

Daf Review: Shabbos 27

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- The Gemara continues the discussion concerning garment requirements (size and material) in order to become susceptible to *Tumah*. Original position was any fabric sourced from a tree is not subject to the 3X3 fingerbreadths requirement to become susceptible to *Tumah*. The word “*Beged*” was used to imply wool and linen materials only and the extra wording of “*HaBeged*” includes a garment of only 3X3 fingerbreadths. *HaBeged* isn’t used to include only a garment of 3X3 *Tefachim* since a *Kal V’Chomer* from *Shesi* and *Eirev* (a much smaller garment size) can be learned.
- The Gemara goes through a series of *Pesukim* and *Drashos* to specify the exact requirements of *T’zaras* and what concepts can be learned out from each other
 - *Tzemer U’Pishtim* – only 3X3 fingerbreadths of wool and linen is susceptible to *Tumah*. Additional *Pesukim* exclude other garments of 3X3 *Tefachim*.
 - *Oh Beged (Tumaas Sheretz)* – includes garments of 3X3 *Tefachim* according to some opinions (*Rava*). Gemara goes back and forth between *Abayei* and *Rava* on whether *Tumaas Sheretz* can be the source for *Tumah* requirements in *T’zaras*. Each have their own *Chumros* (size- *Shesi* and *Eirev*, lentil vs. *Gris*)
- The opinion of Rav Papa is brought to learn *Shatnez* (wearing wool and linen) from the words “*Af Kol*.” The Pasuk of “*Lo Silbash Shatnez*” only implies wearing wool and linen as garment and Rav Papa uses “*Af Kol*” to include wool and linen items covering a person but not wearing as a garment. The Gemara eventually retracts Rav Papa’s statement because if the wool and linen prohibition applies to garments of course it applies to covers.
- Rav Nachman says “*Af Kol*” includes *Tzitzis* (*Tzitzis* only required on a 4-cornered garment made of wool or linen). The Gemara asks that this is already explicit in the *Pesukim* as *Tzitzis* and *Shatnez* are juxtaposed teaching us that just like *Shatnez* prohibition is wool and linen, so too *Tzitzis* is only required on a wool or linen garment? The Gemara answers that we might have aligned with *Rava* who says wording of “*Knaf*” might have required *Tzitzis* material to be manufactured from the same material as the garment itself but due to juxtaposition to *Shatnez* *Rava* says wool or linen *Tzitzis* material is acceptable on all garments. *Rava* does hold that if non wool or linen *Tzitzis* are used they must match the material of the garment itself
 - The Gemara doesn’t learn from *Tumah* to *Tzitzis* to include other non-wool or linen materials in the *Tzitzis* requirement from the extra wording of “*Asher T’chaseh Bo*” because that wording is needed to include a blind person in the requirement of *Tzitzis*. The wording isn’t used to include nighttime clothing in the *Tzitzis* requirement as nighttime clothing is visible to no one while a blind persons clothing is at least visible to others.
- The opinion of *Sumchus* (items such as processed flax threads that are susceptible to *T’zaras* cannot be used for *S’chach*) is aligned with the opinion that flax threads become susceptible to *T’zaras* once they finish processing.

Halacha: MeChaber- only wool and linen garments require *Tzitzis Medoraisah* (follows shita of Tanah D’vei Reb Yishmael. Ramah- any 4 cornered garment of any material requires *Tzitzis Medoraisah* (follows shita of *Rava*) but must match *Tzitzis* material to garment material or use wool or linen.