



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

Brachos Daf Chuf Gimme!

- A Braisa says, one should not begin shmoneh esrei when he needs to use the bathroom. If he does, his tefilla is considered a "to'eivah" and would have to repeat shmoneh esrei.
 - **R' Zvid** (or **R' Yehuda**) said, this is only if he needs to use the bathroom to the point that he wouldn't be able to hold himself back, which **R' Sheishes** adds to mean for the time that it takes to walk a "parsah".
 - **R' Shmuel bar Nachmeini in the name of R' Yonason** says, this is based on the pasuk of "hikon likras Elokecha Yisrael".
 - **R' Shmuel bar Nachmeini in the name of R' Yonason** explains the pasuk of "Shmor raglichah kasher teileich ehl beis ha'Elokim" to mean as follow. The pasuk is saying – watch yourself so that you don't sin, but if you do sin, bring a korbon and do teshuva and you will get a kaparah. Not like the "fools" who bring a korbon and don't do teshuva, and don't even know when they do an aveirah altogether.
 - **R' Ashi** or **R' Chanina bar Pappa** explains this pasuk to mean "shmor nikavecha" – guard your openings so as not to pass gas while you daven.
- A Braisa says, when someone is going to relieve himself of solid wastes in a place established for that (in those days a field was used), he should remove his tefillin when he gets within 4 amos of the place.
 - **R' Acha bar R' Huna in the name of R' Sheishes** said, if it is not an established "bathroom" he can go there wearing his tefillin and remove them when he is ready to relieve himself. Afterwards, he moves away 4 amos and puts the tefillin back on, because he made it into an established bathroom by relieving himself there.
 - **Q:** What if someone is going to an established "bathroom" to urinate, do tefillin have to be removed within 4 amos? **A: Ravina** said the tefillin can stay on (at least until he urinates). **R' Ada bar Masna** said the tefillin must be removed 4 amos before entering. **Rava** said they must be removed 4 amos before entering, because we are afraid that he may decide to relieve himself of solid wastes as well, or because he may pass gas while urinating.
- A Braisa says, one must remove his tefillin 4 amos before entering the "bathroom". **B"R** say, he should then put them on the ledge of the surrounding wall facing the outside (inside there are mice which nibble at the tefillin) and put them back on when he is 4 amos away. **B"H** say one holds the tefillin in his hand. **R' Akiva** says he holds them in his clothing in his hand, or he puts them on a ledge in the wall facing the "bathroom" (on the outside of the wall any passerby can steal it). A talmid once left his tefillin on the outside of the wall facing the street and a woman took them and told everyone that the talmid had hired her for znus and paid with his tefillin. The talmid was so distraught that he threw himself off the roof.
 - **R' Meyasha the son of R' Yehoshua ben Levi** paskens that when one goes to the bathroom to relieve of solid wastes he should wrap up the tefillin in their straps and hold them in his right hand opposite his heart.
 - **R' Yosef bar Menyumei in the name of R' Nachman** said, he must make sure that less than a tefach of straps should be sticking out of his hand.
 - **R' Yaakov bar Acha in the name of R' Zeira** said, this is only if he will be putting them back on after. If not, he should put them in a bag that has a tefach of empty space.
 - **Abaye** said, the empty tefach is only needed for a bag used exclusively for the tefillin. Any other bag doesn't even need to have the empty tefach of space.

- **Rabbah bar bar Chana** said, when **R' Yochanan** and **R' Nachman** would go to the “bathroom”, if they were holding seforim, they would hand it to someone before entering. If they were holding tefillin they would take the tefillin in with them. They said, since we are allowed to do so, we will do so, so that the tefillin will help protect us (from the mazikin which hang around the bathrooms – Rashi).
 - **Rava** said that **R' Nachman** did the same thing.
- A Braisa says, one may not hold tefillin or a Sefer Torah in his hand while davening (he will be worried about them falling), nor may he hold tefillin while urinating or sleeping even if it is only a nap.
 - **Shmuel** says, the same halacha applies for davening while holding a knife, money, a plate of food or a loaf of bread.
 - **Rava in the name of R' Sheishes** said we don't pasken like this (that one may not hold tefillin while urinating) because that follows **B”S. B”H** said earlier that even when relieving of solid wastes one may hold his tefillin, so they would certainly hold that he may hold the tefillin during urination.
 - **Q:** A Braisa says that **B”H** is more machmir by urination than by solid wastes, but doesn't explain in what way that is meant. It must mean that **B”H** is more machmir by urination because they hold that one may not hold tefillin during urination although he may hold them during relieving of solid wastes. This refutes what **R' Sheishes** says and therefore we do pasken that one should not hold tefillin during urination, since even **B”H** hold this way.
 - The reason why we are more machmir by urination is because it causes drops to go on his shoes which he will have to wipe off with his hand. We don't want him holding tefillin when he is wiping urine off of his shoes.
- A Braisa says, a person should go to the bathroom before he sits down to eat. He should walk 10x4 amos or 4x10 amos, and after each time check if he needs the bathroom. Then he should eat.
 - **R' Yitzchak** says one must remove his tefillin before going into the room to eat. **R' Chiya** says one removes the tefillin at the table and leaves it on the table, and **R' Nachman bar Yitzchak** says he does this so that it is there and ready to be put back on for bentching.
- One Braisa says a person may tie money with his tefillin in the same kerchief. Another Braisa says he may not. They don't argue. The first Braisa is discussing where he did not designate the kerchief for tefillin use. The second is where he did. As we find that **R' Chisda** says, to make the kerchief prohibited for anything other than tefillin, it must be designated for tefillin and used for tefillin. **Abaye** holds that designation alone, and only designation, prohibits the kerchief from anything but tefillin use. Use without designation is not enough.
 - **Q: R' Yosef the son of R' Nechunya** asked **R' Yehuda**, may a person place his tefillin under his pillow when he goes to sleep? Clearly one could not put the tefillin under his feet, because that would be disgracing the tefillin, but what about under the pillow (under his head)? **A:** He answered that **Shmuel** says one may do so even if his wife is with him.
 - **Q:** A Braisa says that if one's wife is with him, he may not keep tefillin under his pillow?! This refutes **Shmuel**!? **TEYUFTA**
 - **Rava** said, although we have refuted **Shmuel**, we still pasken like him, because protecting the tefillin is more important than possibly disrespecting them.
 - **R' Yirmiya** said the tefillin should be placed under his pillow not directly opposite his head. Part of the bag may be under his head, but the bulge of the tefillin should not be.
 - **Bar Kapara** would tie the tefillin in the curtains around his bed, with the bulge of the tefillin facing out. **R' Shisha the son of R' Idi** would place it on a stool with a cloth over the tefillin. **Rava** once asked **R' Hamnuna the son of R' Yosef** to get his tefillin from his bedroom. He wanted him to see that although his wife had gone to the mikvah the night before, he had still kept his tefillin under his pillow.