

OVERVIEW of the Daf

1) Linen garments

A Baraisa records a dispute whether linen garments require tzitzis and the conclusion is that Chazal prohibited putting techeiles on a linen garment since it could lead to people wearing sha'atnez.

A number of other methods to assure that people do not violate the prohibition against sha'atnez are suggested thus causing the Gemara to reject this explanation.

Rava suggests that Chazal exempted linen garments from tzitzis out of concern that someone would use indigo rather than techeiles and would violate the prohibition against sha'atnez.

This explanation is also rejected and Rava offers another explanation.

This explanation is also rejected and Rava suggests another explanation with which R' Zeira concurs.

R' Zeira offers another reason why techeiles is not placed in a linen garment.

2) Cloth and leather garments

Rava and R' Zeira agree how to determine whether a garment made of cloth and leather requires tzitzis.

R' Achai asserts that the halacha is always determined by the material of the corner.

3) תעשה ולא מן העשוי

R' Huna is cited as ruling that if tzitzis were tied to a three-cornered garment and then a fourth corner was formed the tzitzis are invalid because of the principle תעשה ולא מן העשוי.

This ruling is unsuccessfully challenged.

The principle of תעשה ולא מן העשוי is unsuccessfully challenged.

R' Pappa successfully challenges this resolution.

4) Techeiles

Shmuel is cited as teaching that techeiles does not violate the prohibition against sha'atnez even in a garment that is exempt.

The Gemara asks the meaning of the phrase "even in a garment that is exempt." ■

Distinctive INSIGHT

The type of garments obligated in the mitzvah of tzitzis

רב זירא אמר גזירה נמי משום כסות לילה

The opinion of R' Shimon (43a) is that a garment which is designated to be worn only at night is not obligated to have tzitzis tied to its corners. Tosafos (ד"ה משום) and Rosh note that this is the halacha. This is based upon the verse (Bemidbar 15:39) which states, "and you shall see them," which indicates that the mitzvah is only in effect when it is able to be seen. R' Shimon therefore also holds that women are exempt from the mitzvah of tzitzis, as it is a positive mitzvah which is limited by time constraints.

The guidelines of the exemption of garments for night are discussed by the Rishonim. Rabeinu Tam holds that this law refers to the status of the garment, and not of the person wearing it. In other words, a garment designated for night is exempt even if it is occasionally worn during the day, and a garment designated for day-time use is obligated to have tzitzis even if it is occasionally worn at night. Nevertheless, according to Rabeinu Tam tzitzis is a time-oriented mitzvah although a day-garment is obligated to have tzitzis both day and night. This is because the obligation is due to the normal day-usage of the garment.

According to this opinion, if someone would wear a day-garment at night it would be necessary to say a beracha, because the garment is obligated for the mitzvah. And, if the garment contained sha'atnez, the mitzvah of tzitzis would cancel the prohibition even at night, because a garment which is obligated to have tzitzis by Torah law may contain sha'atnez.

Tur (O.C. #18) cites Rambam's view that the mitzvah is not a function of whether the garment is normally a day-time or night-time garment, but it is rather a function of when the garment is worn. If someone wears any garment during the day, it is obligated to have tzitzis on it, and if he wears any garment during the night, it is not obligated to have tzitzis on

(Continued on page 2)

REVIEW and Remember

1. What is the point of dispute between Beis Shammai and Beis Hillel?

2. What is קלא אילן?

3. Why is a leather garment exempt from tzitzis?

4. Explain תעשה ולא מן העשוי?

Today's Daf Digest is dedicated
In memory of the 10th yahrzeit of
Dr. Bernard Teitelman - Binyamin ben Shmuel z"l
by Rabbi Lawrence and Nehama Teitelman and Family
(New Hyde Park, NY)

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By the Meer, Rosen and Storz families
In memory of their father and grandfather
ר' ברוך בן ר' אברהם, ע"ה

HALACHAH Highlight

Tying tzitzis to a nylon garment

היא של עור וכנפיה של בגד פטורה

If the garment is leather and the corners are from cloth it is exempt

Shulchan Aruch¹ rules that one is not obligated to attach tzitzis to a leather garment. Two reasons are given for this ruling. Levush² explains that the mitzvah of tzitzis applies only to something that is halachically a garment, as the pasuk says (Bamidbar 15:38), “And they should make for themselves tzitzis on the corner of their garments.” A garment is defined by something that is woven together with threads, as opposed to a leather garment that is made from a single piece of material. Chaye Adam³ maintains that there is no obligation to attach tzitzis to a leather garment because we do not find the Torah uses the term “garment” in reference to leather. Proof to this is the pasuk that states (Vayikra 13:49), “A garment or leather.” The difference between these two explanations has relevance for the question of whether there is an obligation to attach tzitzis to a nylon garment. Teshuvos Har Tzvi⁴ rules that if threads of nylon are woven into a garment, there is a Rabbinic obligation to affix tzitzis to it. Harerei BaSadeh⁵ notes that this is only true according to Levush who explains that leather garments are exempt since they are not woven but according to Chaye Adam nylon garments should be exempt even if they were made by weaving nylon threads since we do not find the term “garment” used in reference to nylon. Rav Yonason Steif⁶ also writes that nylon garments are exempt from tzitzis even if made from nylon threads since the threads are not made by

(Insight...continued from page 1)

it. According to Rambam, when R' Zeira says that one may not place wool tzitzis on a linen sheet because we are afraid that the person may use the sheet as a garment at night and be in violation of sha'atnez, this is actually a problem no matter what type of garment he would wear at night. The mitzvah of tzitzis is not in effect at night, and the mitzvah is not present to cancel the prohibition of sha'atnez. Also, no blessing is to be said when one wears tzitzis at night, because the mitzvah is not being fulfilled.

Ra"n holds that a day-time garment is exempt when worn at night, which is in agreement with Rambam. However, Ra"n further holds that a night-time garment is exempt from tzitzis when worn during the day. Ra"n contends that the verse which states, “and you shall see them,” requires two conditions. One is that the garment be a day-time garment, and the other is that it be worn during the day. ■

twisting the material into thread.

Although there are many Poskim⁷ who ruled that one should not fulfill his obligation by wearing a talis koton made from nylon, nevertheless, there are Poskim⁸ who maintain that if nylon threads were woven into a garment tzitzis should be attached. ■

1. סי' י' סעי' ד'.
2. שם.
3. כלל י"א סעי' ו'.
4. סי' ט.
5. בסוף שו"ת הר צבי.
6. שו"ת מהר"י שטייף סי' כ"ח.
7. עי' פסקי תשובות סי' ט' אות א' העי' 9-10.
8. עי' פסקי תשובות שם העי' 8,11. ■

STORIES Off the Daf

A Minimum Measurement

“ראשו ורובו של קטן...”

A certain man wondered if it is permitted to make a brochah on a tallis katan. As we find on today's daf, the minimum measurement of a tallis katan covers most of the average child's stature and is of a size such that an adult would not be ashamed to wear it to the marketplace if need be. It seems obvious, then, that today's tallis katan cannot possibly qualify. What adult would ever go out wearing only a tallis katan? He was surprised that people make a brochah freely and even educate their children to do so. As he saw it, this would be in error if adults are also

not allowed to make a blessing on today's tallis katan.

When this question reached the Eshel Avraham, zt"l, he agreed that it is forbidden. “It is obvious that in our times one should not make a brochah on his tallis katan even if it has the measurement discussed in the poskim since an adult would never wear it to the marketplace.”¹

Rav Aryeh Leib Epstein, zt"l, the author of the Pardes, concurred with this psak. “Since the Arizal wrote that it is better if there are no sleeves on a tallis katan and this is the custom, we are not permitted to make a brochah on a tallis katan in our times. Instead, one should alleviate any question by intending to discharge any possible obligation with the brochah he makes on his tallis gadol.”²

But Rav Shlomo Kluger, zt"l, disa-

greed. “The requirement that an adult be willing to go out with a tallis katan and not be embarrassed clearly does not apply to today's tallis katan. The only reason why this was chosen as a criterion of whether a garment is fitting is that they used to wear four-cornered garments in public. In their times any garment they would not wear in public was lacking and would therefore not be obligated. But in our times it is not the normal practice to wear many four-cornered garments, since most shirts do not have four corners. Clearly, in our days, the proper measurement must be determined by the size of the garment alone.”³

1. אשל אברהם להרב מבאטשאטש, מהדורא תנינא, סי' ט"ז
2. מעשה רב החדש, עי' נ"ה, אות י"ב
3. שו"ת האלף לך שלמה, או"ח, סי' ד' ■