

OVERVIEW of the Daf

1) Tzitzis (Cont.)

The Gemara responds to the challenge that tzitzis have a minimum length.

A Baraisa explains the meaning of the term tzitzis.

A Baraisa presents a disagreement concerning where the strings may be inserted in the garment.

A statement of an Amora is cited and explained to be consistent with R' Eliezer ben Yaakov's position.

R' Yaakov in the name of R' Yochanan rules on how far from the edge of the garment the tzitzis must be inserted.

The Gemara explains why two teaching (R' Pappa from 41b and R' Yaakov from our Gemara) are needed to teach where the tzitzis are inserted into the garment.

A related incident is recorded.

Different methods of affixing tzitzis to a garment are presented.

2) Making a beracha when making tzitzis

R' Nachman questioned R' Ada bar Ahavah's practice of making a beracha when tying tzitzis to a garment from a teaching of Rav.

A possible contradictory ruling of Rav is cited.

R' Yosef explains the nature of the contradiction.

The principle that the requirement to recite a beracha depends upon whether the mitzvah could be done by a gentile is unsuccessfully challenged.

It is noted that the mitzvah of sukkah seems to support this principle whereas tefillin seems to refute this principle.

A new criterion is suggested to explain when a beracha is recited and in light of this explanation the Gemara offers another explanation of the dispute whether a beracha is recited when tying tzitzis to a garment.

R' Mordechai cites an alternative teaching of Rav about the validity of tzitzis tied by a non-Jew.

3) Threads that may not be used for tzitzis

R' Yehudah in the name of Rav enumerates threads that may not be used for tzitzis and in the name of Shmuel he adds another thread to this list.

A parallel disagreement between Tannaim is cited.

4) Dying techeiles

R' Shmuel bar Yehudah describes his method of dying techeiles.

The Gemara infers three things from this description.

R' Ashi explains that the three things are actually only two halachos.

It is noted that whether dye used to test the techeiles invalidates the remaining techeiles if it is returned to the vat is disputed by Tannaim.

(Continued on page 2)

Distinctive INSIGHT

Are women allowed to tie tzitzis strings onto their garment?

מנין לציצית בעובד כוכבים שהיא פסולה

The Gemara cites a statement of Rav Yehuda in the name of Rav, which teaches that tzitzis which is made by a non-Jew is not valid. The verse states (Bamidbar 15:38), "Speak to the children of Israel, that they shall make tzitzis for themselves." This is the source from where we learn that only Jewish people may make tzitzis, but non-Jews have no power to do so. Many Rishonim (Tosafos מנין ד"ה; Rosh, Hilchos Tzitzis 13, Ritva, Ran Gittin 45b; et. al.) determine from this Gemara that it is only a non-Jew who may not make tzitzis, but a Jewish woman is eligible to do so, even though she personally is not obligated in the mitzvah. Rosh in Gittin (4:46) also notes that the Gemara in Bava Basra (74b) tells us that the wife of R' Chanina b. Dosa will make tzitzis for the garments of the righteous for the world-to-come. This, again, suggests that women are eligible to make tzitzis.

This halacha is unlike that which we find regarding tefillin (42b) that a woman may not write the parchments of tefillin because she is not commanded to tie tefillin upon her arm. The halacha of tefillin is based upon the verse which directly associates the tying of tefillin with the writing of its parchments (Devarim 6:8-9). Regarding tzitzis we do not find any direct association between the making of tzitzis and the wearing of tzitzis. The wearing of tzitzis is mentioned in the verse in Devarim (24:12), whereas the verse which commands us to make tzitzis is found in Bamidbar (15:38). Women are exempt from wearing tzitzis because it is a positive commandment which is limited by time (according to R' Shimon, 43a), but they are allowed to tie the tzitzis strings onto their garment.

Other Rishonim are of the opinion that women are not to tie tzitzis strings onto their garment. Rabeinu Tam (Tosafos Gittin, 45b) says that the rule we find regarding tefillin applies to tzitzis as well. Women, who are not obligated in the mitzvah of tzitzis, are therefore not eligible to tie tzitzis strings onto the garments which will be used by men to perform the mitzvah. This opinion immediately presents us with several issues which must be resolved, the first of which is why our Gemara had to cite a specific verse to exclude non-Jews from tying of tzitzis strings, when they would automatically be excluded from doing so because they are not participants in the mitzvah of wearing tzitzis. The Gemara in Sukkah (8b) teaches that a 'sukkah of women' is allowed to be used for the mitzvah. Women are exempt from the mitzvah of sukkah, so a sukkah built by them should not be permitted for use according to Rabeinu Tam. These issues are dealt with by Ksav Sofer (Teshuvos O.C. 1) and Igros Moshe (O.C. V. 5:40).

Rema (O.C. 14:1) rules that women should not make the tzitzis, but if they did so, the tzitzis are kosher. ■

Today's Daf Digest is dedicated
As a zechus for myself,
Eliezer Lipman ben Reb Dovid Yosef shlito
and my wife Elisheva Rivka bas Reb Yechezkel shlito

Today's Daf Digest is dedicated
לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש
From the Grin family, Sao Paulo, Brazil

HALACHAH Highlight

Examining one's tefillin

תפילין יש להם בדיקה

Tefillin can be examined

The Gemara mentions that one could examine tefillin to determine whether there are extra or missing letters. Tosafos¹ quotes a Mechilta that cites Beis Hillel who derives from a gezeirah shavah using the word ימימה that tefillin must be examined every twelve months. Beis Shammai, however, disagrees and asserts that tefillin do not have to be examined. Yerushalmi also cites a disagreement whether tefillin must be examined. Tosafos rules in favor of those opinions that maintain that one is not required to examine his tefillin. Shimusha Rabba rules that tefillin must be examined but only twice in seven years. The purpose of this examination is not to see if there are extra or missing letters; rather the purpose of the examination is to make sure that nothing wore out and thus became invalidated.

Shulchan Aruch² rules like Tosafos that tefillin that have a presumption that they are valid do not have to be examined. Knesses Hagedolah³, however, writes that he has examined many pairs of tefillin that were discovered to be invalid primarily because of perspiration that gets into the tefillin and causes damage to the letters. Therefore, he advises having one's tefillin examined and Mishnah Berurah⁴ cites this ruling.

Sefer Shulchan HaTahor⁵ writes that nowadays that we do not wear our tefillin all day, our Tefillin have the status of tefillin that are worn only occasionally and must be examined twice every sev-

REVIEW and Remember

1. What is the acceptable range from the edge of the garment that tzitzis may be inserted?
2. What are some of the different methods for making tzitzis?
3. Is it necessary to spin the threads for tzitzis with proper intention?
4. Describe R' Shmuel bar R' Yehudah's method of manufacturing tzitzis?

en years. Rav Shlomo Zalman Auerbach⁶ had a different perspective on this matter. He noted that the custom nowadays is that people do not have their tefillin examined unless they have a specific reason to be suspicious that they may be invalid. His reasoning is that our tefillin are made of high quality and thick leather which makes it unlikely that they would become damaged over the course of time or from perspiration. Furthermore, opening and then closing the tefillin could be the cause for the tefillin to become invalidated and therefore we rely upon the presumption that they remain valid. ■

1. תוס' ד"ה תפילין.
2. שו"ע ארי"ח סי' ל"ט סעי' י.
3. כנסת הגדולה שם הגב"י.
4. מ"ב שם ס"ק ל"ט.
5. שלחן הטהור (קאמרנא) סי' ל"ט סעי' ב'.
6. הליכות שלמה תפילה פ"ד סעי' ל"ו. ■

STORIES Off the Daf

Proper Thoughts

"וקשרתם וכתבתם..."

The Rebbe of Faltishan, zt"l, taught how we should wear tefillin from a statement on today's daf. "On Menachos 42 we find that tefillin written by a heretic or mumar are invalid. We learn this from 'וקשרתם...וכתבתם'—and you shall tie...and you shall write.' This teaches that only one who ties on tefillin may write the parshios of tefillin. Yet the need for a source for these halachos is puzzling since who would think that tefillin written by a heretic or mumar could be valid?

"We can understand this through the statement of our sages (Sota 3a) that a person doesn't sin unless a spirit of folly enters into him. If the mumar wrote parshios, presumably he did at least a temporary teshu-

vah. If he had been a heretic at the time, why did he write parshios of tefillin? We might have thought that this is likened to a person who is sometimes crazy and sometimes sane. Just as when such a person sells something when he is sane the sale is valid, the same should be true regarding parshios written by a heretic or mumar who is temporarily contrite."

But the Rebbe added a qualification, "But one who cannot lay tefillin cannot write them. Even though the heretic or mumar wrote parshios, he is not assumed to have repented—he has a special problem. A heretic has trouble repenting since it is difficult to stop thinking heretical thoughts. And the same is true regarding the thoughts of one who does not fulfill even one mitzvah because he wants to spite Hashem, so to speak.

"The Rema writes that one who cannot avoid having illicit thoughts may not wear tefillin and the same is true regarding a

mumar or heretic who is assumed to be filled with thoughts of heresy unless he repents fully. Since a heretic or mumar cannot lay tefillin he cannot write the parshios of tefillin."

He concluded, "When Rav Yitzchak Dov of Belz, zt"l, showed his grandson how to put on tefillin on his bar mitzvah, he said. 'I am not certain that I doing a good thing. One who wears tefillin must have a clean body and may not have negative thoughts. If, chas v'shalom, you fail in either way it is better if you didn't wear tefillin at all!'" ■

1. פקודת אליעזר, ע"י ני"ט ■

(Overview...continued from page 1)

5) Examination

A Baraisa discusses items that could or could not be tested and those items that must be bought from an expert or may even be purchased from a non-expert.

The statement that techeiles can not be tested is challenged. ■