



1 On daf ע"ב we learned that a piece of cloth made from wool or linen is מקבל טומאה at a minimum of 3 x 3 fingerbreadths. This is derived from the extra letters in the word והבגד. The extra Vav and Hei teach that even a piece of material of 3 x 3 etzba'os that is not a full-fledged garment is considered a בגד to be susceptible to tumah.

1

Wool or Linen is מקבל טומאה

3 by 3 אצבעות

טומאת נגיעים: והבגד

2 We also learned a מחלוקת of אביי and רבא as follows: According to Abaye, both ר' שמעון בן אלעזר and the תנא דבי רבי agree that only garments of wool and linen are מקבל טומאה - even a complete garment or a cloth larger than 3 x 3 handbreadths. Their source is the posuk regarding tzaraas of garments - נגיע בגדים - והבגד כי יהיה בו נגע צרעת בבגד צמר או בבגד פשתים - that only garments made of wool or linen are Halachically classified as "garments" - but all other materials are not classified by the Torah as "garments" and are therefore not susceptible to tumah. According to Rava, that is the opinion of the רבי ישמעאל only. However, according to ר' שמעון בן אלעזר a cloth of 3 x 3 tafachim or garments of other materials are מקבל טומאה.

2

רבא: ר' שמעון בן אלעזר תנא דבי רבי רבי ישמעאל

אביי: ר' שמעון בן אלעזר תנא דבי רבי רבי ישמעאל

Other materials 3 by 3 מקבל טומאה

Other materials Never מקבל טומאה

והבגד כי יהיה בו נגע צרעת בבגד צמר או בבגד פשתים

רבא: ר' שמעון בן אלעזר תומאת שרצים: או בגד

אביי: Wool & Linen 3 by 3 מקבל טומאת שרצים

Our shiur began by citing a source for the opinion of ר' שמעון בן אלעזר according to Rava. There is another posuk in פרשת שמיני regarding things that become טמא from שרצים which says או בגד. או בגד - teaches that other materials can also be מקבל טומאה. Now, we must remember that the source of והבגד is in the פרשה of נגיעים, and the source of או בגד is in the פרשה of שרצים. Therefore, Abaya says that we need to use the extra word או בגד in the פרשה of שרצים to teach that a woolen or linen cloth of only 3 x 3 etzba'os is also מקבל טומאה not only טומאת נגיעים. For Abaye holds that we cannot learn one from the other because of חומרות - stringencies found in each one. Therefore, או בגד is not available to teach that other materials are also מקבל טומאה. However, Rava holds that טומאת שרצים can be learned from או בגד IS available to teach that other materials are מקבל טומאה.



3 תנא דבי ר' ישמעאל. Now Abaye introduces another אמור אביי האי תנא דבי ר' ישמעאל מפיק מאידך תנא דבי ר' ישמעאל. The following תנא דבי ר' ישמעאל disagrees with the previously quoted תנא דבי ר' ישמעאל. The earlier Tanna d'bei R' Yishmael said that only wool and linen garments are susceptible to tumah. Abaya now cites another Tanna d'bei R' Yishmael who derives from the extra word בגד that not only garments made from linen and wool of a sheep are susceptible to tumah but even garments made from camel hair, rabbit hair or various types of silk are susceptible to tumah. Abaya thus remarks that obviously, there is a מחלוקת between these two Taanaim d'bei R' Yishmael whether other types of materials are susceptible to tumah. Rava, however, maintains that there is no dispute - for when the first Tanna d'bei R' Yishmael stated that non-wool and linen garments are not susceptible to tumah, he meant that they are not susceptible to tumah if they are only 3 x 3 ETZBA'OS, but they ARE susceptible to tumah if they are 3 x 3 TEFACHIM, which is what the second Tanna d'bei R' Yishmael is referring to.

Thus, the two statements of Tanna d'bei R' Yishmael are reconciled, because they are each referring to different sizes. The Gemara points out, that although Rava above attributed this view to R' Shimon and not to R' Yishmael, apparently Rava retracted his earlier position and now holds that R' Shimon and R' Yishmael both agree to this view - that other materials that are 3 x 3 tefachim or larger are מקבל טומאה.

4 Alternatively, the Gemara suggests that it was not רבא who presented this argument - that the two R' Yishmaels are in accord - but rather it was רב פפא - albeit in a different manner. According to Rav Papa all materials can contract tumah even at 3 x 3 etzba'os, as the second Tanna d'bei R' Yishmael makes no distinction of size - And the first Tanna d'bei R' Yishmael is not referring to Halachos of טומאה but to a totally different Halacha, as follows. The first Tanna d'bei R' Yishmael had said - Since, regarding צמר ופשתים the Torah specifies טומאת נגעים wool and linen only, אף כל צמר ופשתים - so too other Halachos are limited to צמר ופשתים. R' Papa explains the first Tanna d'bei R' Yishmael as saying - אף כל - so too - regarding שעטנז. When the Torah prohibits wearing mixtures of different types of fibers, the Torah is referring specifically to mixtures of wool and linen only, but mixtures of other types of fibers, such as wool and cotton, are permitted.

The Gemara, however, refutes this explanation of Rav Papa, because the Torah explicitly states in the parshah of Shaatnez יחדיו ופשתים צמר ופשתים - You shall not wear shaatnez of wool and linen together - so there is no need to derive that from the parsha of טומאת נגעים.





5 רב נחמן בר יצחק suggests another approach similar to R' Papa. He also says that when the first Tanna b'bei R' Yishmael said: so too, in all other cases the Torah refers specifically to wool and linen - he did not mean to exclude other types of garments from tumah susceptibility, but rather from another Halacha, namely ציצית. Only garments of wool or linen require ציצית. Garments of other materials do not require tzitzis. Rav disagrees with this ruling of Rav Nachman bar Yitzchak and maintains that four-cornered garments of ALL materials require tzitzis. However, Rava agrees that regarding the ציצית - the fringes - there is a distinction between ציצית made of wool or linen, and tzitzis made of other materials, as follows. We have two psukim which seem to be teaching conflicting Halachos. In פרשת תצית it says; ונתנו על ציצית הכנף פתיל תכלת - As Rashi explains, the word הכנף is superfluous - to teach מין הכנף - the term ציצית הכנף - of the corner - implies that the tzitzis must be of the same species as the corner of the garment.



6 In פרשת תצית, the Mitzvos of ציצית and שעטנו are written next to each other as follows. לא תלבש שעטנו צמר ופשתים יחדיו. לא תלבש שעטנו צמר ופשתים יחדיו - גדילים תעשה לך על ארבע כנפות כסותך אשר תכסה בה. As Rashi explains, by dint of the דרש of סמוכין, the words צמר ופשתים are considered connected to גדילים תעשה לך, as if it would read - make the tzitzis of wool or linen - not necessarily of the same material as the garment. To reconcile these two apparently conflicting teachings, Rava says as follows. צמר ופשתים פוטרין בין במינן בין שלא במינן. Tzitzis made of wool or linen may be placed on garments of all materials. שאר מינין פוטרין שלא במינן אין פוטרין. Tzitzis made of other materials may be placed only on garments of the same material.



7 The Gemara next goes on to explain and reconcile other psukim. We find two psukim that EXCLUDE, and one posuk that INCLUDES. We have the סמוכין - the juxtaposition of צמר ופשתים יחדיו and גדילים תעשה לך - which is understood by Rav Nachman bar Yitzchok - according to the first Tanna d'Rabi Yishmoel - to exclude all materials other than wool and linen from the obligation of tzitzis. We also have the posuk וראיתם אותו - and you shall see it - which excludes one of the following two cases. כסות לילה - a garment used at night, when one cannot see. OR כסות סומא - the garment of a blind person, because he cannot see the tzitzis. We also have the posuk בה, which is superfluous, and therefore teaches to INCLUDE an additional item in the obligation of tzitzis. Now, the Gemara reasons as follows: We use וראיתם אותו to EXCLUDE כסות לילה, since it cannot be seen by anyone. We use בה to INCLUDE כסות סומא, which CAN at least be seen by others - and therefore, to a degree, is in accordance with וראיתם אותו - Rather than using בה to INCLUDE other materials which would be in contradiction of the סמוכין, צמר ופשתים יחדיו, we use גדילים תעשה לך.





8 The Gemara returns to the statement of ר' שמעון בן אלעזר (from the previous daf) that כל היוצא מן העץ... ומסככין בו חוץ מן הפשתן - Anything extracted from a tree - except for flax - may be used for סוכה of a סוכה .

Rashi explains, that since R' Shimon did not say חוץ מבגדי פשתן, Abaya takes R' Shimon's statement חוץ מן הפשתן to mean that even threads of flax or bundles of un-spun flax not woven into a garment - although they are not susceptible to general טומאת שרצים - but since they ARE susceptible to טומאת נגעים - they may not be used for Schach. Abaya thus remarks that R' Shimon is in agreement with סומכוס, who says threads of flax are invalid for סוכה because they are susceptible to טומאת נגעים.

The Gemara adds that their view follows ר' יהודה who says that bundles of un-spun flax are susceptible to טומאת נגעים from the time they were bleached in the oven.

8

ר' שמעון בן אלעזר

כל היוצא מן העץ... ומסככין בו חוץ מן הפשתן

חוץ מבגדי פשתן

- Threads of flax
- Bundles of un-spun flax

טומאת שרצים (marked with a red X)

טומאת נגעים (marked with a green checkmark)

סומכוס

Threads of flax are invalid for סוכה (marked with a green checkmark)

טומאת נגעים (marked with a green checkmark)

ר' יהודה

...from the time they were bleached in the oven

9 Toward the bottom of Amud Bais we continued with Mishnah. כל היוצא מן העץ אין מדליקין בו אלא פשתן - anything that comes from a tree may not be used as a wick for Shabbos lights except for flax.

The Gemara explains that the reason the Mishnah refers to the flax plant as a tree even though it is not a typical tree, is that the posuk in ספר יהושע states regarding the spies that were hidden by Rachav: ותטמנם בפשטי העץ - she hid them in the trees of flax.

9

כל היוצא מן העץ אין מדליקין בו אלא פשתן

Anything from a tree may not be used as a wick except for flax

Flax plant - Tree?

והטמנם בפשטי העץ