

## OVERVIEW of the Daf

### 1) A positive command overrides a prohibition (cont.)

The halacha that the positive command of tzitzis overrides the prohibition against shaatnez is cited as the source for the principle that positive commands override prohibitions.

### 2) סמוכין

The discussion digresses to analyze the validity of expounding pesukim based on the juxtaposition of two pesukim.

R' Yosef notes that even the opinion that normally does not expound the juxtaposition of pesukim, in Devarim does expound based on juxtaposition.

Proof is cited that outside of Devarim there is a position that does not expound on the juxtaposition of pesukim and that in Devarim does expound in this fashion.

The issue of marrying a woman raped or seduced by one's father is analyzed.

Two reasons are given why this position expounds the juxtaposition of pesukim in Devarim and the Gemara demonstrates how these two reasons apply to the case of tzitzis and shaatnez.

### 3) A positive command overrides a prohibition (cont.)

The Gemara inquires why, according to Tanna D'vei R' Yishmael, an exposition is necessary if, based on a different exposition, the mitzvah of tzitzis will override the prohibition against shaatnez.

The necessity of both expositions is explained. ■

## REVIEW and Remember

1. What is סמוכין?
2. How do we know that a sorceress is liable to stoning?
3. What is the definition of the term בגד according to Tanna D'Vei R' Yishmael?
4. Do the tzitzis and the garment have to be the same material?

## Distinctive INSIGHT

### The violation of shaatnez based upon the two verses

הנך מצרך צריכי. דאי כתב רחמנא לא יעלה עליך הוה אמינא כל דרך העלאה אסור רחמנא ואפילו מוכרי כסות

There are two verses which appear in the Torah regarding Shaatnez. One of the verses is from Vayikra (19:19): "And a garment which is a mixture of combined fibers shall not come upon you (לא יעלה עליך)." The other verse is from Devarim (22:11): "You shall not wear (לא) combed fibers, wool and linen together." The Gemara explains that each of the two verses contribute a facet to explain the Torah's intent regarding the prohibition of Shaatnez. In this case, if we would have only had the first verse, we would have thought that "it shall not come upon you" would indicate that even a salesman who is carrying fabric samples would be in violation of this law. Rashi explains that a salesman carrying garments upon his shoulder has no intent to receive any benefit of warmth from the clothes he is transporting. Therefore, the second verse expresses the law in terms of "wearing," which teaches that without intent, he is exempt. The prohibition is only in effect when the garment is worn as a proper piece of clothing, which is done with the intention to obtain warmth.

Tosafos Harosh notes that our Gemara must be read even according to Rabbi Yehuda, who universally holds that a Torah violation is still prohibited when performed without intent—דבר שאינו מתכוין אסור. Therefore, there would be no misconception based upon the first verse alone to rule that a salesman transporting fabrics would be allowed to carry shaatnez. Although he has no intent to benefit from the warmth of the garments, this alone is not grounds for leniency, and there would be no need for the second verse to teach that this is a Torah prohibition.

Rather, Tosafos Harosh explains our Gemara using a reverse approach than did Rashi. If it had been for the first verse alone, we would have wrongly thought that the salesman is in violation in a case even where he receives no benefit at all, for example where he is carrying these fabrics on his shoulder in the heat of the sun. This is why we need the second verse which uses the word תלבש, to teach that, in fact, the salesman is exempt in this case, and he is only liable when he receives some benefit, as does a person who is wearing a garment. He is not liable, however, when he is suffering due to his being covered with shaatnez. ■

# HALACHAH Highlight

## Wearing Shaatnez garments

היה אמינא כל דרך העלאה אסר רחמנא ואפילו מוכרי כסות כתב רחמנא לא תלבש שעטני דומיא דלבישה דאית ביה הנאה

*I might have thought that any placing of the shaatnez is prohibited by the Torah, even garment sellers, therefore the Torah states, "Do not wear shaatnez," to indicate that only an act similar to wearing is prohibited in that it provides benefit to the wearer.*

Rambam<sup>1</sup>, based on our Gemara, rules that garment sellers may carry shaatnez garments on their shoulders since there is no intention to derive benefit from the garment. This ruling, however, is contradicted by a second ruling of Rambam<sup>2</sup> where he states that it is prohibited for a person to wear shaatnez even on top of ten other garments. When a shaatnez garment is worn on top of ten garments he is not deriving benefit from the shaatnez and it is nonetheless prohibited.

The Beis Yosef<sup>3</sup> suggests a resolution to this matter. Rambam maintains that the threshold to violate wearing (לבישה) shaatnez and the threshold to violate placing (העלאה) shaatnez are different. A person wearing a shaatnez garment violates the prohibition regardless of whether he derives any benefit from the garment. On the other hand, a person who merely places the garment onto his body does not violate the

prohibition unless he derives some physical benefit. Thus, when the Gemara concludes that the violation is intact only when there is some benefit to the wearer, it was stating a prerequisite concerning the prohibition against placing shaatnez onto one's body rather than to the prohibition against wearing the garment<sup>4</sup>.

According to this explanation the case of the garment sellers refers, as mentioned above, to placing the garments on their shoulders rather than wearing them. Other Poskim<sup>5</sup>, however, follow a more lenient approach and maintain that even if the garment seller is wearing the garment he does not violate the prohibition unless he intends to benefit from wearing the shaatnez. Accordingly, the Gemara's reference to garment sellers refers to actually wearing the garment rather than merely placing it onto their shoulders. Rav Chaim Kanievski<sup>6</sup> cites the opinion of the Vilna Gaon who ruled in accordance with the strict opinion; consequently it is prohibited to try on a garment that is known to have shaatnez to decide if one wishes to purchase that garment and have the shaatnez removed. ■

1. רמב"ם פ"י מהל' כלאים ט"ז
2. רמב"ם פ"י מהל' כלאים י"ח
3. ב"י יר"ד סי' ש"א ד"ה ומ"ש וכן מוכרי בגדים
4. ע' דרך אמונה להגר"ח קניבסקי על הרמב"ם הנ"ל ס"ק ע"ד
5. ע' דרך אמונה שם ס"ק ע"ה שמביא דעות בזה ובתוכם הרמ"א יר"ד סי' ש"א סע' ר'
6. דרך אמונה שם ס"ק ע"ו ■

# STORIES Off the Daf

## "Do not wear Shaatnez..."

לא תלבש שעטני

Our Gemara cites one of the verses that prohibits wearing shaatnez.

When the Mirrer Yeshiva was temporarily sheltered in Shanghai during World War II, the entire yeshiva felt a powerful stirring to learn Torah and Mussar and pray with special intensity. Although they had been fortunate enough to escape the Germans, they knew that living under the Japanese was no guarantee of safety since the Japanese were allied with Nazi Germany and could turn against the Jews any day. Furthermore, there was no protection against the Allied air raids of Shanghai. The only protection was clearly to be

secured from their Father in heaven, through heartfelt prayer, introspection, and diligent learning.

On Yom Kippur, the intensity of the tefillos was hard to imagine. Oddly enough, in the middle of the davening, a certain very prominent student left the beis medrash for a short time and then returned in his weekday outfit. He resumed his tefillah and remained in his place until the end of the long day.

After Yom Kippur, another bochur asked the one who had left why he had done such a strange thing.

The first bochur explained, "When I was davening, I felt that my tefillos were just not flowing with even the kind of intensity that I have gotten used to during an ordinary weekday. I couldn't understand what I was doing wrong, and so I tried to learn a little mussar. Although this usually is very helpful,

this time it did nothing for me. I suddenly realized that my new Shabbos suit might be the culprit. I saw in the Tzionei on Chumash that wearing shaatnez prevents one's prayers from ascending. I quickly went to change into my weekday clothes, and as soon as I returned I knew that my suspicions were right. All the barriers just melted away!"

"But didn't you check your new clothes for shaatnez?" the other bochur asked.

"I did, but my feeling on Yom Kippur made me certain that the one who had checked had missed something."

The following day, the suit was thoroughly re-examined, and sure enough there were parts that had been processed with linen in a way that was very difficult to detect. The suit was simply riddled with shaatnez! ■

