

OVERVIEW of the Daf

1) Knotting the tzitzis (cont.)

Rabbah infers from the previous discussion that the upper knot is Biblically required.

2) Torn tzitzis

Rav is quoted as ruling that if a string tore at its base it is invalid.

R' Nachman repeated this ruling and Rava unsuccessfully challenged it.

3) Braiding the tzitzis

Rabbah in the name of Rav teaches that the string that is wrapped around the others counts as one of the eight strings.

R' Yosef asserts that it was Shmuel who taught this halacha.

Another teaching is cited that matches R' Yosef's version.

Rabbah in the name of Shmuel taught that if the greater part of the techeilis was braided it is valid.

R' Yosef asserts that it was Rav who taught this halacha.

Another teaching is cited that matches R' Yosef's version.

Another related teaching of Rav is cited that elaborates on this topic.

A Baraisa is cited that defines the length of a חוליא.

Another Baraisa further elaborates on how the braid is made.

Another Baraisa also describes how the braid is made.

A related incident is recorded.

The point of dispute between Rabbah bar bar Chana and Rav is explained

4) White threads of tzitzis

Shmuel in the name of Levi teaches that it is acceptable to affix wool tzitzis to a linen garment.

The Gemara inquires whether linen tzitzis may be attached to a wool garment.

R' Yehudah is cited as ruling that it is indeed acceptable.

5) Silk garments

R' Yehudah ruled that tzitzis are tied to silk garments.

It is noted that this ruling is inconsistent with R' Nachman's position about this matter.

R' Nachman's position is unsuccessfully challenged.

The Gemara notes that R' Nachman seems to follow R' Yishmael's position that Biblically only wool and linen garments require tzitzis.

According to a second teaching of R' Yishmael garments made of all materials require tzitzis. ■

Distinctive INSIGHT

The number of the windings of the coils of the tzitzis strings

הפוחת לא יפחות משבע כנגד שבעה רקיעים והמוסיף לא יוסיף על שלש עשרה כנגד שבעה רקיעים וששה אורין שביניהם

The Gemara discusses some of the details regarding the winding of the coils of strings of tzitzis. One of the details, mentioned in the name of Rav, is that if the majority of the length of the tzitzis string was braided, it is kosher. For example, if two thirds of the length was braided, and only one third was left as open strings, the tzitzis is kosher. Rav Chiya b. R' Nossan taught the lesson in the name of Rav in a more extreme manner, saying that even if only one set of windings were braided, this is acceptable. The Gemara continues to define that the one set of windings can be where the string was tied around the others three times.

Although these extreme cases result in the tzitzis being kosher, the Gemara teaches that the most beautiful proportion to use to braid the tzitzis is where one third of its length is braided, and two thirds is left as open strings.

Another Baraisa teaches that the fewest windings of one of the coils should be seven, which corresponds to the seven heavens. The most windings should be no more than thirteen coils, which corresponds to the combination of the seven heavens and the six open areas which are between these seven layers of the heavens.

Rashi explains that the reason for the mitzvah of wearing techeiles is that it is the same color as the sea. The sea reminds one of the heavens, and thinking of the heavens reminds one of the Throne of Glory of God, as is mentioned in the Gemara (43b). This is why the number of windings should correspond to the number of the heavens. The Rishonim (Tosafos, ד"ה לא) note that the rule to wind no less than seven and no more than thirteen windings is only true when we have techeiles and it is used to dye the strings. However, in our days when we have no techeiles, there is no upper or lower limit to the number of windings of the coils. This is the reason of the ruling of Shulchan Aruch (O.C. 11:14) which says that there is no upper or lower limit to the windings of the strings of the tzitzis.

Tosafos and Rosh also write that regarding Rava's statement that it is necessary to tie knots between one coil and another in order for the techeiles to be noticeable, this, again, is only necessary when the tzitzis is made with techeiles. If the tzitzis is made without techeiles it is not necessary to make these knots, as in this case there is no longer any upper or lower limit to the number of coils to the windings. ■

HALACHAH Highlight

Doing more than instructed by Chazal

והמוסיף לא יוסיף על שלש עשרה

One who adds may not add more than thirteen

Shulchan Aruch¹ writes that some people kindle two lights for Shabbos, one for זכור and one for שמור. Rema² adds that if one wants to kindle additional lights he may do so. The source for Rema's ruling that one may kindle additional lights is Rosh³ who writes that although Chazal enacted that one should read ten verses for Malchiyos, Shofaros and Zichronos if one wants to read additional verses he may do so. Even though the Gemara explains that the number ten was chosen to correspond to other things that number ten, nevertheless, it is acceptable to add to that number. Pesach Hadvir⁴ disagrees and cites numerous instances in which a certain number was chosen for something and one may not add to that number. One example is from the writing of Rosh himself⁵. He asserts that the correct wording of ותכניעם במהרה בימינו is ברכת המינים rather than ותכניע כל אויביו since there are supposed to be a certain number of words in the beracha and one may not add to that number. In the name of one of his students he suggests that perhaps it is specifically in davening that one may not add words since extra words would constitute an interruption but there is no issue to add to a number if it is not in a beracha and thus adding additional Shabbos lights is permitted.

Chasam Sofer⁶ points out that our Gemara teaches that the number of windings should not be less than seven or more than thirteen. This also indicates that one may not add to a number that was chosen and this is not even related to daven-

REVIEW and Remember

1. How does Rabbah prove that the upper knot is a biblical requirement?
2. Which string should be used to begin the wrappings?
3. Do linen strings fulfill the tzitzis requirement on a woolen garment?
4. What is the contradiction between the two teachings of D'vei R' Yishmael?

ing. Chasam Sofer suggests that when Chazal created an obligation and also instructed that a certain number should be used to fulfill that obligation one may not add to that. For example, absent Chazal's enactment there would be no obligation to wind one string around the others. Consequently, if they said the windings should be between seven and thirteen one may not add to that number. If, however, an obligation preceded Chazal's instruction regarding a number one may add to that number if he wishes. Since kindling lights on Shabbos is something people would do anyways to honor Shabbos, one may add additional lights to the two that are mentioned in Shuchan Aruch. ■

1. שו"ע או"ח סי' רס"ג סעי' א'.
2. רמ"א שם.
3. רא"ש ר"ה פ"ד סי' ג'.
4. פתח הדביר או"ח סי' רס"ג סק"א.
5. שו"ת הרא"ש כלל ד' סי' כ"ו.
6. שו"ת חת"ס או"ח סי' ע"ה. ■

STORIES Off the Daf

A Questionable Violation

"לא תלבש שעטנז..."

We find the prohibition against wearing shatnez on today's daf. A certain man wished to purchase a new woolen suit in a bargain-priced store. But he wondered whether he was allowed to try it on. After all, what if the garment he chose was shatnez? Surely it was no simple matter to even try on a garment which is shatnez, since clearly wearing shatnez owned by another is forbidden. The fact that it is only questionable shatnez is most likely

irrelevant since the halachah is that one must also avoid a questionable violation of a Torah prohibition. But he decided to ask despite his many misgivings.

When this question reached the Chochmas Adam, zt"l, he ruled that it is indeed forbidden. "You certainly may not put on a garment which may be shatnez even if one only wants to verify that the garment is the right size. Since the person intends to wear it for that short time, he transgresses the prohibition if it is shatnez. This is equally true regarding people who purchase hats or other garments with the possibility of shatnez."¹

But the Minchas Yitzchak, zt"l, disputed this conclusion. "According to the

authorities that one may wear shatnez to fool a dishonest tax collector since wearing this garment is a פסיק רישיה דלא ניחא — an unavoidable result of a different purpose—just trying on a garment that may be shatnez may also be permitted since this too is merely an unavoidable result of his need to ascertain if the garment is his size. Since we hold that an unavoidable result of an action that may or may not be a prohibition is permitted, it follows that he may try the garment on."² ■

1. חכמת אדם, כלל ק"ו, ב'.
2. שו"ת מנחת יצחק, ח"ד, סי' ט"ו. ■