

1 Our gemara, beginning at the bottom of ב' דף כ"ג עמ' ב', discussed how the tefillin should be safeguarded at night while one is sleeping.

בעא מניה רב יוסף בריה דרב נחוניא מרב יהודה - מהו שיניח אדם תפיליו תחת מראשותיו Rav Yosef inquired as to whether one may place his tefillin under his pillow overnight to keep them safe. The gemora explains, that placing them under his foot rest is understandably not permitted because it is disrespectful - however what about near is head? Rav Yehuda answers by quoting Shmuel who said: מותר אפילו אשתו עמו - that it is permitted to sleep with them under your pillow, even if his wife is with him.

Interestingly, even though the gemora refutes Shmuel from an opposing breisa - Rava says: הלכה כוותיה - the halachah follows Shmuel, because: א"ל הכי אמר שמואל - safeguarding is much more important than the concern for disrespect. מותר אפילו אשתו עמו - Rava adds that he should however not place them directly beneath his head - only to the side.

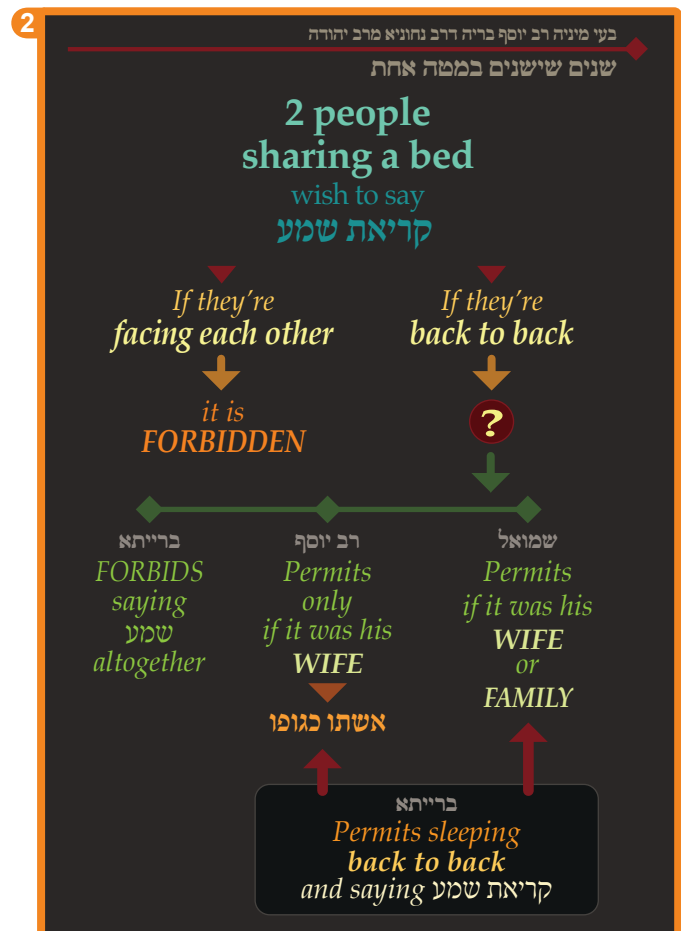
and other ראשונים add that in such a case, where he is sleeping with his wife, the תפילין must be in encased in two containers, including one of which is not its regular designated container.



2 בעי מיניה רב יוסף בריה דרב נחוניא מרב יהודה - שנים שישינים במטה אחת The gemara went on to discuss the case of two people who are sharing a bed, and wish to say קריאת שמע - if they are facing each other then it is forbidden, the question however is, if they turn away from each other so that they're back to back are they then permitted to say קריאת שמע.

The gemora presents three opinions. שמואל is the most lenient, and permits it, regardless of whether the other person is his wife or a different family member. רב יוסף allows it only if the other person is his wife, because אשתו כגופו, but not if it is someone else. The gemara then also presents two ברייתות, one ברייתא permits sleeping back to back and saying קריאת שמע - which שמואל interprets as referring to any family member, while רב יוסף limits it to his wife. The other ברייתא presents a third opinion, and forbids saying קריאת שמע in such a position altogether, unless there is a blanket separating them.

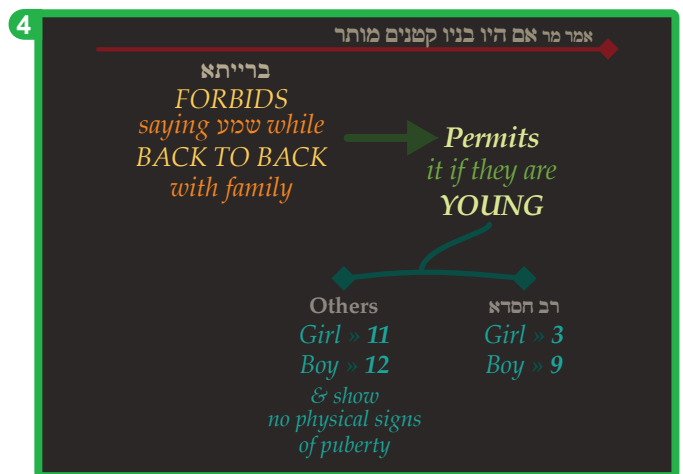
Although regarding the earlier issue of placing תפילין in one's bed overnight, we saw that the הלכה follows שמואל, in our case however, רב יוסף said, the הלכה is not like him. Rishonim debate whether that means that the הלכה follows רב יוסף, who permits saying קריאת שמע back to back with his wife, or like the second ברייתא that forbids it in all cases.



3 The gemara then pointed out that those who permit saying קריאת שמע in such a posture apparently assume that עגבות – buttocks – are not considered an ערוה. The gemara brought support to this from the משנה that an undressed female is allowed to make a ברכה when taking חלה if she is sitting on the ground, even though her עגבות would seem to be exposed; however, the gemara says, this proof is not conclusive – because perhaps, that Mishnah refers to a case where she is somewhat dug into soft ground which covers her up .



4 The gemara continues...
אמר רב - אם היו בניו קטנים מותר
The בריתא that forbids saying שמע קריאת while back to back with a family member, permits it only if they are very young. The gemara quoted a מחלוקת regarding the exact definition of “young”.
רב חסדא said that once a girl reaches the age of three, and a boy the age of nine, they are no longer considered young in this context. Others say that they are still considered young until they reach the age of eleven, in the case of a girl, and twelve, in the case of a boy, and show no physical signs of puberty.



5 The gemara also raised the question of whether pubic hair is an ערוה, and concluded that it is not.

Although the word ערוה refers specifically the private parts, it has another, broader meaning, as well, denoting any part of the body which can be the object of physical attraction.

Using ערוה in this sense, the gemara says that:
טפח באשה ערוה, a טפח of a woman's exposed skin,
שוק באשה ערוה – her thigh or her shin,
קול באשה ערוה, her singing voice, and
שער באשה ערוה, her hair,
are each considered an ערוה.



6 Taking these one by one:
 יצחק ר' states that טפח באשה ערוה, an exposed טפח of skin is an ערוה. The gemara explains that this can't refer to the prohibition of gazing at a married woman, because that prohibition is not limited to a טפח; a man is not allowed to gaze for pleasure even at the small finger of a married woman.

Rather it means that one may not say שמע קריאת in the presence of an exposed טפח of skin of any woman, even if she is his own wife. ראשונים add that this refers only to those parts of the body that are ordinarily covered, but not, for example, to her face and hands.

7 Next, רב חסדא said that שוק באשה ערוה, a woman's שוק is considered an ערוה. According to רב חסדא רש"י, רש"י refers both to the prohibition of gazing at a married woman and of saying שמע קריאת in the presence of an ערוה, but other Rishonim maintain that רב חסדא can't be referring to gazing at the שוק of a married woman, because we've already seen that it's forbidden to gaze even at the little finger of a married woman, so there's no reason to single out her שוק. Rather they explain that רב חסדא is referring to saying שמע קריאת in the presence of the exposed שוק of a woman – even of his wife. Although this would seem to be included in the earlier הלכה that טפח באשה בערוה, Rishonim explain that רב חסדא's point is that in the case of a שוק, even less than a טפח is a problem. Other Rishonim explain that the שוק is a part of the body that is not always covered, and therefore might not fall under the הלכה that רב טפח באשה ערוה; רב חסדא teaches that nevertheless the שוק is an ערוה in regard to קריאת שמע.

8 Next שמואל said that קול באשה ערוה, her singing voice is an ערוה. A man is not allowed to listen to the singing of someone else's wife, or of any woman who is forbidden to him.

6 אמר ר' יצחק טפח באשה ערוה

This can't refer to...
GAZING at a married woman
because a man is not allowed to gaze even at the SMALL FINGER!

Rather it means...
שמע קריאת
in the presence of an exposed טפח

7 אמר רב חסדא שוק באשה ערוה

רש"י

Refers to both...

GAZING at a married woman **שמע קריאת in the presence of an ערוה**

8 אמר שמואל קול באשה ערוה

Someone else's wife or any woman who is forbidden to him

9 Finally רב ששת says that שער באשה ערוה. Many Rishonim write that this refers specifically to the hair of a married woman – a man may not gaze at the hair of someone else’s wife.

According to some Rishonim, קול באשה and שער באשה are also considered an ערוה in regard to שמע – that is, a man cannot say קריאת שמע in the presence of the uncovered hair of a married woman, or in the presence of a woman singing – even if she is his own wife.

9 אמר רב ששת שער באשה ערוה

ראשונים

This refers to the hair of a MARRIED WOMAN

10 Going back to the issue of תפילין and their safekeeping, אמר רבי חנינא אני ראיתי את רבי שתלה תפיליו Reb Chanina says that saw how רבי used to hang his תפילין on a peg. But the gemara questioned this from a ברייתא which says: התולה תפיליו - יתלו לו חיי - clearly forbids this practice. The gemara suggested two answers: One is that while hanging them by their straps is forbidden, however רבי hung them by the קציצה – the box part of the תפילין - with only the straps hanging. Or, two: while hanging the תפילין themselves is indeed forbidden, but what רבי did was to hang the bag that contained in it his תפילין.

10 אמר רבי חנינא אני ראיתי את רבי שתלה תפיליו

ברייתא התולה תפיליו יתלו לו חיי

רב רבי חנינא saw how רבי used to HANG his תפילין on a peg

1 by the קציצה (the box)

2 by the BAG that contained the תפילין

by the STRAPS

the תפילין themselves

11 Towards the bottom of עמוד א the gemora presents רב חנינא who said that on various occasions he observed how רבי belched, yawned, sneezed and so on during עשרה שמונה.

The gemara questioned this, and the following conclusions emerged from that discussion:

- One may not deliberately belch or yawn during עשרה שמונה; and that רבי did so inadvertently.
- Inadvertently sneezing during עשרה שמונה is a good sign
- but passing gas inadvertently during עשרה שמונה is a bad sign.
- One who needs to spit during עשרה שמונה should not do so on the floor, but rather into his garment or turban; if he finds that disgusting, he may spit on the floor behind him, but not in front of him.
- He may be ממשמש בגדו – according to Rashi, that means that he may use his garment to remove a louse that is biting him; according to רבינו חננאל, it means that he may adjust his סליה if it is threatening to fall off. But if it fell down completely, he may not pick it up during עשרה שמונה.

11 The Gemara presents...

רב רבי חנינא saw how רבי belched, yawned, sneezed... during עשרה שמונה

The following emerged from that discussion...

- One may not DELIBERATELY belch or yawn during עשרה שמונה and רבי did so INADVERTENTLY
- Inadvertently sneezing during עשרה שמונה is a GOOD sign
- Passing gas inadvertently during עשרה שמונה is a BAD sign
- One who needs to spit during עשרה שמונה should do so into his GARMENT or TURBAN If he finds that disgusting he may spit on the FLOOR BEHIND HIM
- He may be ממשמש בגדו he may use his garment to remove a louse that is biting him



12 The gemora continues...
 המשמיע קולו בתפלתו - הרי זה משני אמנה
 One should say שמונה עשרה quietly; saying it loudly shows a lack of faith, as if the עולם של רבונו needs you to shout in order for Him to hear you. However if it helps you concentrate then it is permitted, but only if you are davening privately; if however you are davening with others you should say שמונה עשרה quietly, because we are concerned that it may disturb the others.

12 המשמיע קולו בתפלתו הרי זה מקטני אמנה

► One should say שמונה עשרה **QUIETLY** → Saying it loudly shows a lack of faith

► If it helps you **CONCENTRATE** it is **permitted** → Only privately

With others - quietly because it may disturb them

13 The gemora then tells us about רבי אבא was moving from בבל to ארץ ישראל and was therefore avoiding רב יהודה, who objected to such a move, since he maintained that it violated the נבואה that said בבלה יבאו ושמה יהיו.

13 The גמרא tells us about...

רבי אבא was moving from בבל to ארץ ישראל → avoiding → רב יהודה who **OBJECTED** to such a move

It violated בבלה יבאו ושמה יהיו

14 However רבי אבא still wanted to hear some final words of תורה from רב יהודה; so he stood outside the window of the מדרש בית יהודה and heard רב יהודה teach:

14 רבי אבא wanted to hear some final words from רב יהודה so he stood outside the window of the מדרש בית יהודה and heard רב יהודה teach:

► If one was davening and accidentally passed gas → He should wait for the odor to pass before continuing

► If he feels an uncontrollable urge to pass gas → He should step back 4 אמות and returns to his place after the odor has passed

that if someone was davening and accidentally passed gas, he should wait for the odor to pass before continuing.

If he feels an uncontrollable urge to pass gas, he should step back four אמות and returns to his place after the odor has passed. In either case, before resuming, he says a short heartfelt prayer, in which he humbly apologizes for his human frailty.





15 אילו לא באתי אלא לשמוע דבר upon hearing this proclaimed that אילו לא באתי אלא לשמוע דבר - Had I come just to hear this, it would have been worthwhile!

15 *upon hearing this proclaimed*

**אילו לא באתי
אלא לשמוע דבר זה
דיי!**

16 Going back to the subject of someone who lying undressed in bed and wishes to say שמע קריאת שמע, the gemara quotes a Baraisa חוצץ בטליתו... חוצץ בטליתו על צוארו וקורא קריאת שמע - תנו רבנן - he should draw the blanket around his neck, to separate his eyes from his nakedness. Another Baraisa says: חוצץ בטליתו על לבו - he should press the blanket around his heart so to also separated his heart from his nakedness. The first breisa hold לבו רואה את הערוה is מותר, while the second breisa holds לבו רואה את הערוה is אסור.

16 *Going back to...*

One who is undressed in bed and wishes to say שמע

<p>ברייתא</p> <p>חוצץ בטליתו על לבו</p> <p>Around his HEART</p> <p>▼</p> <p><i>To separated his HEART from nakedness</i></p> <p>▼</p> <p>לבו רואה את הערוה אסור</p>	<p>ברייתא</p> <p>חוצץ בטליתו על צוארו</p> <p>Around his NECK</p> <p>▼</p> <p><i>To separate his EYES from nakedness</i></p> <p>▼</p> <p>לבו רואה את הערוה מותר</p>
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17 Towards the end of the daf, the gemara discusses whether one can say שמע קריאת שמע while walking through a street that is fouled with excrement. רב הונא אמר ר' יוחנן, רבה בר חנה אמר ר' יהושע בן לוי, ברייתא and a חסדא, hold that it is permitted, as long as he continues walking and doesn't stand still; however he should never-the-less cover his mouth. On the other hand, רב חסדא and another ברייתא hold that it is completely forbidden, and that he has to interrupt his recitation until he leaves the fouled area.

According to רב חסדא's view that he has to interrupt his recitation, if the interruption took so long, as the time it takes to say the entire שמע קריאת שמע, then when he is ready to resume he must go back to the beginning of שמע קריאת שמע.

17 *Towards the end...*

Whether one can say שמע while walking through a street that is fouled with excrement

<p>רב חסדא ברייתא</p> <p>FORBIDDEN</p> <p>▼</p> <p><i>He has to interrupt his recitation until he leaves the fouled area</i></p> <p>▼</p> <p><i>If the interruption took so long as the time it takes to say שמע he must go back to the beginning of שמע</i></p>	<p>רבה בר חנה אמר ר' יהושע בן לוי רב הונא אמר ר' יוחנן • ברייתא</p> <p>PERMITTED</p> <p>▼</p> <p><i>As long as he continues walking and doesn't stand still</i></p>
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