

OVERVIEW of the Daf

1) Examination (cont.)

The Gemara refutes the challenge to the statement that techeiles cannot be tested.

A related incident is recorded.

Another related incident is cited.

2) Purchasing tzitzis

A Baraisa teaches when purchased tzitzis are assumed valid and when there is no such assumption.

The rationale one may not sell tzitzis to non-Jew is explained.

3) Reciting a beracha on tzitzis

It is reported that R' Yehudah tied tzitzis to the garments of the members of his household and recited the beracha every morning.

The practice of reciting the beracha every morning is analyzed and explained.

4) Women and tzitzis

A Baraisa discusses who is obligated to wear tzitzis.

The reason it was necessary to state that kohanim are obligated to wear tzitzis is explained.

The reason R' Shimon exempts women from tzitzis is explained.

The subsequent exchange between Rabanan and R' Shimon is recorded.

5) The greatness of the mitzvah of tzitzis

A Baraisa stresses the greatness of the mitzvah of tzitzis.

Another Baraisa highlights the fact that Jews are dear to Hashem because they surround themselves in mitzvos.

R' Meir in a Baraisa explains why techeiles was chosen as the coloring for some of the tzitzis strings.

Another teaching of R' Meir related to tzitzis is presented.

Another teaching of R' Meir is cited related to the obligation to recite one hundred berachos every day.

The Gemara explains how R' Chiya the son of R' Avya would reach one hundred berachos on Shabbos.

R' Meir mentions three berachos that a person is obligated to recite on a daily basis.

R' Acha bar Yaakov changed the last beracha from שלא עשני בור to שלא עשני עבד and explained how that differs from the beracha שלא עשני אשה. ■

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Distinctive INSIGHT

Purchasing a tallis in the market or from a merchant

הלוקח טלית מצויצת מן השוק מישראל הרי היא בחזקתה

A Baraisa is cited in the Gemara which discusses the halacha of buying a garment which already has tzitzis strings fastened to it. If it is bought from a Jew, the tallis can be assumed to be kosher. If, however, it is purchased from a non-Jew, then the following distinction applies. If the seller is a merchant, we can assume that he is concerned to maintain the integrity of his business, so the product can be assumed to be legitimate tzitzis that he procured from a Jewish source. If the non-Jew is not a merchant, we must be concerned that he dyed the strings himself, and that the tzitzis are therefore not valid, as the non-Jew is not capable of infusing the tzitzis with their full mitzvah intent. The Gemara concludes by noting that we are prepared to say that the non-Jew who is a merchant purchased the tzitzis from a Jew although the sages ruled that it is prohibited for a Jew to sell a properly tzitzis-tied garment to a non-Jew.

Nimukei Yosef explains that the assumption that tzitzis bought from a Jewish merchant are kosher encompasses relying on all aspects of the tzitzis as being kosher. The commentators deal with the issue of the statement earlier (42b) that even when buying techeiles from a Jew, one may only purchase it from an expert. Why does the Gemara here suggest that the tzitzis, including its techeiles, may be bought from any Jewish merchant?

Olas Shlomo points out that most people who deal with selling tzitzis are considered to be in the category of being experts

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REVIEW and Remember

1. Are tzitzis purchased from a non-Jew valid?

2. Why is it necessary to emphasize that kohanim are obligated in tzitzis?

3. What is derived from the phrase וראיתם אותו?

4. Why was the color of techeiles chosen as opposed to others colors?

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HALACHAH Highlight

Putting on one's talis before his tefillin

שקולה מצוה זו כנגד כל המצוות כולן

This mitzvah is equal to all the other mitzvos

The Baraisa cites the verse (Bamidbar 15:39) that states that one will see his tzitzis and be reminded of all the mitzvos and teaches that tzitzis are equal to all the other mitzvos. Beis Yosef¹ writes that Nimukei Yosef inferred from this teaching that one must put on his talis before putting on his tefillin since the talis is equal to all the other mitzvos. An additional reason for one to put on his talis first is that the mitzvah of talis is more frequent than the mitzvah of tefillin since the talis is worn on Shabbos and Yom Tov whereas tefillin are not. Shulchan Aruch² also rules that one should put on his talis before his tefillin but offers his own explanation for this halacha. He writes that the principle of מעלין בקודש ולא מורידין – we ascend in matters of sanctity rather than descend – teaches that we should first put on the talis which has less sanctity than the tefillin and then tefillin that are more sanctified.

Interestingly, the explanation of Nimukei Yosef and Shulchan Aruch represent opposite perspectives. According to Nimukei Yosef tzitzis is a greater mitzvah, therefore it comes first. According to Shulchan Aruch, tefillin is a greater mitzvah and therefore it is saved for last. Mor U'ketzia³ challenges Nimukei Yosef's explanation. It is clear that tefillin exist on a higher plane than tzitzis for two reasons. One reason is that tefillin are sacred whereas tzitzis are merely a mitzvah object. Furthermore, one who does not fulfill the mitzvah of tzitzis is not punished for his transgression, except when Hashem unleashes His anger (See 41b), whereas one who does not wear tefillin is categorized with

(Insight...continued from page 1)

(Tosafos 42b, ד"ה ואין). The Gemara earlier which said that one must only buy techeiles from an expert means that it should not be bought from someone who is known to be incompetent.

Yashar v'Tov explains that there is a difference between buying techeiles alone, which must be bought from an expert who dyed it himself, and buying a full tzitzis garment, where it need not be bought from the one who dyed the techeiles himself. The distinction is that one who sells techeiles only profits if he dyes the wool himself. When he claims that he bought it from someone else we cannot believe him. A merchant who sells a tzitzis garment profits from its sale even if he acquired the techeiles strings from someone else, so he is believed when he claims that he is not the expert who dyed them.

Bac"h (to Tur, O.C. 20:1) explains that the Baraisa which rules that a tallis "bought from a merchant is kosher," but if it is bought "in the market" the Baraisa does not say "it is kosher," but rather "it remains with its status." He explains that the Baraisa is saying that if it is bought in the market the tallis is only as good as the status of the seller. If the seller is an outstanding, God-fearing man, the tallis would be kosher, but if he has a reputation which is suspect, the validity of the tallis is likewise questionable. ■

the sinners of the Jewish People (See Rosh Hashanah 17a). The fact that the Baraisa teaches that tzitzis are equal to all the other mitzvos does not carry weight as far as determining which mitzvah exists on a higher plane. Consequently, someone with limited funds who must choose between purchasing tefillin or tzitzis should give preference to tefillin. ■

1. בית יוסף או"ח סי' כ"ה ד"ה ואחר.
2. שלחן ערוך שם סעי' א'.
3. מור וקציעה שם סעי' א'. ■

STORIES Off the Daf

The Hundred Blessings

"אל תיקרי מה אלא מאה..."

The Imrei Emes, zt"l, would work hard to draw young students closer to Hashem, dedicating a lot of his precious time and many efforts for this cause. These young men would seek the rebbe's guidance in many areas, talking to him in learning and asking whatever questions they had.

Once, when a yeshiva student asked the rebbe how to attain fear of heaven, he received a simple yet profound reply. "You become God-fearing by being careful how you say the hundred blessings that we say

daily. This is clear from the words of the sages in Menachos 43. There we find that regarding the verse, מה ה' אלוקים שואל' —What does Hashem, your God, ask of you but to fear Him?" our sages tell us to read מאה instead of מה. They explain that this refers to the one hundred blessings that we say every day. We see that being careful to focus when reciting them is the way to acquire fear of heaven."¹

Rav Eliyahu Roth, zt"l, would plead with everyone he knew to say the hundred daily blessings aloud with intense focus. Once when he was giving a derashah during the yahrzeit of Rav Shlom'ke of Zvhil, zt"l, he explained the vast importance of this practice. "We must know that when every Jewish soul is required to go down to

the material world it resists. Who would want to leave the Source for life as we know it? The only way to convince the neshamah to acquiesce to descend to this physical world is by explaining that it will have one hundred daily opportunities to declare Hashem's kingship in this world.

"These blessings are a way to remind ourselves of the Creator one hundred times a day. From Menachos 43 we can understand that Hashem actually asks us to focus on them since this is the way to attain fear of heaven. We are reminded one hundred times a day that there is a Creator who created everything, and there is nothing but Him."² ■

1. קיקוטי יצחק צבי, ע' 218
2. איש חסיד היה, ע' ר"ל ■