

1 Today's daf begins by quoting from our Mishnah of daf כב: כמה ירחיק מהן ומן הצואה - ארבע אמות

Rava says: לא שנו אלא לאחוריו - the distance of four amos that the mishna teaches is sufficient only when the צואה is behind the person, where he is facing it, he cannot say שמע or עשרה unless he moves away far enough so that he can no longer see it.

רבי יוסף בר חנינא says that this same halachah applies even to a clean bathroom that does not presently have any צואה, and also applies to an empty bathhouse. One may not daven within four amos of these places, and they cannot be within one's eyesight if he is facing them.

רבי חסדא added that if the bathroom was only designated but was never actually used, then one would be permitted to daven even if is in front of him.

1 משנה דף כ"ב
כמה ירחיק מהן ומן הצואה
ארבע אמות

רביא
...only if it's
BEHIND
But if it's
IN FRONT
he **cannot**
say שמע
Unless

רבי יוסף בר חנינא
Applies even to a
CLEAN
bathroom
&
EMPTY
bathhouse

רבי חסדא added
If the bathroom was only
DESIGNATED
then one would be
permitted to daven

2 Based on the above, רבינא asked, if we say that לאו מלתיה היא - that designating a room as a bathroom is not significant - could we also assume that one may actually daven inside such a room, or perhaps with regard to daveing inside a newly designated bathroom we do say: הזמנה לאו מלתיה היא - designation is significant - and that it is forbidden.



3 Our gemora concludes with Rava saying that one may daven opposite a Persian bathroom where the צואה automatically slides down a burrow and never actually remains inside the bathroom.

3 Our גמרא concludes...
רביא
One may daven opposite a
Persian bathroom
where the צואה
never remains
inside the bathroom



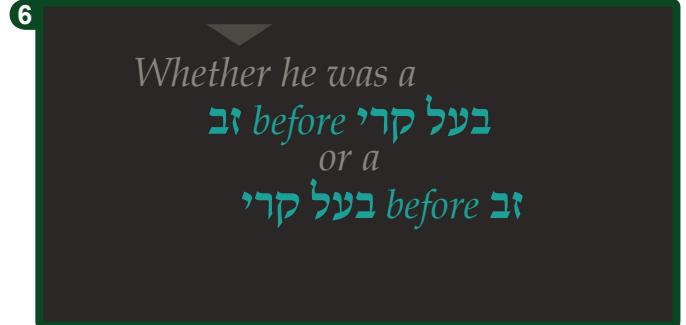
4 The last mishna of our perek presents a case where a בעל קרי was also a זב. While a זב - who remains טמא for seven days, was not restricted by תקנת עזרה from learning torah, a בעל קרי who can purify himself immediately by going to the mikvah, was never-the-less restricted by תקנת עזרה from learning torah. The question arises - does a בעל קרי who is also a זב need to purify himself from the טומאה of בעל קרי in order to learn torah during those seven days.



5 The Tanna Kamma, holds that he is required to toivel himself before learning even though he still remains tomei. רבי יהודה on the other hand holds that he is not required to toivel himself, because עזרה did not institute his תקנה in such a case.



6 The Gemara concludes that R' Yehudah applies his leniency whether the person was a Zav before he became a baal keri, or whether he was already a baal keri before he became a Zav. In either case, once he is a Zav, the תקנת עזרה no longer applies and he may learn Torah without tevilah.





7 פרק תפילת השחר

The the fourth Perek of השחר begins by discussing the zmanim or proper times for davening Shacharis, Minchah and Mussaf.

The mishna begins

תפילת השחר עד הצות - the Tanna Kamma holds: the deadline for davening Shacharis is הצות - midday, ' רבי יהודה אומר עד ד' שעות - Reb Yehuda says until the fourth hour of the day - which on a perfect 12 hour day is until 10 am.

תפילת המנחה עד הערב - the Tana Kamma holds that mincha can be said until the evening, רבי יהודה אומר עד פלג המנחה, until half of מנחה קטנה - which on a perfect 12 hour day would be 4:45.

7 פרק תפילת השחר

מתני... תפילת השחר עד הצות

רבי יהודה

ד' שעות

10:00 am

תנא קמא

מצות

12:00

תפילת המנחה עד הערב

רבי יהודה

כל פלג המנחה

4:45

תנא קמא

Evening

6:00

8 The Gemara referring back to the beginning of our mishah - points out that the ותיקין - individuals who cherished mitzvos and always tried to do them in the best possible way - would make sure to say the שמונה עשרה of Shacharis at sunrise - the very first moment of the day.

8 משנה Referring back to our

The ותיקין would say שמונה עשרה at SUNRISE the first moment of the day

9 The Gemara then goes on to teach us that if one mistakenly missed Shacharis, he can correct his mistake by saying two שמונה עשרה at Minchah. However, if he missed it on purpose - במיזד - then it is considered a מעות לא יכול לתקון - a wrong that cannot be corrected.

9 שחרית MISSED If one

במיזד

מעות לא יכול לתקון a wrong that cannot be corrected

בשוגג

He can say שמונה עשרה 2 at מנחה

מנחה

שמונה עשרה 2 at מעריב

מעריב

מעריב

שמונה עשרה 2 at שחרית

שחרית





10 עמוד ב'

The Gemara then says, that even if one forgot to daven Mincha on Erev Shabbos, he says שמונה עשרה of the Shabbos Maariv, two times, and if one forgot to daven Mincha on Shabbos, on motzo'ei Shabbos he davens two weekday שמונה עשרה, and says שמונה עשרה only in the first שמונה עשרה - because the second שמונה עשרה is the one that is the make up שמונה עשרה for mincha.

Also, the gemora notes, that even though the mistake of missing a tefillah is correctable, he does however lose out on שכר תפילה בזמנה - meaning - he will not receive the same reward as one who davened in the proper time.

10 עמוד ב'

If one forgot to daven מנחה...

ערב שבת

He davens שבת night

2 shabbos שמונה עשרה

1

שבת מערית

2

שבת מערית make up

שבת

He davens מוצאי שבת

2 weekday שמונה עשרה

1

Says אתה חוננתנו

2

Doesn't say אתה חוננתנו make up

However he does lose out on שכר תפילה בזמנה

11

The Gemara then goes on to discuss the origin of the three daily tefillos:

אתמר - רבי יוסי בר חנינא אמר - תפלות אבות תקנום R' Yose bar Rebbi Chaninah says that the Avos established the tefillos

רבי יהושע בן לוי אמר - תפלות כנגד תמידין R' Yehoshua ben Levi, however, says that the tefillos were established to correspond to the daily korbonos.

R' Yose bar Rebbi Chaninah who says that our Avos established the tefillos bases this on the following pessukim:

11

תפילות ה-3 ימית: Origin of the 3 daily

אתמר...

רבי יהושע בן לוי תפלות כנגד תמידין

רבי יוסי בר חנינא תפלות אבות תקנום

12

וישכם אברהם בבוקר אל המקום אשר עמד שם - implys that Avraham instituted Shacharis - since the word עמד can also be understood as davening, ויצא יצחק לשוח בשדה - implys that Yitzchok instituted Mincha - since the word לשוח means davening, ויפגע במקום וילן שם - implys that Yaakov instituted Maariv - since the word ויפגע also means davening.

12

וישכם אברהם בבוקר אל המקום אשר עמד שם - implys that Avraham instituted Shacharis - since the word עמד can also be understood as davening

ויצא יצחק לשוח בשדה - implys that Yitzchok instituted Mincha - since the word לשוח means davening

ויפגע במקום וילן שם - implys that Yaakov instituted Maariv - since the word ויפגע also means davening



13 R' Yehoshua ben Levi, who says that the tefillos correspond to the daily korbonos bases it on a breisa that shows how the proper time for each of the tefillos corresponds to the daily korbonos.
 קרבן שחרית is said in the morning - during the time that the קרבן תמיד של שחר was offered.
 מנחה is said in the afternoon - during the time when the קרבן תמיד של בין הערביים was offered
 and מעריב is said in the evening - when the limbs and fats of the korbonos were burnt on the mizbayach.

13 רבי יהושע בן לוי תפלות כנגד תמידין

Bases on a ברייתא

The time that the קרבן תמיד של שחר was offered } שמריה is said in the morning

The time that the תמיד של בין הערביים was offered } אנוכ is said in the afternoon

The time that the limbs and fats where burnt } מעריב is said in the evening

14 However, the Gemara then points out that when it comes to Tefillas Mussaf it is obvious that it corresponds specifically to the Korbon Mussaf, which leads us to say, that even though R' Yose bar Rebbi says that the Avos established the Tefillos, nevertheless אסמיכניהו רבנן אקרבנות - the sages later associated the Tefillos with the Korbonos.

14 However

תפילת מוסף When it comes to מוסף it corresponds to the קרבן מוסף

Which leads us to say

אסמיכניהו רבנן אקרבנות } רבי יוסי בר חנינא תפלות אבות תקנום

The sages later associated the קרבנות with the תפילות