



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

Brachos Daf Samach Beis

- A Braisa said, **R' Akiva** said, I followed **R' Yehoshua** into the bathroom and learned 3 things: that one should not go the bathroom with his front or back facing the Beis Hamikdash; that one should only expose himself (when going to the bathroom for solid wastes) when sitting; one should wipe himself with his left hand (the Gemara explains this is either because the Torah was given with Hashem's "right hand", or because a person eats with his right hand, or because the right hand is used to wrap the tefillin onto the left hand, or because the right hand is used when one says "trup", or because the right hand is used for writing).
 - **R' Kahana** once hid under **Rav's** bed to see the halachos of tashmish being performed. **Rav** told him, although you mean to learn, it is still not proper for you to be here.
 - **R' Tanchum bar Chanilai** said, one who acts with tznius in the bathroom is saved from snakes, scorpions and sheidim. Some say also from bad dreams.
 - There was a bathroom in T'verya where sheidim were prevalent and powerful, and yet **R' Ami** and **R' Assi** each went in alone and were not harmed by them. They explained, we have a kabbalah that tzniyus and silence in the bathroom protect one there. Also, silence (not complaining) and davening help to alleviate one from yisurim.
 - **Abaye's** mother trained a sheep to go to the bathroom with him so that he would never be alone to get harmed by the sheidim. She didn't train a goat because the sheidim would think it was a sheid as well, and not be afraid of it.
 - **Rava's** wife would make noise near **Rava** while he went to the bathroom to ward off the sheidim. Once he became a Rosh Yeshiva he needed more protection, so she made a window through which she stuck her hand and placed it on his head while he went to the bathroom.
 - There are many shitas as to how far one must distance himself from people when going to bathroom: **Ulla** says, if behind a fence, one need not distance himself, if in an open field one needs to go far enough that no one can hear him "sneezing". **Isi bar Nassan** says, behind a fence one need distance himself so that his sneezing cannot be heard. If in an open field, he must be far enough that he cannot be seen. **R' Ashi** explains this to mean that his nakedness can't be seen, even if he can be generally seen.
 - Although there are Braisos which seem to say that he need not distance himself, they are discussing cases of Taharos, in which case the **Rabanan** allowed them to stay close to preserve the Tahara status of the food that the people were guarding.
 - A person praised another to **R' Nachman** that the individual was a "tznuah". **R' Nachman** said, unless you have witnessed him in the bathroom, you have no right to give anyone that title.
 - A Braisa says, a person should go to the bathroom at night only in a place that he would go during the day (far away).
 - **Q:** We find a number of Amora'im who would not distance themselves at night as during the day? **A:** The Braisa means that one should expose himself by night no more than during the day. **A2:** The Braisa means that one should try to find a corner to use for the bathroom by night and by day.
 - **R' Yehuda in the name of Rav and Ben Azzai** both said that one should go to the bathroom early morning and at night so that he doesn't have to distance himself. **Ben**

Azzai also said, if using a stone to help relieve constipation, one should first use the stone then sit. If one does the opposite, he opens himself up to be affected by “k’shafim”. If he forgets and does it, there is a “nusach” to say to save himself.

- A Braisa says, **Ben Azzai** says, sleep on any surface except the ground (the cold can make one sick), and sit on any surface expect a beam (one may fall off).
 - **Shmuel** said, early morning sleep and going to the bathroom early morning is very beneficial to a person’s health.
 - **Bar Kappara** said: when you are hungry, eat; when you are thirsty, drink; when you need to go to the bathroom, go; when the fig buyers are there, the son of the fig seller should sell his father’s figs before the buyers leave.
 - **Abaye** said to the **Rabanan**, when going to the fields to relieve oneself, do not look around, because there may be women there who will not be fully covered.
 - **R’ Abba** made noise by the bathroom that **R’ Safra** was in to see if anyone was inside. **R’ Safra** said, “Come in”. **R’ Abba** later asked, one may not talk in a bathroom or be there with someone else, and yet you did both!? **R’ Safra** answered that he thought **R’ Abba** needed the bathroom as an emergency, and holding oneself back leads to sicknesses.
 - **R’ Elazar** was in the bathroom and was pushed away by a goy. The goy used the bathroom and was bitten by a snake.
 - **R’ Elazar** darshened a pasuk to teach, Dovid didn’t kill Shaul in the cave because of the tremendous tznius that Shaul displayed in the bathroom (deep in a double cave and double fence and totally covered up).
 - **R’ Yose the son of R’ Chanina** said, because Dovid cut off a piece of Shaul’s clothing and thereby degraded clothing, he was punished that later in his life clothing didn’t protect Dovid from the cold.
 - **R’ Elazar** said, Dovid told Shaul, it seems that Hashem has incited you against me. Hashem punished Dovid for saying that and made him make a mistake in a simple pasuk, by counting the Yidden without using “kofer”, causing a plague in Klal Yisroel. The plague lasted from the shechita of the Tamid until the zrika of the blood, or **R’ Yochanan** said until chatzos. **R’ Elazar** said, Avishai ben Tzeruya, the greatest of the Sanhedrin, died as a kaparah for the many sins of Klal Yisrael. The plague stopped in the z’chus of either: Yaakov Avinu; the Akeidas Yitzchok; the money from the previous counting of Klal Yisrael; the Beis Hamikdash.

LO YIKANEIS ADAM L’HAR HABAYIS B’MAKLO...

- **Rava** said, a “kapandarya” is a shortcut.
- **R’ Nachman in the name of Rabba bar Avuha** said, one may not enter a shul as a shortcut either. If he entered for another reason, he may now use it as a shortcut. **R’ Avahu** said, if it was originally a path, the shul can be used as a shortcut.

U’RIKIKI M’KAL V’CHOMER

- **R’ Bibi in the name of R’ Yehoshua ben Levi** said, one who spits on Har Habayis, even today, is as if he spit in the “eye” of Hashem.
- **Rava** said, since wearing shoes is permitted in a shul, spitting is permitted in it as well. We will not compare spitting to a shortcut and prohibit it in a shul because a Tanna in a Braisa compares spitting to shoes. Also, it should be no different than a house. Just like people don’t care if one spits in their house but do care if one were to make use of it as a shortcut, the same will be with a shul.