

Wednesday, October 8, 2014
יום ד' תשרי תשע"ד

מסכת לְבָמוֹת דָּף ד

DAF YOMI4 KIDS

WORD OF THE DAY:
נָמִי
"ALSO"



Did You Know...
The garments worn by the כֹּהֲנִים who officiated in the בַּיִת הַמִּקְדָּשׁ (Holy Temple) were made of שְׂעֵטָנוֹ, a blend of wool and linen fibers.

Inside the Daf

There is a rule that **עֲשֵׂה דוֹחָה לֹא תַעֲשֶׂה**, a **positive commandment pushes aside a negative commandment**. This means, if a positive commandment (מִצְוַת עֲשֵׂה) can be done only by doing a negative commandment (מִצְוַת לֹא תַעֲשֶׂה) at the same time, we perform the positive commandment.

For example, there is a positive commandment for men to wear צִיצִית (fringes) while wearing a four-cornered garment. There is also a negative commandment to not wear שְׂעֵטָנוֹ, a garment made of wool and linen. What happens if one has צִיצִית made out of שְׂעֵטָנוֹ? May one perform the positive commandment of wearing fringes even though at the same time he is performing a negative commandment of wearing a wool/linen mixture?

The answer is, yes. The positive commandment to wear צִיצִית pushes aside the negative commandment against wearing שְׂעֵטָנוֹ.

What is the source that a positive commandment pushes aside a negative commandment?

The Torah commands us, "לֹא תִלְבַּשׁ שְׂעֵטָנוֹ" "you shall not wear a mixture of wool and linen." Right after telling us this negative commandment, the Torah says, "וְגָדְלִים תַּעֲשֶׂה לָךְ עַל אַרְבַּע כַּנְפוֹת כְּסוּתֶךָ" "you shall wear fringes on the four corners of your garment" (see דברים כב, יא-יב, Deut. 22, 11-12). This is as if to say we may not wear שְׂעֵטָנוֹ, unless we are performing the commandment of צִיצִית.

And just as one may wear צִיצִית made of שְׂעֵטָנוֹ, so too any positive commandment pushes aside a negative one.

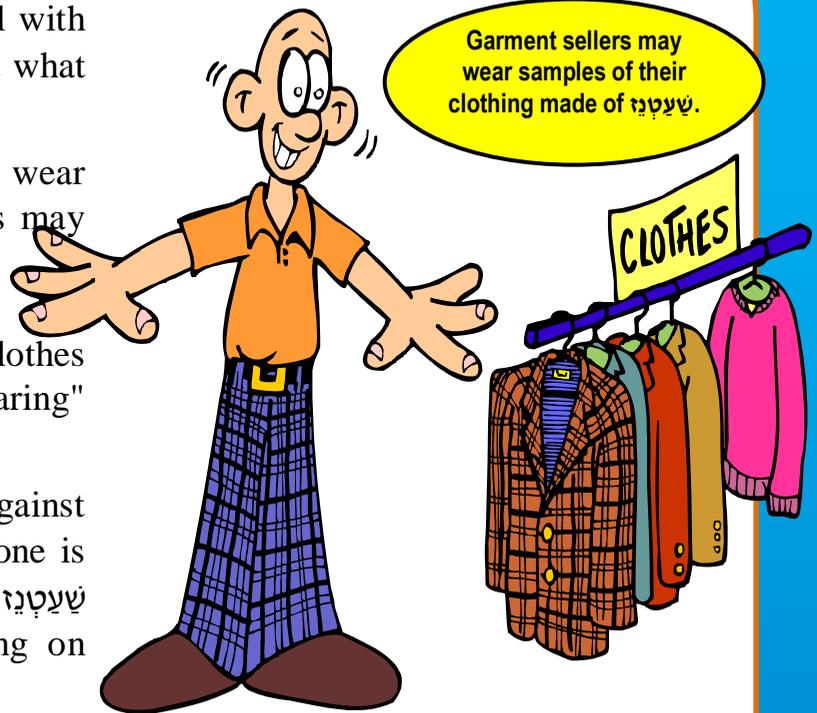
שְׁעֵטָנוֹ: The Wool and Linen Mixture

The Torah commands us, "לא תלבש שְׁעֵטָנוֹ צָמֵר" "do not wear a garment of wool with linen together" (דברים כב,יא, Deut. 22,11) But what does "wearing" mean?

The גמרא explains that garment sellers who wear samples of their clothing to display to buyers may wear clothes made of שְׁעֵטָנוֹ. That's because wearing clothes in order to display them is not really wearing the clothes. Only wearing clothes to provide warmth to the wearer is called "wearing" and is forbidden.

If the Torah had commanded us only against wearing שְׁעֵטָנוֹ, we would have thought that one is not allowed only to wear clothing made of שְׁעֵטָנוֹ since the word "תלבש" "wear" means putting on clothing.

But the Torah also commands us that שְׁעֵטָנוֹ "לא ויקרא יט,יט" "shall not come upon you" (Lev. 19,19). That means even draping שְׁעֵטָנוֹ over oneself to provide comfort (for example, draping oneself in a שְׁעֵטָנוֹ blanket) is not allowed.



A מְדוּת Moment

"Aryeh, could you help me bring out the chairs to the סוכה?" asked Aryeh's mother. "It would be a big מְצוּה to help out your mother!"

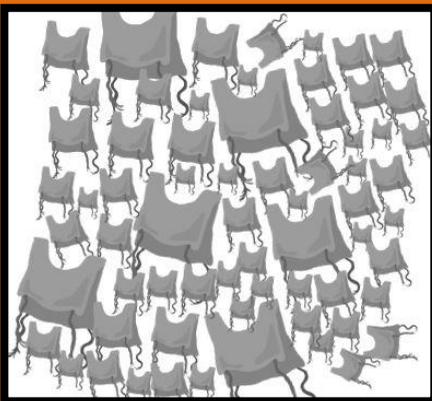
"That's right, Aryeh. If you don't help your parents, Hashem punishes you with all sorts of bad things, so you better smarten up and help out!" said Shmueli to his now terrified younger brother.

"Shmueli, terrifying your brother is no way to encourage him to do the right thing," said the boys' mother. The reason why a positive commandment pushes aside a negative one is because positive commandments represent serving Hashem out of love and negative commandments represent serving Hashem out of fear. Serving Hashem out of love is better than serving Him out of fear. There's an important lesson here. If you want to get someone to help you or do something for you, don't scare them with threats into doing it. Get them to help out of love."

(רמב"ן שמות כ,ח)

Games

How MANY?



How many pairs of צִיָּצִית are in this picture?

- a) 51
- b) 72
- c) 67
- d) 46

Review Questions – יבמות דף ד'

1. What does עֲשֵׂה דוֹחָה לא תַעֲשֶׂה mean?

2. Give an example when e is allowed to put on שְׁעֵטָנוֹ clothing?

3. Whose clothing was made of a blend of wool and linen fibers?
