

## For it is fit for minors

## דחזיא לקטנים –

### OVERVIEW

The גמרא rejected the proof from טלית; that we cannot divide the טלית in two for we are destroying it; for perhaps we can divide it in two and it will not be destroyed for it is fit for small children. תוספות explains that the proper גירסא is דחזי לתרווייהו, but not דחזי לקטנים.

וּפְרִיךְ<sup>1</sup> דְּטָלִית מְזוּהֶבֶת לֹא עֲבָדִי לְקָטָנִים –

And the גמרא challenged this rejection **that a gilded טלית is not made for children**, so how could רבא rule that by a טלית מְזוּהֶבֶת the דין is also יחלוקו; the טלית will lose its value.

גירסא negates an alternate תוספות:

וְלֹא גְרַסִּינָן דְּחֻזִּיא לְתִרְוִיָּהּ<sup>2</sup> דָּאִם כֵּן מֵאִי פְרִיךְ מִטָּלִית מְזוּהֶבֶת<sup>3</sup>:

And our texts do not read ‘that it is fit for both’, for if indeed that were the גירסא, **what challenge is there from טלית מְזוּהֶבֶת?!?**

### SUMMARY

The question of טלית מְזוּהֶבֶת is appropriate if we are דחזי לקטנים, but not if we are דחזי לתרווייהו.

### THINKING IT OVER

Why indeed did not the גמרא answer דחזי לתרווייהו<sup>4</sup>?

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<sup>1</sup> תוספות explains that the question from טלית מְזוּהֶבֶת is appropriate if the גירסא is דחזי לקטנים, but not if the גירסא is דחזי לתרווייהו.

<sup>2</sup> This can mean that (we do not cut the טלית in two, but rather) they can share the טלית on different days. Alternately it is large enough that even after it is cut in two it still can be used for each person. (See חכמת מנוח.)

<sup>3</sup> There is no reason they cannot share a טלית מְזוּהֶבֶת on different days. Alternately there is no reason that a טלית מְזוּהֶבֶת cannot be so large to accommodate two people (when it is cut into two).

<sup>4</sup> See חכמת מנוח.