



Daf HaYomi B'Halacha

הזכות של הדין: ספק תהליך תהליך

מיוזמים

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Today's LIMUD

Hilchos Tzitzis 15 (page 56)

Today's TOPICS

- The Size of a *Talis* Required to have *Tzitzis***
- The Size of 'To Cover the Head and Most of a Minor's Body'**
- The Meaning of 'An Adult Would Sometimes Wear It'**



The size of a talis required to have *tzitzis*

To be required to have *tzitzis*, a garment must be long enough and wide enough to cover the head and most of the body of a minor. This is interpreted to mean the body of an average nine-year-old child. According to the Rama, it must also be large enough that a thirteen-year-old adult would not be ashamed to occasionally wear it in the street or at least in a doorway facing the street. There is a *machlokes* as to whether a smaller garment which local adults ordinarily wear in public is obligated to have *tzitzis*.
(סעיף א, ס"ק א-ד, וביה"ל ד"ה לשוק; ביאורים ומוספים) (דרשו, 3)

The size of 'to cover the head and most of a minor's body'

The length of 'to cover the head and most of a minor's body' is at least one and a half *amos* (three quarters of an *amah* front and back) and ideally should be two *amos* (one *amah* front and back). The width should ideally be one *amah*. The cloth of the shoulder area should ideally be greater than the opening for the neck.
(ס"ק ד; ביאורים ומוספים דרשו, 2)



The meaning of 'an adult would sometimes wear it'

The phrase 'that an adult sometimes wears' refers to the size of a garment which an adult would not be ashamed to occasionally wear in public- i.e. the assumption in this calculation is that the style of the garment is acceptable and the only variable is the size. The calculation focuses on size instead of on general embarrassment at wearing the garment publicly because otherwise all garments would be exempt in a place where people don't wear their *talis koton* over their clothing.

(ביה"ל ד"ה לשוק)

Yesterday's HIGHLIGHTS

- According to Rabbeinu Yerucham, both Rashi and Rav Amrom Gaon agree that the problem only arises when reattaching a corner that had come off completely and that the problem is limited to sewing with a string that could qualify as a *tzitzis*.
- The halacha follows the second approach to understanding Rav Amrom Gaon-that the problem involves reattaching a corner with the *tzitzis* still intact.
- To avoid potential problems, it is advisable to attach a patch larger than three fingers by three fingers that is free of stitching to each corner.

Tomorrow's TOPICS

- May a woman recite a *beracha* on a *mitzvas aseh shehazman gromo*?
- Why women don't observe the *mitzva* of *tzitzis*
- Introducing a child to the *mitzva*

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Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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