

1 Today's daf begins with a discussion of how one should conduct himself modestly in the bathroom. In fact the Gemara relates two separate instances where R' Akiva and Ben Azzai secretly followed their respective Rebbis into the bathroom in order to learn the proper way to conduct oneself. Upon being confronted with the question how they could be so brazen, they answered;

תורה היא וללמוד אני צריך - These laws of conduct are considered Torah, and I must do what it takes to learn them! Moreover, Rav Kahana once hid his Rav's bedroom to observe his teacher's conduct during intimacy, and he said the same thing תורה היא וללמוד אני צריך!

2 One of the laws of proper conduct in the bathroom is; אין מקנחין בימין אלא בשמאל - we do not clean ourselves with the right hand, but only with the left hand. The Gemara cites 4 reasons for this law:

- 1--- מפני שהתורה ניתנה בימין - We honor the right hand because the Torah was given with Hashem's right hand, as the posuk states:
מפניו אש דת למו - From His right hand the fire of the Law was given to them.
- 2--- משפני שהיא קרובה לפה - Because the right hand is generally used for eating.
- 3--- מפני שקושר בה תפילין - Because one uses his right hand to tie his Tefillin onto his left hand.
- 4--- מפני שמראה בה טעמי תורה - Because the right hand is used to indicate the - trup - the notes and tunes for reading the Torah.

3 The Gemara mentions the fact that - מזיקין - demons commonly frequent the bathroom and could harm one who enters the bathroom alone. However, Rav Ami and R' Assi said:

קבלה דבית הכסא, צניעותא ושתיקותא - We have a tradition that one who is modest and silent in the bathroom is protected. They also said:
קבלה דיסורי שתיקותא ומבעי רחמי - the tradition regarding suffering is one of silence (acceptance) and praying to Hashem for mercy.

1 Today's daf begins...

Modesty in the bathroom

ר' עקיבא & בן עזאי followed their Rebbis into the bathroom

תורה היא וללמוד אני צריך

רב כהנא hid in רב's bedroom

תורה היא וללמוד אני צריך

2 Proper conduct in the bathroom...

אין מקנחין בימין אלא בשמאל

We do not clean ourselves with the right hand only with the left hand

מפני שהתורה ניתנה בימין	מפני שקושר בה תפילין	משפני שהיא קרובה לפה	מפני שצניעותא ושתיקותא
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3 מזיקין could harm one who enters alone

רב אמי ורב אסי קבלה דבית הכסא צניעותא ושתיקותא

רב אמי ורב אסי קבלה דיסורי שתיקותא ומבעי רחמי

4 The Gemara relates;
 אביי, מרביא ליה אמה אמרא למיעל בהדיה לבית הכסא -
 Abaye's mother raised and trained a sheep to follow Abaye
 everywhere, so that it will also follow him into the bathroom,
 in order that he should not be there alone, and possibly be
 hurt by the Mazikim. This teaches us, that even the presence
 of an animal protects one from the demons.
 It should be noted, that Abaye's mother died in childbirth,
 and he was raised by his nursemaid. Out of respect and הכרת
 הטוב, Abaye always referred to her as אמ - Mother. Indeed, in
 several places in Shas we find Abaye saying:
 אמרה לי אמ - My mother taught me.....

5 The Gemara, next teaches that one who must relieve himself
 outside, must do so out of sight of other people. There is a
 dispute however, if he is behind a wall, whether he must
 distance himself to the point where he will also not be heard
 by others.

6 The Gemara relates an interesting story of a ספדן - a
 eulogizer - who wanted to praise someone as being צנוע
 צנוע - modest in his ways - and R' Nachman said to the
 ספדן: You cannot truthfully call that individual modest
 unless you know for a fact that he conducted himself
 modestly even in the bathroom, for the Baraisa states:
 אין קורין צנוע אלא למי שצנוע בבית הכסא - one is not called a
 'modest person' unless he behaves modestly even while in
 the bathroom.
 The Gemara then explains that the reason Rav Nachman did
 not want the eulogizer to attribute a quality to the deceased
 that he did not really possess is because the Baraisa teaches:
 כשם שנפרעין מן המתים כך נפרעין מן הספדנין ומן העונין אחריהם - Just
 as retribution is exacted from the deceased when false praise
 is spoken about them, so too, retribution is exacted from the
 eulogizers who give false praise, and also from those who
 listen to the hesped and express their agreement to the false
 praise heaped upon the deceased.

4

The Gemara relates...

אביי מרביא ליה אמה אמרא
 למיעל בהדיה לבית הכסא

Even the presence of an ANIMAL
 protects one from the demons

5

The Gemara teaches...

One who relieves himself outside
 must go **out of sight**
 of other people

מחלוקת:
 If he is

behind a wall
 If he must
distance himself
 so he will not be **heard**

6

The Gemara relates...

A ספדן
 wanted to praise someone as being
צנוע באורחותיו

ר' נחמן

You cannot
 call him modest
**UNLESS YOU
 KNOW**

בריייתא:
 אין קורין צנוע אלא למי שצנוע בבית הכסא

The reason ר' נחמן didn't want
 because the ברייתא teaches
 כשם שנפרעין מן המתים
 כך נפרעין מן הספדנין
 ומן העונין אחריהם

7 The Baraisa teaches איזהו צנוע, זה הנפנה בלילה במקום שנפנה ביום - who is considered modest? One who relieves himself at night as modestly as when relieving himself during the day, even though he cannot be seen at night.

The Gemara also teaches that it is considered immodest to speak while in the bathroom.

7

איזהו צנוע

זה הנפנה בלילה במקום שנפנה ביום

It's IMMODEST to speak in the bathroom

8 On the topic of modesty in the bathroom, the Gemara relates the story of Dovid HaMelech who spared Shaul HaMelech's life when Shaul was chasing him. Dovid said to Shaul, even though by Torah law you are considered a Rodef - a pursuer, and you deserve to be killed, צניעות שהיתה בך חסה עליך - Your modesty protected you. I spared your life, because I saw how modest you are, in that you were very careful to seclude yourself very well when relieving yourself.

During this incident, Dovid cut off the corner of Shaul's garment.

אמר רבי יוסי ברבי חנינא R' Yosi ben Chaninah said regarding this incident:

כל המבזה את הבגדים סוף אינו נהנה מהם - whoever dishonors clothing, will in the end not benefit from them. As we find later in Dovid's life, the posuk says:

והמלך דוד זקן בא בימים, ויכסוהו בבגדים ולא יחם לו -

They covered Dovid HaMelech with garments, but they did not warm him.

9 The Gemara relates that Dovid was also punished for saying to Shaul:

אם ה' הסיתך בי, ירח מנחה - If Hashem has incited you against me etc.

It was disrespectful for Dovid to call Hashem 'an inciter.'

Hashem therefore punished Dovid and said;

הרי אני מכשילך בדבר שאפילו תינוקות של בית רבין יודעים אותו

I will cause you to forget a well-know Halachah, that even schoolchildren who learn Chumash are aware of. As it says;

כי תשא את ראש בני ישראל ונתנו איש כופר נפשו בפקוד אותם

It is forbidden to count the Jews by counting heads. Instead, you must use tokens, such as the מחצית השקל. And as a result of Dovid's counting Klal Yisrael, they were smitten by a plague, as it says;

ולא יהיה בהם נגף בפקוד אותם.

8

On the topic of modesty in the bathroom...

רודף

צניעות שהיתה בך חסה עליך

During this incident
דוד cut off the corner of שואל garment

אמר רבי יוסי ברבי חנינא

כל המבזה את הבגדים סוף אינו נהנה מהם

והמלך דוד זקן בא בימים
ויכסוהו בבגדים ולא יחם לו

9

Dovid was punished for saying to שואל

! אם ה' הסיתך בי ירח מנחה

It was disrespectful for דוד to call Hashem "an inciter"

Hashem punished דוד

הרי אני מכשילך בדבר שאפילו תינוקות של בית רבין יודעים אותו

כי תשא את ראש בני ישראל
ונתנו איש כופר נפשו בפקוד אותם

As a result of דוד counting כלל ישראל they were smitten by a plague

ולא יהיה בהם נגף בפקוד אותם

10 The Gemara returns to the Mishnah. The Torah states ומקדשי תיראו. Hashem says; "You shall revere my המקדש בית." בית המקדש "You shall revere my המקדש בית."

This results in the following Halochos:
 לא יכנס להר הבית במקלו, ובמנעלו, ובפנדתו, ובאבק שעל רגליו - One shall not enter the Har Habayis with his staff, shoe, money belt, or with dust on his feet.
 ולא יעשנו קפנדריא - He shall not make the Har HaBayis a shortcut.

The Gemara then says that this law applies to a בית הכנסת - a shul - as well. One shall not make the Shul a shortcut. However, there are 3 exceptions to this rule.

---1--- הנכנס לבית הכנסת על מנת שלא לעשותו קפנדריא - If he entered the shul not with the intent to use it as a shortcut, but for the purpose of doing a Mitzvah there, מותר לעשותו קפנדריא - Then, when he is ready to leave he may go out the other side.

---2--- אם היה שביל מעיקרו מותר - If the path was there before they built the shul.

---3--- הנכנס לבית הכנסת להתפלל - If he entered the shul to daven, מותר לעשותו קפנדריא, then he may use it as a shortcut when he leaves.

Another version says, מצוה לעשותו קפנדריא, In this case, it is preferred to go out the other side, as was done in the Bais Hamikdash.

11 The Mishnah continued; ורקיקה מקל וחומר - Spitting, is of course prohibited. The Gemara says however; רקיקה בבית הכנסת שריא, מידי דהוה אמנעל - It is permitted to spit in a Beis HaKnesses, just as wearing shoes is permitted in a Beis HaKnesses, even though it is forbidden on the Har Habayis.

12 After some discussion about this rationale, the Gemarah gives another explanation; כי ביתו - The shul should be treated at least equivalent to one's home. Just as one minds that his home be made into a shortcut, so too, the shul should not be made into a shortcut. However, one does not mind spitting or wearing shoes in his home. Therefore, it is permitted in the shul

10

ומקדשי תיראו

בית המקדש my You shall revere

לא יכנס להר הבית
במקלו | במנעלו | בפנדתו
באבק שעל רגליו | ולא יעשנו קפנדריא

This applies to a
בית הכנסת

3 EXCEPTIONS

הנכנס לבית הכנסת להתפלל

מותר
לעשותו קפנדריא

אם היה שביל מעיקרו מותר

מותר
לעשותו קפנדריא

הנכנס לבית הכנסת על מנת שלא לעשותו קפנדריא מותר לעשותו קפנדריא

מותר
לעשותו קפנדריא

11

ורקיקה

רקיקה בבית הכנסת שריא
מידי דהוה אמנעל

12

כי ביתו




The shul should be treated at least equivalent to one's home