora begins with several teachings by רב הונא related to קריאת שמע & תפילה

2 אמר רב הונא - היתה טליתו חגורה לו על מתניו While saying קריאת שמע, one's body must be covered from the waist down, אבל לתפלה עד שיכסה את לבו - however when it comes to שמונה עשרה - his heart - or chest must also be covered. Rashi explains that this because when one davens עשרה it is as if he is standing before a king, whereas קריאת שמע does not have that status.

2 אמר רב הונא - היתה טליתו חגורה לו על מתניו ...

While saying	אבל לתפלה ...
<b>קריאת שמע</b>	<b>שמונה עשרה</b>
must be covered from	his
<b>WAIST</b>	<b>HEART</b>
down	must also be covered

רש"י ...because when one davens עשרה it is as if he is standing before a king

3 ואמר רב הונא - שכח ונכנס בתפילין לבית הכסא During the time of the gemara, people wore tefilin for much of the day. If one mistakenly entered the bathroom and began to urinate while still wearing his tefilin, he should not stop immediately, because this can lead to serious health problems. Instead, he should wait a few seconds and then stop.

3 ואמר רב הונא - שכח ונכנס בתפילין לבית הכסא

גמרא During the time of the gemara people wore tefilin for much of the day

If one **mistakenly Entered the Bathroom** and began to urinate while wearing his **תפילין**

He should **NOT STOP** immediately

Instead **WAIT** a few seconds ...and then stop

This can lead to health problems



4 The gemara then began a lengthy discussion about davening in the presence of human waste.

אתמר - צואה בבשרו

May one recite שמע if he has a small amount of צואה (fecal matter) anywhere on his body - even if it is completely covered?

רב הונא says it is מותר - permitted, while רב חסדא holds that it is אסור - prohibited.

רב הונא says it is מותר, since only one's mouth is involved when saying שמע, as is indicated in the possik of הנשמה כל תהלה יה.

While רב חסדא holds that reciting שמע is an exercise that involves the entire body as the possik says 'תאמרה ה' כל עצמותי תאמרנה'.

4 אתמר - צואה בבשרו...  
May one recite שמע if he has a small amount of צואה anywhere on his body Even if it's completely covered

רב חסדא  
אסור  
כל עצמותי תאמרנה

רב הונא  
מותר  
only one's mouth is involved

כל עצמותי תאמרנה ה'

כל הנשמה תהלה יה

5 The gemora continue on this subject  
אתמר ריח רע שיש לו עיקר

If a foul odor is emanating from צואה.

While it is certainly forbidden to say שמע in the immediate area, there is however a מחלוקת how far away you have to be.

רב חסדא says וקורא קריאת שמע - you need to move away four amos (a little more than seven feet) from the actual waste matter,

and רב הונא holds שפסק הריח - you need to move four amos from where the odor can no longer be detected.

5 אתמר ריח רע שיש לו עיקר...  
A foul odor emanating from צואה

רב חסדא  
ד' אמות from the Odor's area

קריאת שמע Forbidden in the immediate area

How far away do you have to be?

רב הונא  
ד' אמות from the Actual waste

6 בעו מיניה מרב ששת - ריח רע שאין לו עיקר  
What if there is a bad smell, but there is no actual source to the smell?

The gemara notes that it was common to learn in the bais hamedrash even while others slept there, even though it is not that unusual for those sleeping to pass gas.

This would be an example of ריח רע שאין לו עיקר, and yet the others are still permitted to continue learning there!

However, the gemara concludes that this is allowed only for learning, as Rashi explains, because there is no recourse.

But for saying שמע, one has to leave the area. And also, even for learning, it is only allowed if the odor is from others, but it is not permitted if its from himself.

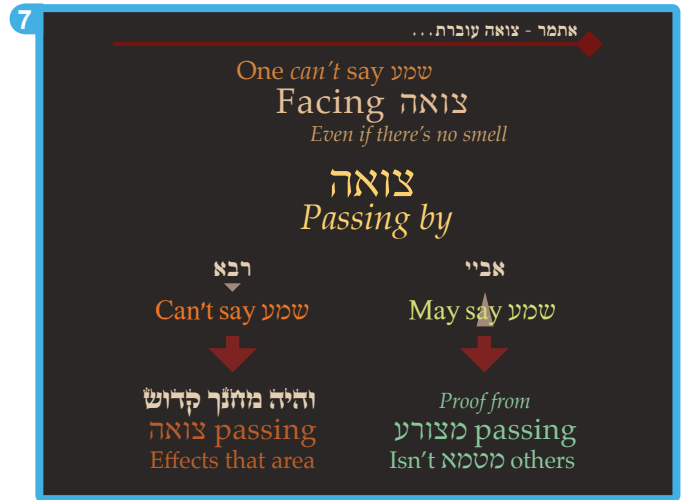
6 בעו מיניה מרב ששת - ריח רע שאין לו עיקר...  
What if there's a bad smell, but no source?

It was common to learn in the bais hamedrash even while others pass gas

Only for Learning  
If it wasn't from him

However for קריאת שמע  
He should leave the area

**7** אתמר - צואה עוברת  
 Earlier, the gemara mentioned a ברייתא that said one cannot say שמע while facing צואה, even if there is no smell. In a case where the excrement is not stationary, but rather just passing by - the gemara presents a מחלוקת between רבא and רבא. רבא holds that one may say שמע קריאת in such a case, while רבא holds that you cannot. רבא brings proof from a מצורע - someone who is afflicted with a skin condition known as מצורע, to support his opinion. The halachah is that מצורע who is himself, can also be מטמא others if they are standing under the same roof. However, the ברייתא teaches, that if a מצורע is just passing by, then he is not מטמא others! רבא responds to this by pointing out that for קריית שמע we have an added concern of קדוש - and that while the צואה is passing by, it effects the holiness of that area.



**8** Until now, we spoke about cases where there was definitely צואה around.  
 רבי יהודה now talks about times when we aren't sure if there is any nearby. First, the gemara quotes רבי יהודה who makes the following distinction:  
 If you're not sure if there is urine here, you may say קריאת שמע, but if there might be צואה around, it's not allowed. Some say that he made a different distinction:  
 When one is unsure if there's צואה around; In a house, you may say שמע, but in a garbage dump, it's never allowed.  
 If you're unsure if there's urine around, it's always allowed. The reason for this difference is because the presence of excrement is a problem מדאורייתא, while urine only is a מדרבנן problem.



**9** Another important factor in this discussion is the state of the waste.  
 The gemara brings a series of אמוראים who hold that as long as the urine has not been fully absorbed into the ground, and anything that touches it will become moist, it is a problem.  
 There is one strict opinion that as long as a mark is visible on the ground, one may not say שמע there.  
 From here, the discussion evolves into another disagreement: צואה that has hardened like חרס, pottery - רבי אמימר holds that one may say שמע and מר זוטרא disagrees and holds that we may not say שמע. The gemara brings a ברייתא in an attempt to prove some of the opinions mentioned above, but the proof is rejected.



**10** The gemora now returns to our mishnah...  
 ירד לטבול אם יכול לעלות ולהתכסות ולקרית

The משנה said that if someone who has not yet said שמע was in the mikvah, and there were just a few minutes left before sunrise,

**10** משנה - ירד לטבול אם יכול לעלות ולהתכסות ולקרית...

If someone who did not yet say שמע was in the mikvah



just a few minutes before sunrise

**11** if there is still enough time for him to get out and get dressed, he should do so. The gemara points out that this seems to go only according to רבי אליעזר, who says you can only say שמע until sunrise. The gemara however then goes on to suggest that the mishna can go even according to רבי יהושע who says that you can say שמע until the end of the third hour of the day, its just that here in our mishna we're taking about ותיקין, someone who wants to do the מצוה of שמע the best possible way, which is right before sunrise.

ואם לאו יתכסה במים

But if there's not enough time to get out and get dressed, he should cover himself with water and then say שמע קריאת שמע. Now, if the water is murky, there is no problem, because his ערוה is covered. But what if the water is clear its a problem because לבו רואה את הערוה!

The gemara brings a ברייתא where the קמא תני says that even clear water is fine, however יש אומרים - others say he should raise some dirt with his feet to cloud the water.

ואם לאו יתכסה במים and רבא have a מחלוקת if there's a problem if other parts of his body can "see" his ערוה, but in the end, the gemara concludes that its only a problem if part of his body is actually touching his ערוה.

The reason why "seeing" is fine is because לא נתנה תורה למלאכי השרת, the Torah was not given to angels.



**12** אמר רבא - צואה בעששית מותר - ערוה בעששית אסור  
 We learned earlier that if צואה is visible, you can't say קריאת שמע.

Rava now teaches us, that if it is covered or separated by even by clear glass, then you may say שמע. However, when it comes to an ערוה - if it is separated by a clear glass, you cannot say שמע.

**12** אמר רבא - צואה בעששית מותר - ערוה בעששית אסור...

If צואה is visible

Can't say קריאת שמע

רבא

צואה Covered with glass

ערוה Covered with glass

May say קריאת שמע

Can't say קריאת שמע



13 Also...

- If there is just a small amount of צואה, you can cover it with saliva that has some thickness to it.
- If there's a bit of צואה in a hole in the floor, it can be covered with your shoe.
- If however, it is stuck to your shoe, this is a problem, and the gemara leaves this question with a תיקו - unanswered.

he gemara concludes this section with a halacha that if the ערוה is of a גוי is visible, it's also is a problem to say שמע.

14 ולא יתכסה במים הרעים - עד שיטיל לתוכן מים

The gemora explains that when the Mishna gives the solution of adding clean water, it is only referring to where there is מי רגלים - urine nearby, however, when it comes to foul-smelling water, he can never say שמע - because adding water will not solve the problem of the foul-smell.

And how much water must be added? the gemora presents a ברייתא which mentions two opinions: The תנא קמא says, just a bit, and רבי זכאי רביעית. (A רביעית is about four ounces).

ברייטא and רב יוסף differ as to how to understand this ברייתא.

רב יוסף says that the מחלוקת is only where water was later added to the מי רגלים, but if the water was there first, everyone agrees that even a tiny bit water is enough.

רב יוסף on the other hand holds that the מחלוקת is only if the water was there first, but if the מי רגלים was there first, everyone agrees that you need to add a רביעית water.

15 תנו רבנן - גרף של רעי... אסור לקרות קריאת שמע כנגדן

Before the advent of modern plumbing, the chamber pot, or גרף של רעי, was a common sight in many homes.

One is not allowed to daven or say שמע when one of these is visible, even if it's empty.

Rashi adds that they were made of pottery, and since it was designated for this purpose, it is very repulsive.

Tosfos suggests that if it was made of a non-porous material, such as glass, it is not a problem when empty.

13 Also...

- ◆ A small amount of צואה cover it with thick saliva
- ◆ צואה in a hole cover with your shoe
- ◆ צואה stuck to your shoe the gemara leaves this with a תיקו

If גוי is visible of ערוה Can't say שמע קריאת

14 ולא יתכסה במים הרעים - עד שיטיל לתוכן מים

Helps for מי רגלים ADDING WATER Doesn't Help for Foul smell

How much water must be added?



15 תנו רבנן - גרף של רעי... אסור לקרות קריאת שמע כנגדן

גרף של רעי

One is not allowed to Daven or say שמע even if empty

תוס' Non-porous material Like glass Not a problem when empty

רש"י Pottery designated for this purpose Very repulsive



16 If there was only מי רגלים in the room, רב זכאי holds you must add a רביעית.

However if there is a גרף של רעי in the room, then it would depend on where in the room it is located.

לאחר המטה קורא ר' שמעון בן גמליאל that if it's behind a bed, there's no problem. לפני המטה אינו קורא - If it's in front of the bed, you have to distance yourself four amos.

אפילו בית מזה אינו קורא ר' שמעון בן אלעזר - that no matter how larger the house is - if it's anywhere in the house you cannot say שמע there.

16

גרף של רעי in the room Depends where it's located	מי רגלים in the room רב זכאי Must add רביעית
ר' שמעון בן אלעזר אפילו בית מזה אינו קורא If it's anywhere in the house You can't say שמע there	ר' שמעון בן גמליאל לאחר המטה קורא Behind Bed May say שמע לפני המטה אינו קורא Move 4 amos away

17 The גרף של רעי also discussed... that if the גרף של רעי was under a bed, it is considered covered and out of sight.

However some beds are higher than others, so what height are we talking about?

The gemara explains that if the bed is not higher than three tefachim, the bed can then act as a cover - based on the rule of לבוד - that anything within three tefachim is considered connected. If the bed is ten tefachim and higher, then it cannot be considered a cover, because above ten tefachim is considered בפני עצמו, a separate domain.

The gemara then says however that the status of a bed between three and nine tefachim high - remains an open question.

17

גרף של רעי <sup>כתי"כ</sup>  
under a bed  
is considered covered

What height are we talking about?

Under 3 תפחים	10 or more תפחים	From 3 - 9 תפחים
לבוד	רשות בפני עצמו	?

18 Our daf ends by discussing a related concept - תניא בית שיש בו ספר תורה... אסור לשמש בו את המטה

It is forbidden to have marital relations in a room that contains a Sefer Torah unless it is covered by 2 coverings.

And presents a supporting story where a חתן and כלה were using a bedroom, but for some reason they were not able to have marital relations.

Later, the father of the חתן found a ספר תורה in the room, and he exclaimed that his son's life was in danger!

As Rashi explains - because the punishment for engaging in marital relations in the same room as a ספר תורה could be death.

18

תניא בית שיש בו ספר תורה... אסור לשמש בו את המטה

Marital Relations are forbidden in a room that contains a ספר תורה ...unless it has 2 coverings

Story: A חתן and כלה were unable to have Marital Relations  
Later the father of the חתן found a ספר תורה in the Room!  
He exclaimed that his son's life was in danger!

רש"י Punishment Engaging in Marital Relations in the same room as a ספר תורה Could be...Death