



Daf In Review – Weekly Chazarah

Maseches Brachos, Daf טז – Daf טז

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 טז--57-----

- One who is saying “Yehei Shmei Rabbah...” in a dream can be assured that he is a “ben Olam Habah”.
- Saying Shema in a dream means he is deserving to have the Shechina rest on him, but his generation is not deserving of it.
- If one is wearing tefillin in a dream, he can look forward to greatness.
- Davening in a dream is a good sign if he does not finish the tefilla in the dream.
- One who, in a dream not caused by earlier thoughts, is mezaneh with: his mother – will receive understanding; a na'arah me'orasah – will receive Torah; his sister – will receive wisdom; a married woman – is assured to be a ben Olam Habah.
- One who sees: **wheat** – will see shalom; **barley** – his sins have been removed; **full grape vines** – his wife will not miscarry; a **vine branch** – can look forward to Moshiach; a **fig** – his Torah is guarded in him; **small pomegranates** – his business will be fruitful; **large ones** – his business will increase tremendously; **sliced ones** – if he is a talmid chochom he will attain Torah, if he is an ahm ha'aretz he will attain mitzvos; **small olives** – his business will increase and have permanence, some say he will have a shem tov; an **olive tree** – will have many children; **olive oil** – will see the light of Torah; **dates** – his aveiros have ended; a **goat** – a good year; **many goats** – many good years; a “**hadas**” (attached to the ground) – his possessions will be successful, or he will get a yerusha; **esrog** – he is beautiful to Hashem; **lulav** – his heart is only to Hashem; a **goose** – wisdom; **himself being mezaneh with a goose** – will be a Rosh yeshiva; a **rooster** – will have sons; a **chicken** (female) – will have a nice garden and simcha; **eggs** – his requests are hanging; **broken eggs** – his requests will be granted.
- If in a dream one: **walks into a city** – his desires are fulfilled; **takes a haircut** – is a good sign; **cuts his hair and his beard** – good sign for his whole family; **goes on a small boat floating high on the waves** – will have a shem tov; a **large ship** – shem tov for him and his entire family; **relieves himself but doesn't wipe himself** – it is a good sign; **goes onto a roof** – will ascend to greatness; **goes off a roof** – will descend from greatness; **rips his clothing** – a bad decree was ripped up for him; **stands naked in Bavel** – he is without sin; in **Eretz Yisrael** – he is without mitzvos; **taken prisoner** – he will have a shmira from shamayim; **placed in chains** – will have a bigger shmira; **is in a swamp** – he will be a Rosh Yeshiva; **is in a forest** – will be the Rosh to the Bnei Kallah (advanced students); **lets blood** – he is forgiven for his aveiros; **sees a snake** – his parnassa is prepared for him; **if it bites him** – his parnassa will be doubled; **if he kills it** – he will lose his parnassa.
- Seeing all types of drinks in a dream is a good sign, except wine can sometimes be a good sign and sometimes not a good sign.
- A Braisa says, if one sees: Dovid – he will have chasidus; Shlomo – he will have wisdom; Achav – he should fear that he will be punished. If one sees: Sefer Melachim – he will get greatness; Sefer Yechezkel – will get wisdom; Sefer Yeshaya – will have a nechama; Sefer Yirmiya – will receive punishment. If one sees: Tehillim – he will have chasidus; Mishlei – will get wisdom; Iyov – will receive punishment. If one sees: Shir Hashirim – chasidus; Koheles – wisdom; Eicha – punishment; Megillas Esther – will have miracles performed for him. If one sees: **Rebbi** – wisdom; **R' Elazar ben Azarya** – wealth; **R' Yishmael ben Elisha** – punishment; **Ben Azzai** – chasidus; **Ben Zoma** – wisdom; “**Acher**” – punishment.
- Seeing all chayos are a good sign except for a monkey, an unsaddled elephant and a “kipod”. Seeing all metal objects are a good sign except for a hoe, a “Pessel” and an axe, when these 3 are attached to their handles. Seeing all fruit is a good sign except for unripe dates. Seeing all vegetables are a good sign except for turnip heads not attached to the stems (attached to the stems would be a good sign). Seeing all colors is a good sign except for t'cheiles. Seeing all birds is a good sign except for Karya, Kifufa (owl) and Kurpirai.
- 3 things enter the body but don't benefit it: cherries, low quality dates, and unripe dates. 3 things don't enter the body but are beneficial to it: washing, smearing oil (“sicha”) and tashmish. 3 things are “m'ein olam habah”:

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Shabbos, the sun, going to the bathroom. 3 things relax a person: sweet sounds, nice sights, and good smells. 3 things lift a person's spirits: a nice house, a nice wife, and nice keilim (clothing, furniture, utensils).

- Fire is a 60th of gehinnom, honey is a 60th of the mun, Shabbos is a 60th of Olam Habah, sleep is a 60th of death, dreams are a 60th of nevuah.
- 6 things are good for a sick person: sneezing, sweating, diarrhea, to release keri, sleep, and a dream.
- 6 things heal a sick person: cabbage, beets, "sisin yevashin", animal stomach, animal womb, diaphragm, some say also small fish.
- 10 things bring back a sickness even worse than it was: ox meat, fatty meat, roasted meat, bird meat, roasted eggs, shaving, "shachalayim", milk, cheese, bathing, some say nuts and cucumbers as well.
- A Braisa says, if one dreams of: a meis in the house – peace in the house; the meis eating – good sign for the house; taking keilim – bad sign (this may only be if he took shoes or sandals); putting something in the house – good sign unless he is putting in dirt or mustard.

MAKOM SHENEKRA MIMENU AVODAS GILULIM

- A Braisa says, if one sees an existing avoda zarah he makes a bracha that Hashem has patience for those who do aveiros (so for sure He should have patience for us). If he sees a place where avoda zarah was destroyed he makes a bracha thanking Hashem for uprooting the avoda zarah from our land and asking that all avoda zarah be uprooted with all realizing that Hashem is the true and only G-d.
- **R' Hamnuna** said, if one sees the destroyed Bavel he makes a bracha. When he sees the destroyed house of Nevuchadnetzar he makes another bracha. When he sees the lion's pit that Daniel was in or the place of the fire that Chananya, Mishael, and Azarya were thrown into he makes a bracha (She'asa nissim l'avoiseinu bamakom hazeh). When he sees the existing avoda zarah he makes the bracha mentioned above. When he sees the place that animals take earth from (they need this to live and thereby empty the land) he makes a bracha (Baruch omer v'oseh, goizer u'mikayem).
 - **Rava** would encourage animals who were removing earth from Bavel. **Mar the son of Ravina** would himself remove some earth when he went to Bavel.
 - **R' Yirmiya ben Elazar** said, when Bavel was cursed its neighbors were cursed (because it became a place of wild animals), however when Shomron was cursed its neighbors were blessed (because the area became fertile ground appropriate for planting vineyards).

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- **R' Hamnuna** said, and Braisa says as well, if one sees 600,000 Jews, he makes the bracha "Baruch Chacham Harazim" (because no two people look exactly alike or think exactly alike and yet Hashem knows the thoughts of each one). If he sees 600,000 goyim he says "Bosha Imchem". **Ben Zoma** saw 600,000 Jews and made the bracha. He also said "Baruch ata...that You created all these people to serve me" (He learned all day while the others worked). **Ben Zoma** would also say, look how much work Adam had to do to prepare a meal and to make clothing, but I have this all prepared by others who I can buy ready-made product from. He would further say, a good guest realizes the bother his host went through and thanks him for it. A bad guest says the host prepared for himself, so there is no reason to thank.
 - **Rava** or **R' Zvid** or **R' Oshaya** said, Yishai (Dovid's father) would be accompanied by 600,000 when he went to the Beis Medrash.
 - **Ulla** said that we only make the bracha on this when this amount of people is seen in Eretz Yisrael.
- A Braisa says, one who sees Chachmei Yisrael says "Baruch shechalak mei'chachmaso li'rei'av". For chachmei of the goyim he says "Baruch shenasan mei'chachmaso li'briyosav". One who sees a Jewish king says "Baruch shechalak mi'kvodo li'rei'av". For a non-Jewish king one says "Baruch shenasan mi'kvodo li'briyosav".
 - **R' Yochanan** said, one should try and see kings, even non-Jewish kings, so that when Moshiach comes he will see the greater honor given to Moshiach and can compare it to the honor given to the current kings.
 - **R' Sheishes**, who was blind, went with the people to go greet the king. A tzeduki said to him, you can't see, so there is no point in going. **R' Sheishes** said, watch and you will see that I know more about this than you. He went on to predict at what point in the procession the king would arrive (based on

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psukim). **R' Sheishes** then went to make a bracha on the king. The tzeduki said, you are making a bracha on someone that you can't see. **R' Sheishes** looked at him, and he became a heap of bones.

- **R' Shila** gave malkus to someone who was mezaneh with a Mitzris. This rasha reported **R' Shila** to the authorities for having meted out judgment without permission of the king. **R' Shila** told the official that this man had been mezaneh with a donkey. Elyahu came as a purported witness. The official said, this man deserves death! **R' Shila** said “Lecha Hashem ha'gedula v'hagvurah...”, and explained that he was praising this government for being lovers of justice. The official said, if you love the government so much, you deserve to be allowed to mete out punishment. He gave him a stick to use for punishing people. The rasha asked **R' Shila**, how would Hashem provide a nes for a lie (to say that he was mezaneh with a donkey)? **R' Shila** said, the Mitzris is “ahm hadomeh l'chamor”. The rasha was going to tell the official what **R' Shila** said, so **R' Shila** said that the rasha is a “rodef” and killed him with the stick. **R' Shila** felt that he was saved with the pasuk of “Lecha Hashem...”, so he went on to darshen each word of the pasuk. **R' Akiva** had a different way of darshening the pasuk in a Braisa.
- A Braisa says, one who sees settled houses in Eretz Yisrael makes a bracha to Hashem for reestablishing Jewish communities after the Churban. If he sees them destroyed, he makes a “dayan ha'emes”. If one sees settled homes of goyim he says a pasuk that refers to Hashem uprooting them, and if he sees them destroyed he says the pasuk of “Kel nekamos Hashem Kel nekamos hofiyaa”.
 - **Rav Chisda** sighed when he passed the ruined house of **R' Chana bar Chanilai**. **Ulla** said that sighing is terrible for the body. **R' Chisda** said, how could I not sigh when this house, which used to house unlimited chessed now lies in ruins!? **Ulla** responded that **R' Yochanan** said that these houses will be rebuilt when the Beis Hamikdah is rebuilt. **R' Chisda** did not seem any happier. **Ulla** said, if Hashem's House is in ruins, these houses should be as well.
- A Braisa says, when one sees Jewish graves he makes a bracha (similar to the lashon that we say when entering a cemetery). When he sees non-Jewish graves he says “Bosha Imchem”.
- **R' Yehoshua ben Levi** said, if one sees a friend after not having seen him for 30 days he makes a shehechyanu. If he hasn't seen him in 12 months, he makes a Baruch Mechayeh Hameisim.
 - **Rav** said a meis is not forgotten until 12 months have passed. We learn this from a pasuk that compares forgetting a meis to yi'ush with keilim.
- **R' Yehoshua ben Levi** said, if one sees a person born with spots, he makes a “meshaneh habriyos”. A Braisa that says he makes a dayan ha'emes is where this happened sometime after birth.
 - A Braisa says, if one sees a monkey, elephant or owl, he makes a meshaneh habriyos. If one sees beautiful creatures or trees he makes a “Baruch she'kacha lo b'olamo”.

AHL HAZIKIN

- **Shmuel** said that “zikin” is a shooting star. **R' Huna the son of R' Yehoshua** said it is a “tear” in the “Vilon” heaven which allows the light of the “rekiya” heaven to be seen.
 - **Shmuel** said that the “zikin” never travel through the “kisla” constellation, because if it did, the world would be destroyed. Rather, it looks like it does, but in truth it does not.
 - **Shmuel** said, the constellations of “kima” and “ksil” were created at the same time, because the heat of ksil and the cold of kima, if each were alone would have destroyed the world.
 - The Gemara goes on to discuss some characteristics of the constellations mentioned as well as some of the other constellations.

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V' AHL HAZIVAOS

- **R' Katina** said, “zivaos” are earthquakes. **R' Katina** walked by the house of a person who did kishuf with bones (ba'al ov) and asked whether this man knew the cause of an earthquake. The man answered that it is caused by 2 tears of Hashem (when he sees the pain of His children in galus) that fall into the ocean and cause the earth to shake. **R' Katina** himself said the cause is Hashem clapping His hands together. **R' Nassan** said it is caused by Hashem's sigh. The **Rabanan** say it is caused by Hashem kicking the sky. **R' Acha bar Yaakov** said it is caused by Hashem pushing down towards Earth with His “feet”.

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V' AHL HA'RI'AMIM

- Thunder is caused by: **Shmuel** – clouds bumping into one another; **Rabanan** – clouds pouring water into one another; **R' Acha bar Yaakov** – lightning that goes into a cloud and breaks up pieces of ice into rain (the Gemara says that this reason makes the most sense, because lightning is usually followed by thunder and then rain); **R' Ashi** – wind blowing through empty clouds.

V' AHL HARUCHOS

- **Abaye** said this refers to strong winds like hurricanes and tornadoes. **Abaye** said these never begin at night and never last more than 2 hours without a break in the middle.

V' AHL HABRAKIM OMER...

- **Rava** said that “brakim” is lightning.
 - **Rava** said, regarding a single lightning, a white lightning, a yellow lightning, clouds that start in the west and go to the south, and 2 clouds that go into each other's face, if any of these occur at night, it is a bad sign and one should daven for rachamim.
 - **R' Shmuel bar R' Yitzchak** said, morning clouds are worthless.
 - **Q: R' Pappa** asked **Abaye**, it is known that morning rain brings abundant produce? **A:** If there were thick clouds it is good, but if they were thin, it's not good.
 - **R' Alexandri in the name of R' Yehoshua ben Levi** said: thunder was created to “straighten the crookedness of the heart”; when one sees a rainbow it is like seeing the Shechina and one should bow. In Eretz Yisrael they said that is not proper because it looks like the person is bowing to the rainbow. But, a bracha should be made (zocher habris, v'neeman bivriso...).

AHL HEHARIM V' AHL HAGVA'OS...

- **Abaye** says both lists in the Mishna (the list that the Mishna says gets a “shekocha ugvaso malei olam” and the list that the Mishna says gets an “osei maaseh b'reishis”) actually get both brachos. **Rava** says, the first list gets both brachos, whereas the second list only gets oseh maaseh b'reishis.
- **R' Yehoshua ben Levi** as explained by **Abaye** said, if after a whole night of rain, followed by a northern wind that blows away the clouds, one sees a perfectly clear sky, he should make an oseh maaseh b'reishis.
- A Braisa says, when one sees the sun the way it was at Creation (every 28 years), or the moon at its starting point of the month, or stars (planets) or constellations in their order, he makes a maaseh b'reishis.

R' YEHUDA OMER HA'ROAH HAYAM...

- **Rami bar Abba in the name of R' Yitzchak** said, one makes these brachos if he sees the landmark after having not seen it for at least 30 days.
 - He also said, one makes an Oseh Ma'aseh Bereishis on the Euphrates and Tigris Rivers only when he sees a place where the flow has not been changed by man
 - The “Chidekel” (Tigris) is so called because its waters are “chadin” (sharp) and “kal” (light). The “Perus” (Euphrates) is so called because its waters are “parin v'rabin” (fruitful and multiply).
 - **Rava** said, the people of Mechuza are sharp because they drink from the Tigris. They are very red because they have tashmish during the day Their eyes move about because they live in dark houses.

AHL HAGESHAMIM...

- **Q:** We learned elsewhere that a longer, different bracha is made on rain?! **A:** When one sees rain he makes the longer bracha, but when one hears about rain, he makes Hatov V'Hameitiv.
 - **Q:** Hearing about rain is like hearing any good news, so why would the Mishna say it separately since it also says that one makes this bracha for hearing good news?! **A1:** Both are when one sees the rain. When it rains a lot, he makes Hatov V'Hameitiv, but when it rains a little he makes the other bracha. **A2:** Both brachos are only said when a lot of rain comes. If he owns land he makes a Hatov V'Hameitiv. If he doesn't, he makes the other bracha.
 - If one has land and owns it by himself, he would make a Shehechyanu when it rains. If he owns it with a partner, he would make a Hatov V'Hameitiv (which is only made when you and another benefit, e.g. when one has a boy, his wife is happy too; when one inherits, his brothers inherit too; when one makes the bracha on wine, it is only when someone else is drinking with him as well).

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BANAH BAYIS CHADASH V'KANA KEILIM CHADASHIM...

- **R' Huna** says one only makes a shehechyanu if he never owned such clothing or items that he just bought, but if he did (e.g. from an inheritance), and now he just bought for the first time, he does not make the bracha. **R' Yochanan** says, even if he previously had these items but he is now buying them for the first time, he still makes a bracha. Everyone seems to agree that if he had already purchased these items once and is now buying new ones again, he would not make a shehechyanu.
 - A **second version** says the machlokes is where he bought an item he had already once bought. In that case **R' Huna** says he does not make a bracha and **R' Yochanan** says that he does. But, in a case where he had never previously bought the item, even if he had owned one through an inheritance, he would still make a shehechyanu.
 - **Q:** A Braisa brings a machlokes where someone bought something for the first time, but it was something that he already had – **R' Meir** says he does not make a shehechyanu and **R' Yehuda** says that he does. That fits according to the first version, but not the second?! **A:** It can fit according to the second version because **R' Yehuda** may hold that even if someone buys something that he already bought, he also must make a bracha. The Braisa brings the case of where he is buying for the first time to teach you the chiddush of **R' Meir**, that even in that case **R' Meir** says not to make a bracha.

MEVARECH AHL HARA'AH...

- The Gemara gives an example – if one's field was flooded, right now it is bad because his crops are ruined, but it will be good because his field will be revitalized with nutrients. The Mishna teaches that he makes a bracha on the current result and therefore makes a dayan ha'emes.

V' AHL HATOVA...

- An example of this would be where one finds money – right now it is good, but later it will be bad, because if the king finds out about it he will take what he found and more. Still, he makes a hatov v'hameitiv for the current good.

HAYSA ISHTO MI'UBERES...

- **Q:** We see that Leah davened to change her baby from a boy to a girl (by Dina)? **A1:** That was a special “nes” and we don't daven for nisim like that to happen. **A2:** Leah was in the 40 days after conception, when the gender is still not determined.

HAYA BAH BADERECH

- A Braisa says, **Hillel Hazaken** once heard screaming coming from his city. He was sure that it was not coming from his house (because they would accept tzar without yelling – Mefarshim)
- **R' Yishmael the son of R' Yose** saw that a talmid was nervous. He said, being nervous is only for sinners, and the pasuk that says being nervous is admirable is talking about being nervous of forgetting one's learning (because that will cause him to review again and again).

HANICHNAS L'KRACH

- A Braisa explains, on the way in he asks Hashem to bring him into the city in peace. When he gets in, he thanks Hashem for doing so. When he leaves, he asks Hashem to take him out in peace. When he is out, he thanks Hashem for having done so and asks that Hashem continue dealing with him so in the future.
 - **R' Masna** said, this only applies to a city that kills indiscriminately, without a trial. **Another version** says, **R' Masna** said this applies even to a city that only kills with a trial, because he may not be able to produce witnesses proving his innocence.
- A Braisa says, when one goes into a bathhouse he davens that he should not get harmed or killed in the bathhouse, and that if he dies, it should be a kaparah for his sins. When he leaves he thanks Hashem for letting him leave safely.
 - **Abaye** says to leave out the statement about his death being a kaparah, because “ahl tiftach peh L'Satan”.

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- **R' Avahu** was in the bathhouse and the entire floor gave way. Through a nes he was left standing on a pillar and saved 101 people by holding them (one hanging on to the next, etc.).
- One who goes to let blood davens that the procedure should bring him health.
- One who goes to the bathroom asks the Malachim who accompany him around to please wait for him while he goes to the bathroom, since such is the way of man. When he leaves he says the bracha of Asher Yatzar.
- When one goes to sleep, he should say the first parsha of Shema and Birchas Hamapil.
- When he awakes in the morning he says "Elokai, neshama shenasata bi.." When he hears the rooster he says "Asher nasan lasechvi vinah...". When he opens his eyes he says "...Pokeach Ivrim". When he sits up he says "...Matir Asurim". When he gets dressed he says "...Malbish Arumim". When he stand up he says "...Zokeif Kefufim". When he steps on the ground he says "...Rokah ha'aretz ahl hamayim". When he begins to walk he says "...Hameichen mitz'adei gaver". When he puts on his shoes he says "...She'asah li kol tzarki". When he puts on his belt he says "...Oizer Yisroel Bigvura". When he covers his head he says "...Oiter Yisroel B'sif'arah". When he puts on his tzitzis he says "...L'hisatef Ba'tzitzis". When he puts on the shel yad tefillin he says "...L'haniach Tefillin". When he puts on the shel rosh tefillin he says "...Ahl Mitzvas Tefillin". When he washes his hands he says "Ahl Netilas Yadayim". When he washes his face he says "Hamavir chevlei sheina mei'af'apai" (similar to our last bracha of the birchos ha'shachar until "Hagomel chasadim tovim...").

CHAYUV ADAM LEVARECH..

- **Rava** said that this means that a person must accept the seemingly bad with the same acceptance and happiness that he has of the seemingly good that happens to him. The Gemara brings a number of pesukim that teach this point.
- A Braisa taught that **R' Akiva** said, a person should be used to saying "Everything that Hashem does, He does for the best".
 - **R' Akiva** was travelling with a candle (for light), a rooster (to wake him in the morning) and a donkey (to ride on). He travelled to a city and no one offered him a place to stay, so he stayed in the fields. A wind came and blew out his candle, a cat came and ate the rooster, and a lion came and ate the donkey. Each time something happened, **R' Akiva** said "Everything that Hashem does, He does for the best". In the morning he found out that an army came and captured that city. Had he had the candle, the rooster or the donkey, they would have found him and captured him as well. **R' Akiva** said, we can clearly see that, "Everything that Hashem does, He does for the best".

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- **R' Huna in the name of Rav in the name of R' Meir** said, a person should always keep his words short in front of Hashem (he should not complain because all is for the best – Maharsha).
- **Q:** The pasuk says "Vayitzer Hashem Elokim Es Ha'adam" – the word "vayitzer" is spelled with two "yuds" – why, what does this symbolize? **A: R' Nachman bar R' Chisda** said, that a person is born with 2 yetzers – a yetzer tov and a yetzer harah. **R' Shimon ben Pazi** said, the double edged sword that a person faces every day – the yetzer harah gives him ta'avah for aveiros and Hashem will punish him if he follows those ta'avos. **R' Yirmiyah ben Elazar** said, it refers to Hashem having created Adam with two forms – a male form on one side and a female form on the other.
- The pasuk says, "Vayiven Hashem Elokim es Hatzelah". **Rav and Shmuel** argue – one says Hashem created 2 forms, and the other says Hashem created Adam with a tail that He later made into Chava.
 - **Q:** The pasuk of "Achur Vakedem Tzartani" makes sense if He created 2 forms, but if it was just a tail, what does this pasuk mean? **A: R' Ami** explains this pasuk to mean that man was "achur" – last to be created, and "kedem" – first to be punished at the time of the mabul.
 - **Q:** The pasuk of "Vayitzer" with 2 yuds makes sense if He created 2 forms, but if it was just a tail, why the 2 yuds? **A:** We can answer like **R' Shimon ben Pazi** said, above.
 - **Q:** The pasuk of "Zachar U'nikeivah Bar'am" – makes sense if He created 2 forms, but if it was just a tail, what does this mean? **A: R' Avahu** explains that Hashem had a "thought" to create them separately, but

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then created just Adam and had Chava come from Adam so that man and woman should be one, inseparable entity, not 2 unique entities.

- **Q:** The pasuk of “Vayisgor Basar Tachtana” makes sense if there were 2 forms, because new “basar” had to be put to replace half of Adam, but if it was just a tail, what does this mean? **A: R’ Yirmiya** said, new “basar” was needed to cover the place of the incision where the tail was removed.
- The pasuk says “Vayiven Hashem Elokim es hatzela” – if it was a tail, that’s why it had to be built – “vayiven”. If it was already 2 forms, **R’ Shimon ben Mensaya** explains that “vayiven” means Hashem braided Chava’s hair to make her desirable to Adam. **R’ Chisda** says, “vayiven” means that Hashem “built” Chava like a storehouse (narrow on top and wider on the bottom) so that her body could carry a child during pregnancy.
- The pasuk says “Vayivi’eha el ha’Adam”. **R’ Yirmiya ben Elazar** says this teaches that Hashem acted as the arranger and guarantor for the wedding. This teaches that one should get involved with such arrangements.
- **Q:** According to the view that Hashem created 2 forms, which form walked in front? **A: R’ Nachman bar Yitzchak** says that Adam walked in front, because a Braisa teaches that one is not supposed to walk behind a woman.
 - A Braisa says, a person who gives money to a woman slowly so that he can look at her, will suffer in Gehinnom, even if he is otherwise full of Torah and ma’asim tovim.
 - **R’ Nachman** says, Manoach (Shimshon’s father) was an ahm ha’aretz, because the pasuk tells us “vayelech Manoach acharei ishto”
 - **R’ Nachman bar Yitzchak** says, there are similar pesukim by Elkana and Elisha, and we understand those to mean that they followed the *advice* of a woman (not that they literally walked behind a woman. By Manoach we can explain the pasuk like this as well.
 - **R’ Ashi** says this concept can be seen from Rivka as well, because it says she followed Eliezer, not the other way around.
 - **R’ Yochanan** says, go behind a lion rather than a woman, behind a woman rather than an avodah zarah, behind avodah zarah rather than a behind a shul while the tzibur is davening.
 - Walking behind a shul is not a problem if you are carrying something, if there is another door, if you are riding an animal, or wearing tefillin (these show you are not shunning the tefilla).
- **Rav** says, the Yetzer Harah is like a fly that sits on the wall separating the entrances to the heart. **Shmuel** says the Yetzer Harah is like a piece of wheat.
 - A Braisa says, a person has 2 kidneys: the right side advises to do good, and the left side advises to do bad.
 - A Braisa says, the kidneys advise, the heart decides, the tongue forms the words, the mouth completes them, the esophagus takes in and out all food, the windpipe makes the voice, the lungs absorb liquids, the liver gets angry, the gallbladder calms it down, the spleen laughs, the “kurkivan” grinds the food, the stomach brings on sleep, the nose wakes a person up. If the stomach and nose functions are messed up, a person will die.
- A Braisa says, **R’ Yose Haglili** said, Tzadikim have the Yetzer Tov rule, reshaim have the Yetzer Harah rule, “beinanim” have both rule. **Rava** said, we are all “beinanim”.
- **Rava** says, Olam Habah was created for the complete tzadikim and Olam Hazeh for the complete resha’im.

V’AHAVTA ES HASHEM ELOKECHA

- A Braisa says, **R’ Eliezer** said, the pasuk needs to say “uv’chol nafshecha” and “uv’chol me’odecha” to address the people who value their lives more than their money and those who value their money more than their lives. **R’ Akiva** says “B’chol nafshecha” teaches that one must love Hashem even if He is taking your life.
- A Braisa says, when the Roman Empire decreed that one may not learn Torah, **Papus ben Yehuda** found **R’ Akiva** teaching Torah. He asked him why he risks his life to learn when he can save his life by refraining. **R’ Akiva** answered with the mashal of the fox telling the fish to leave the water and save itself from the fishermen’s nets. The fish said, fool! Out of water I have no chance to live, here I have a chance. **R’ Akiva** said, a Jew without Torah is like a fish without water. Ultimately **R’ Akiva** was jailed. **Papus ben Yehuda** was jailed as well for some other crime and said, lucky is **R’ Akiva** that was jailed for learning Torah. **R’ Akiva** was killed while saying Shema,

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explaining that he now had the chance of “b’chol nafshecha”. His neshama left while he said “Echad” and a bas kol said **R’ Akiva** is mezuman for Olam Habah.

LO YAKEL ADAM ES ROSHO K’NEGED SHA’AR HAMIZRACH...

- **R’ Yehuda in the name of Rav** said, this is only from Tzofin and closer, and only if you can see the Beis Hamikdash. **R’ Yochanan** added that it is also only if there is no wall between the person and the Beis Hamikdash, and only during the time that the Beis Hamikdash has the Shechina resting on it.
- A Braisa says, one should not go to the bathroom facing his front or his back towards the Beis Hamikdash. There are multiple shitas, whether this applies forever, only b’zman Hamikdash, even in chutz la’aretz, only in Eretz Yisroel, or only when directly opposite the Beis Hamikdash.

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- A Braisa said, **R’ Akiva** said, I followed **R’ Yehoshua** into the bathroom and learned 3 things: that one should not go to 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

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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.

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KOL CHOSMEI BRACHOS SHEBAMIKDASH...

- The reason such an elaborate ending was needed for each and every bracha is because in the Beis Hamikdash “Amen” was never the response to a bracha. The response was always “Boruch Shem kv’od malchuso l’olam va’ed” (we learn this from a pasuk). Since the response was so elaborate, the ending had to be elaborate as well.

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HISKINU SHEYIHEI ADAM SHO'EL BISHLOM CHAVEIRO...

- **Q:** The Mishna brought a proof from Boaz, from the Malach's statement to Gidon, from the psukim to respect the z'keimim and from "Eis la'asos LaShem Heifeiru Torahsecha". Why so many proofs? **A:** If one says that Boaz did this on his own volition, and we should therefore not rely on him, we have a proof from the Malach. If one says that the Malach used Hashem's name because he was telling Gidon that he was a messenger from Hashem, but an ordinary person should not do so, the Mishna says, "Ahl tavuz ki zakna imecha" – one should not embarrass the ziknei Yisrael by not following the way they conduct themselves. With regard to Boaz, the Mishna tells us, that he followed the pasuk of "Eis la'asos LaShem Heifeiru Torahsecha" – at times one must do something which seems improper, for the sake of Torah.
 - **Rava** said, "Eis la'asos LaShem Heifeiru Torahsecha" can be darshened in both directions. At times "Eis la'asos LaShem", Hashem must act and punish because "Heifeiru Torahsecha" people have done aveiros. At other times, "Heifeiru Torahsecha", Tzadikim have uprooted the Torah because of "Eis la'asos LaShem", it is a time to act for the sake of Hashem.
 - A Braisa says, **Hillel Hazakein** says, at a period in time when **Chachomim** are not disseminating Torah, you should make sure to disseminate Torah. At a period in time when they are, you should not. If there is a period in time when Torah is valued by the people, one should disseminate Torah (even if **Chachomim** are as well). In a period of time when Torah is not valued by the people, one should NOT disseminate Torah. Although this seems to go against what the Torah wants – "Eis la'asos LaShem Heifeiru Torahsecha". At such a time, disseminating may cause the Torah to be ridiculed.
 - **Bar Kappara** said, when merchandise falls in value, buy it (i.e. when Torah is not valued, gather in as much of it as you could) because eventually it will be valued.
 - **Bar Kappara** also said, when there is no posek, you should become a posek (learn to become a posek). **Abaye** said, this suggests that if there is a posek, you should not become one, even if you are equally as great as the current posek.
 - **Bar Kappara** also said, "B'chol Dirachecha Da'eihu" – Know Hashem in ALL your ways, which **Rava** explained to mean that even if you must do something which seems to be an aveirah, for His honor.
 - **Bar Kappara** also said, one should teach his son a clean and easy profession (honest and leaves time for Torah), which **R' Chisda** explained to be a particular style of weaving.
- A Braisa says, **Rebbi** says: having too many friends in the house causes fights; one should not put someone in charge of all his dealings because doing so is what caused the wife of Potifar to desire Yosef; the parsha of Nazir is written next to the parsha of Sotah to teach that one who will see what happens to a Sotah (a situation which was likely brought about by the effects of drinking too much wine) will become a nazir by swearing off wine.
 - **Chizkiya the son of R' Parnach in the name of R' Yochanan** said, the parsha of Terumos and Ma'asros is written next to the parsha of Sotah to teach that one who does not give to the Kohen his rightful share will ultimately have to go to the Kohen with his wife as a Sotah. Even more, he will become poor and need to collect Ma'aser Ani. **R' Nachman bar Yitzchok** said, if one gives what he is supposed to give, he will become rich.
 - **R' Huna bar Brachya in the name of R' Elazar Hakapar** said, one who makes Hashem a "partner" in his tzaros (he davens and realizes he is suffering for aveiros), will see his business double. **R' Shmuel bar Nachmeini** says his business will fly to him like a bird (it will come very easy).
 - **R' Tavi in the name of R' Yoshiya** said, one who weakens himself from learning will not be able to stand in a day of tzar.
- When **R' Yehoshua's** nephew, **Chanina**, left Eretz Yisrael to galus, he continued setting leap years from galus, which is not allowed ("Ki mitziyon teitzei Torah"). The **Chachomim** of Eretz Yisroel sent 2 messengers to get tell him to stop doing so. Initially, they said they were coming to learn from him and he gave them much respect. They began disputing every ruling he said (so that the people should not continue to follow him) and then explained their reason for coming. They explained that although **R' Akiva** had set leap years from galus, he was different because there was no one as great as him in Eretz Yisrael. Although when **Chanina** had left he was the greatest, some of the young talmidei chachomim had grown to be his equal.

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- A Braisa says, when the **Chachomim** went to “Kerem Biyavneh” and were hosted by people, the following drashos were made:
 - **R’ Yehuda** – after the Eigel, Moshe moved the Ohel Moed 12 mil away from the machaneh. The pasuk says, whoever was searching for the words of Hashem (“Mevakesh Hashem”) went the 12 mil to the Ohel Moed. If they were considered Mevakesh Hashem, how much more so are the talmidei chachomim who travel from city to city to learn Torah!
 - **R’ Yitzchak** – “V’diber Hashem ehl Moshe panim ehl panim” – Hashem told Moshe, let us show favor to one another while learning, since that is the best way to learn. **Others** explain this to mean, Hashem told Moshe, just as I show favor to you, so should you show favor to Klal Yisrael by returning the Ohel Moed to the machaneh, because we can’t both be “angry” at the Yidden. **R’ Avahu** adds, the pasuk teaches that Hashem said, if you won’t, I will bring in Yehoshua to lead the Yidden.
 - **R’ Yehuda** then darshened, the pasuk says “Haskeis U’shema Yisrael, Hayom Hazeh Ni’hiyeisa L’am” – this was said almost 40 years after Matan Torah. This teaches that Torah is beloved by the ones who learn it, as much as if it was given to them today.
 - “Haskeis” – make groups – Torah should not be learned alone.
 - “Haskeis” – grind yourself to learn (i.e. work very hard at it).
 - “Haskeis U’shema” – first “hass” – be quiet and listen, and then “kat” – make a group to delve into the sugya.
 - The Yeshiva of **R’ Yannai** said in explanation of a pasuk, if one exerts himself a lot for Torah, he will find the “fats” (the best part) of the Torah. Also, if one’s rebbi yells at him for no reason and he stays silent, he is zoche to tell the difference between tahor blood and tamei blood. If it happens twice, he is zoche to understand monetary cases (the hardest halachos).
 - **R’ Shmuel bar Nachmeini**, in explaining a pasuk says, if one embarrasses himself to understand Torah, eventually it will exalt him. If he doesn’t, eventually he will be embarrassed by not being able to answer questions in Torah that are asked of him.
 - **R’ Nechemia** – Shaul told the Keini (descendants of Yisro), because Yisro had served a meal for Moshe, to stay away from Amalek so that they not get killed along with them. Yisro did that for his own honor and gain, and still his descendants were so rewarded, how much more so the people who host and serve talmidei chachomim!
 - **R’ Yose** – “Lo si’saev Mitzri ki ger hayisa b’artzo” – if the Mitzri, who did that for his own gain is rewarded so, how much more so the ones who serve and host talmidei chachomim!
 - **R’ Eliezer the son of R’ Yose Haglili** – Hashem bentched Oved Edom because he hosted the Aron. If he was rewarded so for just cleaning the area around the Aron, how much more so for the one who hosts and serves the talmidei chachomim!
 - **R’ Yehuda bar Zevida** said, the reward given to Oved Edom was that his wife and his eight daughters in law each had sextuplets.

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- **R’ Avin Halevi** said, if one tries to force something to happen before its proper time, he will not be successful. One who waits for an opportunity until the time is fully ripe will not lose out for having waited. The proof of this is from the following story of **Rabbah and R’ Yosef**.
 - A new Rosh Yeshiva was needed and the choice was between **Rabbah and R’ Yosef**, each possessing qualities that the other did not have. The **Chachomim** of Eretz Yisrael advised that **R’ Yosef** should be chosen. **R’ Yosef** declined in favor of **Rabbah** because he was told by the astrologers that he would only be Rosh Yeshiva for 2 years. As it turned out, **Rabbah** was Rosh Yeshiva for 22 years, and **R’ Yosef** took over upon **Rabbah’s** death for 2 and a half years until he himself died. We see he lost nothing by waiting.
- **R’ Avin Halevi** also said – “Ya’anacha Hashem B’yom Tzara, Yisagevcha Shem Elokai Yaakov” – only Yaakov, because he had the shevatim and must therefore carry most of the burden for Klal Yisrael.

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- **R' Avin Halevi** also said, whoever has hana'ah from a seudah that a Talmid Chachom is part of, is as if he has hana'ah from the Shechina. We see this from the seudah with Moshe where the pasuk says "Lechal Lechem Ihm Chosein Moshe *Lifnei HaElokim*".
- **R' Avin Halevi** also said, when one departs from his friend he should say "Leich **LE**'shalom" (as Yisro said to Moshe and we see how matzliach he was), not "Lech **BE**'shalom" (as Dovid told Avshalom who was then killed). Also, when departing from a meis, one should say "Lech Be'shalom" because this means there is no further journey needed (i.e. he has already reached Gan Eden).
- **R' Levi bar Chiya** said, one who goes from davening to learning is zoche to be mekabel the Shechina.
- **R' Chiya bar Ashi in the name of Rav** said, Talmidei Chachomim have no rest in this world (they are always going to higher and higher "madreigos") or in the next world (there too, they go higher and higher in Gan Eden).
- **R' Elazar in the name of R' Chanina** said, Talmidei Chachomim increase peace in the this world (between Hashem and the Yidden – Maharsha).

HADRAN ALACH PEREK HARO'EH!!!

HADRAN ALACH MESECHTA BRACHOS!!!

MAZEL TOV!!!