מה שעל בניהן ובנותיהן אין שמין –

We do not assess what their sons' and daughters' are wearing

Overview

ר"א taught that when dividing the estate, even though we assess the clothes that each of the brothers are wearing;[1] nevertheless we do not assess the value of the children's clothes. תוספות will explain the reason why אין שמין, and cite an exception to this rule.

שמתביישין להביאם לבית דין ומחלי אהדדי -

For it is embarrassing to bring (young children) **to בי"ד; and** so therefore the heirs **release each other** from the obligation of assessing the value of their children's clothes.[2]

ופסק רב אלפס דוקא בגדי חול אבל בגדי שבת שמין והכי איתא בירושלמי[3]:

And the ריי"ף ruled that this exemption applies **specifically to the weekday garments** (which are relatively inexpensive and the heirs are willing to forgo any monetary difference for the sake of not being embarrassed); **however concerning שבת clothes,** those **are assessed.[4] And the same** ruling **is mentioned in the** תלמוד **ירושלמי.**

Summary

We do not assess the children's weekday clothes (on account of embarrassment); but we do assess their שבת clothes.

Thinking it over

1. Do רש"י[5] and תוספות completely agree as to why מה שעל בניהם אין שמין?

2. What is the דין if the children have (more than) two sets of בגדי חול; are we שמין (and how many), or not?[6]

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[1] The discussion is in regards to the clothes that were bought with the money of the estate.

[2] This מחילה is assumed to have taken place when the clothes were bought. See סוכ"ד אות מט.

[3] פ"א ה"ד. The ריי"ף cites this ירושלמי.

[4] The שבת clothes can be brought to בי"ד (without the children) during the weekdays (when the children are not wearing them). Alternately (see שטמ"ק) the בגדי שבת are more expensive and the brothers are not מחלי אהדדי. See 'Thinking it over # 2.

[5] בד"ה מה, ועיי"ש היטב.

[6] See נח"מ.