



## OVERVIEW of the Daf

### 1) The greatness of the mitzvah of tzitzis (cont.)

A Beraisa describes the chilazon which is the creature from which techeiles is made.

R' Nosson in a Beraisa teaches that the reward for even a simple mitzvah is unimaginable and he cites an incident related to tzitzis to prove his point.

### 2) Borrowed talis

R' Yehudah teaches that a borrowed tallis is exempt from tzitzis for only thirty days and then it is obligated.

A Beraisa is cited that supports this ruling.

### 3) The relationship between the shel rosh and the shel yad

R' Chisda asserts that the Mishnah's statement that the shel rosh and shel yad are not essential to one another is limited to where one has both but if one does not have both they are essential to one another.

When asked whether he issued this ruling he answered no and the Gemara explains his initial thinking.

### 4) The consequence of not fulfilling mitzvos

R' Sheishes discusses the consequences for not fulfilling certain mitzvos.

Reish Lakish teaches the reward for one who fulfills the mitzvah of tefillin.

**5) MISHNAH:** The Mishnah discusses different components of a korban and whether they are essential to one another.

### 6) Minchas Nesachim

A Beraisa presents a dispute whether the nesachim are brought together with the Mincha or with the animal korban.

The Gemara records the exchange between the two opinions until it finally identifies the exact point of dispute between them.

### 7) Blood applications on the outer altar

A Beraisa presents the source that a single blood application on the outer altar will effect atonement.

**8) MISHNAH:** The Mishnah continues to discuss components of korbanos and whether they are essential to one another.

### 9) Clarifying the Mishnah

The Gemara questions which korban the Mishnah refers to when it discusses the bulls, rams and lambs. ■

## Distinctive INSIGHT

### The reward for the mitzvah of tzitzis

אני ה' אלקיכם וכו' אני הוא שעתיד ליפרע ואני הוא שעתיד לשלם ש"כר

The Gemara cites a Beraisa in which the great reward for the mitzvah of tzitzis is taught. The story is told of a man who planned to commit a sin, but was saved from this disaster due to his adherence to the mitzvah of tzitzis. As a result of his withstanding the temptation to sin, and due to his loyalty to the mitzvah of tzitzis he merited a great reward of wealth in this world. The Beraisa concludes by noting that the reward for this mitzvah in the World-to-Come is beyond description.

Maharsha points out that there are several verses in the Torah which conclude with the phrase "I am God," which is interpreted to indicate that God is proclaiming that He is trustworthy to punish those who violate His word, and He is also dependable to reward those who are faithful to the mitzvos. Yet, notes Maharsha, the verse which discusses tzitzis is unique, in that the emphasis is "I am God, your Lord," which is not mentioned in other contexts. The lesson is that when the Jewish people wear four-cornered garments which are obligated to have tzitzis tied to them, the Jews demonstrate that they are willing to dress in a manner which is distinct for the sake of the mitzvah. Accordingly, Hashem also declares that He is willing to reward and distinguish the Jewish people for their devotion to His word.

Mahrasha also comments about the two aspects of God's promise to the Jewish people. First, God proclaims that He is trustworthy to punish those who violate His word. This refers to Bamidbar 15:41, where God says twice that He is our God, the first time it is combined with the comment that

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## REVIEW and Remember

1. What is the reward for a mitzvah in the World-to-Come?  
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2. How many positive commandments does one violate if he does not wear tefillin?  
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3. What is the point of dispute between Rebbi and Rabanan?  
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4. Which is preferred—numerous animal korbanos or fewer animal korbanos but accompanied by nesachim?  
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# HALACHAH Highlight

## Making a beracha on a borrowed talis

טלית שאולה כל שלשים יום פטורה מן הציצית

*A borrowed talis is exempt for thirty days*

The Gemara teaches that a borrowed garment is exempt from tzitzis for thirty days. The reason is that the Torah indicates that the obligation to affix tzitzis onto the corner of a garment is limited to a garment that one owns. After thirty days there is a Rabbinic obligation to affix tzitzis since at that point it looks as though the borrower is the owner of the garment. Shulchan Aruch<sup>1</sup> adds that if one borrows a garment that has tzitzis already affixed to it the borrower recites the beracha immediately. The rationale is that it is assumed that the owner lent the garment so that the borrower would be able to recite the beracha and if necessary he will give it as a gift that must be returned (*מתנה על מנת להחזיר*) so that the borrower could own the garment to be able to recite the beracha.

Mishnah Berurah<sup>2</sup> notes that there is a disagreement regarding the application of this halacha. According to some it applies only when it is evident that the one borrowing the garment intends to use it to fulfill the mitzvah, e.g. he is borrowing the talis together with tefillin. On the other hand if the talis is borrowed just for it to be worn as a garment a beracha is not recited even though there are tzitzis already on the garment. Others disagree and contend that under all circumstances

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it is He who took us out of Egypt. The connection to the exodus from Egypt and the mitzvah of tzitzis is that God informs us that just as in Egypt He distinguished between those who were true first-borns and those who were not during the plague of the death of the first-borns of Egypt, so too He is capable of distinguishing between those who sell genuine techeiles dye and those who sell its chemical equivalent, claiming that it is techeiles. Just as God punished the first-borns, so too He is able to punish the vendors of the counterfeit product. ■

es the beracha may be recited. Since the debate is not resolved Mishnah Berurah advises one who lends his talis to someone for an aliyah or some other honor to have in mind that he is not giving ownership of the talis to the borrower so that he should not be obligated to recite the beracha. Mishnah Berurah adds that when one borrows a talis that belongs to a shul one must certainly recite a beracha since the talis was purchased with the intent to convey ownership of that garment. For that reason Beur Halacha<sup>3</sup> writes that before reciting the beracha on a shul's talis one should examine the tzitzis to assure that they are valid. (See Leket HaKemach HaChadash<sup>4</sup> for a justification of the practice of not reciting a beracha when putting on a shul's talis.) ■

1. שו"ע אר"ח סי' י"ד סעי' ג'.
2. מ"ב שם ס"ק י"א.
3. ביאור הלכה סי' ח' סעי' ט' ד"ה קודם שיברך.
4. לקט הקמח החדש ס"ק י"ט. ■

# STORIES Off the Daf

## The Advice of the Tzitzis

"טפחו על פניו..."

A certain man heard that the Zohar calls the mitzvos six hundred and thirteen pieces of advice or "eitzos," and couldn't fathom what this implies. When he asked the Chidushei HaRim, ז"ל, about this he explained that this reveals the greatness of every mitzvah. "This teaches that each and every mitzvah teaches us to overcome our natural state of being sunken in materialism. Through every mitzvah it is possible to attain wondrous elevation. This can be understood in light of the Gemara in Menachos 44. There we find the story of a man whose tzitzis 'hit him in the face.'

And eventually he became a true ba'al teshuvah..."<sup>1</sup>

In his last will and testament, the Sifsei Tzaddik, ז"ל, teaches how to access the guidance contained in mitzvos. "Accustom yourselves to approach every mitzvah as a precious commodity which should make you feel joy—much like a man who finds a fortune. Remember your smallness, and that despite this Hashem has chosen you to serve Him through this mitzvah. Even though He has myriads of angels to serve Him, he prefers the service of Yisrael, the people He has drawn close to Him. It is only fitting that you fulfill the verse, 'One heart mirrors the other like a face is reflected in water,' and value each opportunity by serving Hashem with your entire heart.

"Every time you don your tallis, you

should be filled with profound joy. We attain this by recalling the greatness of this mitzvah, which our Torah reveals gives us the ability to recall all the mitzvos. In Menachos we find that the tzitzis hit a man about to sin on the face and this caused him to ascend from the lowest depths to the highest heights. He felt like he was crushing his entire self by resisting his urge to sin, but in the end he merited a great illumination and became a complete tzaddik.

"Every person should beg Hashem that the mitzvah of tzitzis should protect him and his offspring from plummeting into the darkness of this world. One who works on this will eventually feel a huge illumination in the mitzvah of tzitzis."<sup>2</sup> ■

1. שפתי צדיק, ח"ב, ע' קל"ב
2. שפתי צדיק—צוואה, ע' י"ד ■