



OVERVIEW of the Daf

1) Techeiles (cont.)

The Gemara explains the meaning of the phrase in Shmuel's teaching that techeiles does not violate the prohibition against sha'atnez "even in a garment that is exempt."

2) A folded garment

A Baraisa records a discussion about the requirement to tie tzitzis to a garment that is folded in half.

One of the cases in the Baraisa is explained.

A related incident is recorded.

Support for Rabbah bar Huna's assertion that tzitzis is a garment-directed obligation is suggested but rejected.

It is noted that Rabbah bar Huna's suggestion is disputed by the angels.

The assertion that the angels disagree is rejected.

Shmuel is cited as ruling that garments in a drawer require tzitzis but garments made as a burial shroud do not until the time they will be used.

3) Repairing a torn garment

Rechava in the name of R' Yehudah rules that a tear more than three fingerbreadths from the corner may be repaired but not if it is within three fingerbreadths.

A Baraisa is cited in support of this ruling.

The Gemara infers from the Baraisa that it is permitted to transfer tzitzis from one garment to another but this inference is rejected.

4) Indigo threads

A contradiction between two Baraisos is noted whether indigo threads satisfy the tzitzis obligation in a techeiles garment.

R' Nachman bar Yitzchok reconciles the two Baraisos.

The Gemara infers from this explanation that it is permitted to transfer tzitzis from one garment to another but this inference is rejected.

5) Transferring tzitzis from one garment to another

Three disagreements between Rav and Shmuel are presented, one of them being whether it is permitted to transfer tzitzis from one garment to another.

Abaye reports that Rabbah generally followed Rav except for the three cases mentioned here.

A Baraisa presents R' Shimon's position regarding dragging a bench that is one of the issues debated by Rav and Shmuel.

The practices of different Amoraim to assure that their techeiles was not replaced with indigo are recorded.

6) Tzitzis

A Baraisa records different disputes between Beis Shammai and Beis Hillel regarding tzitzis.

R' Pappa offers different ways of measuring a tefach.

R' Huna and R' Yehudah also disagree about the correct way to make and where to place tzitzis.

The Gemara gives a final ruling about this matter.

The premise that tzitzis have a minimum length is challenged.

Distinctive INSIGHT

Tzitzis on the garments of the dead

בההיא שעתא ודאי רמינן ליה משום לועג לרש חרף עושהו

The opinion of Shmuel is that the mitzvah of tzitzis is a function of the garment. In other words, a garment of four corners must have tzitzis affixed to it even if it is folded and placed into a drawer for storage and it is not being worn. Nevertheless, Shmuel agrees that if someone made burial shrouds for himself there is no obligation to place tzitzis on it. The mitzvah is to place tzitzis on a garment which is fit to be worn, as the verse states (Devarim 22:12), "upon the four-cornered garment which will cover you." Here, the main purpose is that these shrouds will only be worn on a body once a person has already passed from this world, so it is exempt from tzitzis.

The Gemara concludes that even though shrouds for the dead are exempt from the mitzvah of tzitzis, when a body is prepared for burial we do wrap a garment with tzitzis around the body. The idea is based upon the verse in Mishlei (17:5) which states "One who mocks a pauper insults his Maker." The term "pauper" refers to a person who has died and is therefore no longer obligated in mitzvos. We are not allowed to mock his inability to perform mitzvos, so we dress him with tzitzis.

Tosafos makes a number of clarifying comments in this regard. One halacha is that the shrouds for the dead can be made of sha'atnez. This is not considered a mockery, because he is legitimately exempt from mitzvos. Not wearing tzitzis is much worse, because the mitzvah of tzitzis corresponds to all of the mitzvos, which is more significant than the mitzvah of sha'atnez.

Our Gemara does indicate that tzitzis are placed on the garments of the dead, and the Gemara in Bava Basra (74a) describes how the Jews who had died in the desert for forty years were found and they had tzitzis on their garments. Nevertheless, Tosafos notes that our custom is not to place tzitzis on the garments of the dead. The story regarding the Jews who died in the desert is not necessarily in conflict with our custom, because it could be that they died wearing tzitzis, and the tzitzis were not removed afterwards. Tosafos explains that the rule to place tzitzis on the garments of the dead applied only in the time of the Gemara, when all garments used to be of four corners, and the mitzvah was very common. If a dead body would not be wrapped with tzitzis that deficiency would be very noticeable and therefore result in a mockery. Now our garments are generally not four-cornered, so placing tzitzis on the dead would result in more of an insult. During his life, this person's clothing was not always

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As a zechus for my wife, Hadasa Miriam
and children
Meir Simcha, Tzipora Rochel, Ahuva Chaya,
Batsheva Tova and Mordechai Boruch

HALACHAH Highlight

Is one obligated to create a circumstance to obligate himself to fulfill a positive commandment?

אמר ליה ענשיתו אעשה

He said to him, "Do you punish for failure to fulfill a positive commandment?"

The Gemara relates that an angel found R' Katina wearing a garment that was exempt from the requirement to wear tzitzis. The angel rebuked him for not wearing tzitzis. R' Katina asked whether a person is punished for not fulfilling a positive commandment and the angel answered that when Divine anger is unleashed towards the world those who did not fulfill positive commandments are punished. Tosafos¹ explains that the discussion whether one is punished for not fulfilling a positive commandment is limited to positive commandments that one is not obligated to fulfill. An example of that would be our Gemara's discussion about tzitzis. There is no obligation for a person to purchase a garment so that he should be obligated to wear tzitzis. The obligation is to tie tzitzis to a four-cornered garment that one will wear. Since one is not obligated to create the circumstance to trigger the obligation to fulfill a positive commandment a person who does not fulfill that mitzvah is punished only during a time of Divine anger. In contrast, if a person does not fulfill a positive commandment that is obligatory, e.g. listening to the shofar, even an earthly Beis Din may punish him.

Teshuvos Maharsham² discussed the case of a person who for whatever reason was not going to eat any foods that required a suk-

REVIEW and Remember

1. What rebuke did the angels have for Rabbah bar Huna?

2. Do garments left in a drawer require tzitzis?

3. What color thread is tied to a techeiles garment?

4. What are three ways to determine the size of a tefach?

kah during Chol HaMoed Sukkos so technically he was not obligated to sit in the sukkah. He wanted to know whether he was obligated to enter the sukkah even though he would not be eating. Maharsham answered that it seems from the explanation of Tosafos to our Gemara that a person should make an effort to fulfill a positive commandment even if technically he is exempt from fulfilling that commandment. Furthermore, one who does not fulfill that commandment risks punishment during a time of Divine anger. He mentions, however, that Chaye Adam³ expresses uncertainty about the following matter. Is a person required to travel to another city to be able to fulfill a mitzvah? For example, is one obligated to travel to another town to gain access to a lulav and esrog on Sukkos. Maharsham points out that seemingly, the Tosafos to our Gemara resolves this uncertainty and one is obligated to travel to another town to gain access to a lulav and esrog. ■

1. תוס' ד"ה ענשיתו.
2. שו"ת מהרש"ם ח"א סי' ר"ט.
3. חיי אדם כלל ס"ח סעי' י"ט. ■

STORIES Off the Daf

Vigilance to Wear Tzitzis

"בזמן דאיכא ריתחא ענשינן..."

Rav Chaim Shaul Kaufman, zt"l, once gave an incisive lesson regarding tzitzis. "In Menachos 41 we find that an angel pointed out to Rav Katina that he always wore garments which were not obligated in tzitzis. When Rav Katina inquired whether punishment is meted out for this, the angel replied that when Hashem is angry one is punished due to this. The obvious question is why? Why punish for failing to fulfill a voluntary mitzvah?

"The answer is that failing to seek out ways to fulfill voluntary positive commandments displays a marked lack of ahavas Hashem. Yet one is not punished for this alone. But when Hashem is angry with him because he deserves punishment for some

other reason, he will not be spared. This is mida k'neged mida. He only serves Hashem according to the letter of the law so he gets what he deserves. But one who is careful with voluntary mitzvos goes beyond the letter of the law. Correspondingly Hashem will hold back the avenging angels even when he deserves punishment."¹

But the Chasam Sofer, zt"l, explains this differently. "Rashi in Chumash explains that—like the four cups we drink on Pesach—the four corners of tzitzis correspond to the four expressions of redemption mentioned in the verse.² The last of these four expressions is 'לקחתי אתכם לי'—and I will take you as My nation; a reference to the giving of the Torah.

"But there is a fifth expression, 'הבאתי אתכם אל הארץ'—and I will bring you to the land.' The reason we do not have a fifth tzitzis tassel corresponding to this term is so we will not mistakenly think that Torah is only obligatory in Eretz Yisrael.

"Yet there is a difference between the mitzvah of tzitzis in Eretz Yisrael and outside the land. When we are in exile, which the Gemara in Menachos 41 calls a time of anger, we are obligated to go out of our way to wear a four-cornered garment which requires tzitzis. Failure to wear tzitzis when we are in exile results in punishment. But when we are redeemed from galus we will not need to be particular to wear a garment obligated in tzitzis."³ ■

1. שיעורים ושיחות, ע' מ"ח
2. רש"י במדבר, ט"ו: מ"א
3. חתם סופר, פרשת שלח ■

(Insight...continued from page 1)

obligated in tzitzis, and now that he is dead he is wearing them!

Shulchan Aruch (Y.D. 351:2) rules that we bury the dead with tzitzis, but Rema adds that the tzitzis should be invalid. Our custom is to wrap the dead in a tallis, but to cut the tzitzis from one of the corners. ■