



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Menachos Daf Mem

- A Braisa says, with regard to a linen garment, **B"R** say it is patur from tzitzis (because it would be shaatnez, and they don't darshen "simuchen" which is the drasha we use to teach that shaatnez is mutar for tzitzis) and **B"H** say it is chayuv. The halacha follows **B"H**. **R' Eliezer bar R' Tzadok** asked, if someone wears tzitzis in a linen garment in Yerushalayim he is looked at with wonder (because he is considered to be wearing shaatnez)!? **Rebbi** said, if **B"H** allow it, why did the people of Yerushalayim say it is assur? It is because the people are not knowledgeable, and if we permit shaatnez here, they would think that shaatnez is mutar in other places as well.
  - **Q: Rava bar R' Chana** asked **Rava**, why did they deal with this problem by being mevatel the mitzvah of tzitzis? Why didn't they instead have 10 Rabanan put tzitzis onto linen garments and go into the marketplace, which would publicize that it is only mutar in this circumstance? **A:** That would confuse the people even more, when they see Rabanan who are wearing shaatnez.
    - **Q:** Why didn't they simply teach the halacha in the public drasha? **A:** The reason they were goizer is because they were concerned that people would dye wool blue using "kala ilan" (a blue dye from a tree) instead of from the "chilazon", which would make the tzitzis passul, and which would therefore make the wearer of such blue strings tied to a linen garment as having been oiver shaatnez.
      - **Q:** Why would this improperly dyed blue string be any worse than a white string that was not dyed at all, and he should therefore be yotzeh!? **A:** Since it is possible to fulfil the mitzvah on the linen garment using linen strings, which would not necessitate the overriding of the issur of shaatnez, we do not allow for the overriding of the issur, as **Reish Lakish** has taught.
      - **Q:** Why couldn't the **Rabanan** check the blue strings to make sure they were dyed with the chilazon, rather than be mevatel the mitzvah of using techeiles for linen garments? **A:** They were afraid that the wool that is dyed to test the blue dye would then be used for tzitzis, and that is passul, because it wasn't dyed for the sake of the mitzvah.
        - **Q:** Why couldn't they send out proclamations, stating that the wool used for the testing is passul for tzitzis? **A:** People don't pay much heed to proclamations.
          - **Q: Rava** asked, in regard to eating chametz on Pesach, and regarding Yom Kippur, which carry the kares penalty, we rely on sending proclamations (if Beis Din decides to add a month to the year they inform all places by means of sending written proclamations), then we should certainly rely on them for a simple assei!? **A:** Rather, **Rava** said that he said in Bavel and **R' Zeira** said in EY, the reason is that the **Rabanan** were concerned that the person's linen garment would rip near the corner and he would use threads to sew up the rip, and leave the threads hanging to be used as tzitzis and would then add techeiles strings. However, the strings that were left hanging from the sewing are not valid for tzitzis because of "taaseh v'lo min ha'asuy". Therefore, he would not be fulfilling the mitzvah of

tzitzis and would be oiver the issur of shaatnez. **A2: R' Zeira** said the concern was that a person would put the woolen strings on a linen garment that he would use at night (which is patur from tzitzis), and therefore would be oiver the issur of shaatnez.

- **Rava** said that he said in Bavel and **R' Zeira** said in EY, if a garment is made of cloth but its corners are made of leather, it is chayuv in tzitzis. If the garment is made of leather and the corners are made of cloth, it is patur. The reason is that the main part of the garment must be made of cloth. **R' Achai** would follow the material of the corner.
- **Rava in the name of R' Sechora in the name of R' Huna** said, if one put tzitzis on a three cornered garment and then made it into a four cornered garment and put tzitzis on the last corner, it is passul because of "taaseh v'lo min ha'asuy".
  - **Q:** A Braisa says that the "Chasidim Harishonim" would put on tzitzis as soon as they wove a garment of 3 etzba'os. That means they put on the tzitzis when there were only 2 corners!? **A:** The Braisa means that they put on tzitzis when they got within 3 etzba'os of completing the garment.
  - **Q:** Do we really say there is a psul of "taaseh v'lo min ha'asuy" with regard to tzitzis? **R' Zeira** said that if new tzitzis is put onto a garment that already has tzitzis and the old tzitzis are then removed, it is valid based on these new tzitzis!? **A: Rava** said, since adding the new tzitzis at the time was "baal tosif", it is not considered as if he put on the new tzitzis altogether. It is only considered as being put on when he removes the old tzitzis. That is why it is not passul as "taaseh v'lo min ha'asuy".
    - **R' Pappa** asked, maybe when he put on the new tzitzis he intended to be mevatel the old tzitzis, in which case it is not baal tosif and is an act of putting on tzitzis, and since **R' Zeira** says it is valid it must be that there is no psul of "taaseh v'lo min ha'asuy"! Rather, we see that there is no such psul.
- **R' Zeira in the name of R' Masna in the name of Shmuel** said, there is no issur of kilayim on tzitzis even if it is on a garment that is patur from tzitzis.
  - **Q:** What is meant that the garment is patur? It can't refer to a garment that is not the minimum size needed for the chiyuv of tzitzis, because a Braisa as explained by **R' Nachman bar Yitzchak** says that if a garment is small enough to be patur from tzitzis it would be subject to the issur of shaatnez!? **A:** Rather, it means that if one put tzitzis onto a garment that already had tzitzis, these superfluous tzitzis do not create a shaatnez violation.
    - **Q: R' Zeira** already said this once when he said that if one puts on extra tzitzis and then removes the old ones it is valid!? **A:** He actually did not say this twice. One of these was inferred from the other.