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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Upper Knot

Rabbah said: You can infer from this that the upper knot (*at the end of the braid; the knot furthest from the garment*) is a Biblical requirement, for should you say that is merely Rabbinical, then why was a Scriptural verse necessary to permit the insertion of woolen fringes in a linen garment? [*The Gemora in Yevamos (4a) learns as follows: It is written [Devarim 22: 11 - 12]: You shall not wear shatnez (wool and linen together). You shall make for yourself tzitzis (twined fringes). The fact that the Torah juxtaposes these two verses, teach us that one can make tzitzis even in a case of shatnez.*] Is that not obvious?! For if one merely fastens wool to linen with only one pass of the needle (*without making a knot*), that is not regarded as an attachment (*and he would not be liable*)!? You can therefore derive from this that the upper knot is indeed a Biblical requirement. (39a)

Severed Strings

Rabbah the son of Rav Adda said in the name of Rav Adda who said in the name of Rav: If one of the (*four*) fringes had snapped at the top (*closest to the garment*), it is invalid.

Rav Nachman was sitting and reported this teaching when Rava asked him from the following *braisa*: This (*that the fringes require to be a certain length*) applies only at the outset (*when they are initially inserted into the garment*); but afterwards, its remnants and its severed threads may be of any length whatsoever. Now what is meant by ‘remnants’ and what is meant by ‘severed threads’? Presumably ‘remnants’ means that a part of the thread had broken off

and a part had remained, and ‘severed’ means that the thread had entirely severed (*and this would contradict Rav’s ruling*)!?

The *Gemora* answers: No! Both terms are teaching one law: The remnants of the severed threads may be of any length whatsoever (*but if it snapped off at the top, it would not be valid*).

The *Gemora* asks: Then the *braisa* should have mentioned only ‘the severed threads’; why does it add ‘the remnants’?

The *Gemora* answers: It teaches us that there must be left a remnant of the severed threads sufficient to make a slipknot. (39a)

Winding Thread

Rabbah was sitting and reported the following teaching in the name of Rav: The thread that is used for winding (*around the fringes to form the braid*) is included in the number of threads. [*It is not necessary to have a separate thread to wind around eight strands.*]

Rav Yosef said to him: It was Shmuel who said that, and not Rav.

It has also been reported: Rabbah bar bar Chanah said: Rabbi YOSHIAH OF USHA told me that the thread used for winding is included in the number of threads. (39a)

Braids and Strands



Rabbah again was sitting and reported the following teaching in the name of Shmuel: If the greater part of the *techeiles* (the fringes) was braided (with the windings and knots), it is still valid. [The preferred method is to have one-third braided and two-thirds loose.]

Rav Yosef said to him: It was Rav who said that, and not Shmuel.

It was also stated: Rav Huna bar Yehudah said in the name of Rav Sheishes, who said it in the name of Rav Yirmiyah bar Abba, who said it in the name of Rav: If the greater part of the *techeiles* (the fringes) was braided (with the windings and knots), it is still valid.

Rabbi Chiya the son of Rabbi Nassan taught it as follows: Rav Huna said in the name of Rav Sheishes, who said it in the name of Rav Yirmiyah bar Abba, who said it in the name of Rav: If the greater part of the *techeiles* (the fringes) was braided (with the windings and knots), it is still valid. And even if only one link was made, it is valid. [Each link consists of at least three windings and a knot at the end.] It is beautiful (for the mitzvah), however, for the strands to be one-third of its length braided and the remaining two-thirds to hang loose.

The *Gemora* asks: What is the minimum amount for a link?

The *Gemora* cites a *braisa*: Rebbe says: In a link, the thread must be wound once, twice and a third time (and then knotted).

Another *braisa* taught: He should not make less than seven links (with at least three revolutions in each link, separated by a knot), and he should not make more than thirteen. He should not make less than seven, to correspond to the seven heavens, and he should not make more than thirteen, to correspond to the seven heavens plus the six spaces between them.

It was taught in a *braisa*: At the beginning one begins to wind with the white thread, since the Torah says, 'the corner,' indicating that the thread of the same color as the corner (of the garment, which is generally white) must be used first, and at the end one finishes the winding with a white thread, since with respect to sacred matters, we may elevate to a higher degree of sanctity, but not lower (and since the white one was mentioned before the *techeiles*, it is considered the thread with the higher degree of sanctity).

Once Rav and Rabbah bar Chanah were sitting when a man passed by wearing a garment that was made entirely of *techeiles*, to which were attached fringes (of white and *techeiles*), which were entirely braided (with no loose fringes at all). Rav remarked: It is a fine garment, but the *techeiles* (*tzitzis*) is not fine (for loose strands must hang from beneath the braids). Rabbah bar Chanah said: It is a fine garment and fine *techeiles*.

The *Gemora* explains the point of issue between them: Rabbah bar Chanah maintains that since the Torah says '*gedil*' meaning braid, and also '*pesil*', meaning thread, the fringes may be entirely braided or entirely loose. Rav, however, maintains that there must always be loose threads, and the expression '*gedil*' is required only to determine the amount of threads necessary for the fringes. If the Torah would have written '*gedil*,' it would imply two threads (for that is the minimum necessary to form a braid), and since it was written in the plural form '*gedilim*,' this implies four threads. The Torah is instructing us to braid threads and loose threads should hang down below it. (39a – 39b)

Wool, Linen and Silk

Shmuel said in the name of Levi: White woolen threads fulfill the requirement of fringes in a linen garment. [Although the Torah implies that the strings should be the same type as "the corner," – in this case meaning linen; since the *techeiles*

strings fulfill the requirement, and they are obviously wool, the white strings can also be wool.]

They inquired: Would white linen threads fulfill the requirement of fringes in a woolen garment? Do we say that white woolen threads fulfill the requirement of fringes in a linen garment, for since *techeiles* woolen threads fulfill the requirement, white woolen threads also fulfill the requirement, but white linen threads cannot fulfill the requirement in a woolen garment? Or, perhaps, we can argue, that since it is written: *You shall not wear shatnez (wool and linen together). You shall make for yourself tzitzis (twined fringes).* The fact that the Torah juxtaposes these two verses teaches us that it does not matter whether woolen threads are put in a linen garment or linen threads in a woolen garment?

The *Gemora* resolves this from that which Ravvah said in the name of Rav Yehudah: Woolen threads fulfill the requirement of fringes in a linen garment and linen threads fulfill the requirement of fringes in a woolen garment, and (*techeiles*) woolen threads together with white linen threads fulfill the requirement in any garment, even in a silk garment.

The *Gemora* notes that this opinion differs from that of Rav Nachman, for Rav Nachman said: Silk garments are exempt from the requirement of *tzitzis*.

Rava asked Rav Nachman from the following *braisa*: Garments of silk, floss silk (*made from the cocoon of the silkworm*) or corded silk are obligated in *tzitzis*.

The *Gemora* answers that this is merely a Rabbinical requirement.

The *Gemora* asks: But then let us consider the next part of the *braisa*, which states: For all those silk garments, woolen and linen threads fulfill the requirement. Now, if you say that it is a Biblical requirement, then that is why *shatnez (the wool and linen strings)* are permitted for them (*for the positive*

commandment of tzitzis overrides the negative commandment of wearing shatnez); but if you say that the requirement of *tzitzis* for a silk garment is merely a Rabbinic one, how can it be that *shatnez* is permitted for them?

The *Gemora* answers: The *braisa* means that either woolen or linen threads should be used for it (*but not both together, for that would constitute shatnez*).

The *Gemora* adds that this is the more reasonable view to take, for the *braisa* continues: These (*silk*) threads fulfill the *tzitzis* requirement in a garment of the same material (*silk*), but not in a garment of a different material. Now if you say that the *tzitzis* obligation for a silk garment is merely a Rabbinic one, then that is why the *tzitzis* requirement is fulfilled when using silk threads; but if you say that silk garments are Biblically subject to the *tzitzis* obligation, surely then only wool and linen can discharge the obligation!?

The *Gemora* rejects this argument, for the *braisa* can be explained in accordance with Rava's teaching, for Rava raised the following contradiction: Rava asked: One verse states: And you will put on the *tzitzis* of the corner, implying that the strings should be of the same material as the corner; however, when the Torah mentions *shatnez* and *tzitzis* next to each other, it says, "*wool and linen*," implying that wool and linen fringes should be placed on all types of garments. How do we resolve this? Rava explains that wool or linen threads can be used for a garment of its own material or any other material to fulfill its obligation of *tzitzis*, while strings of other material can only be used to fulfill an obligation of *tzitzis* for a garment made out of the same material, but not for any other material.

The *Gemora* notes that Rav Nachman learns like the *braisa* taught in the Academy of Rabbi Yishmael, for it was taught there: Since in the Torah the word '*garments*' is used without specifying the material, but in one particular case (*by tzaraas*), the Torah specified '*wool and linen*,' the implication is that all garments mentioned in the Torah are to be



understood as being of wool or of linen. [Accordingly, when the Torah mentions the law of tzitzis by 'garments,' it is to be understood that only a garment of wool or linen is subject to the Biblical obligation of tzitzis.]

Abaye said: This teaching of the Academy of Rabbi Yishmael differs from that of another teaching of the same school. For it was taught: It is written by tzaraas: *A garment*. I understand that only a garment of wool or linen (can become contaminated with tzaraas); how can I include garments of camel's wool, of rabbit's wool, of goat's feathers, or of silk, floss silk (*made from the cocoon of the silkworm*) or corded silk? The Torah therefore says: Or a garment (*which includes all other garments*). (39b)

INSIGHTS TO THE DAF

Shatnez by Tzitzis

It is written [Devarim 22: 11 - 12]: *You shall not wear shatnez (wool and linen together). You shall make for yourself tzitzis (twined fringes)*. The fact that the Torah juxtaposes these two verses, teach us that one can make tzitzis even in a case of shatnez. This indicates that a positive commandment can override a prohibition.

The commentators ask from the Gemora below (4b): The Gemora states: If the Torah would have only written the passuk in Vayikra: *and a garment that is a mixture of shatnez shall not come upon you*, we would have thought that placing shatnez upon oneself in any manner would be forbidden, and even garment sellers would be prohibited from wearing shatnez (*they merely drape themselves with the garments in order to exhibit them without a specific intent for the warmth which these garments offer*). This is why the Torah wrote in Devarim: *You shall not wear shatnez*, teaching us that it is forbidden to wear shatnez only by a wearing that offers physical pleasure (*and since a garment seller does not wear the garment for that intent, it will be permitted for him*).

Accordingly, what is the proof from the fact that one can wear a garment of tzitzis which contains shatnez that a positive commandment can override a prohibition; perhaps one can don a garment of tzitzis that contains shatnez because the prohibition is only when wearing a garment that provides physical pleasure and his intention is for that purpose? One who is wearing tzitzis should not be regarded as deriving pleasure because of the dictum of "*mitzvot lav le'henos nitnu*" – mitzvos were not given for the purpose of pleasure.

According to the Ran, this is not a question, for he says that the principle of "*mitzvot lav le'henos nitnu*" is not applicable when there is a physical pleasure; here, the garment is providing physical warmth and therefore, it should be prohibited if not for the fact that the positive commandment can override the prohibition.

However, the Rashba disagrees and maintains that we don't consider any benefit that one receives during the fulfillment of a mitzvah; if so, let us say that one is permitted to wear tzitzis containing shatnez because he is not deriving any pleasure?

Reb Shmuel Rozovsky answers: The prohibition of shatnez is merely not to wear a garment containing shatnez; there is a condition that it is only regarded as wearing if he is deriving pleasure.

One who is wearing a garment of tzitzis is wearing the garment and deriving pleasure. While it's true that the performance of the mitzvah negates the benefit he is receiving, he is still wearing the garment and it should be prohibited, if not for the fact that the positive commandment overrides this prohibition.

DAILY MASHAL

The Highest Knot is from the Torah



At the *siyum* of the second cycle of the Daf HaYomi, Rabbi Menachem Zemba announced with pathos: The highest knot is from the Torah. Someone who wants to tie himself to the Highest and cleave to Him must do so only through the Torah, by its learning!" Historians describe that the stirring words excited the audience till all those sitting stood up and those standing swayed in exhilaration.