

29.4.1

38a (משנה א) → 39a (משנה א)

1. דבר אל בני ישראל ואמרת אליהם ועשו להם ציצת על כנפי בגדיהם לדרתם ונתנו על ציצת הכנף פתיל תכלת: והיה לכם לציצת וראיתם אתם וזכרתם את כל מצות ה' ועשיתם אתם ולא תתרו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם: במדבר טו, לו-לח

- I 1a משנה א: components of ציצית and תפילין which are independent and have modular validity
- a ציצית: the white strings and blue string(s) do not depend on each other
- b תפילין: תפילה of the hand and תפילה of the head do not depend on each other
- II Attribution of the first clause
- a Suggestion: our משנה is not in concert with רבי, who holds that לבן+תכלת both necessary
- i Explanation: רבי – both הכנף (white) and תכלת are considered one – אותו
- 1 חכמים isolates each set as independent
- ii Defense1 (רב): our משנה is consistent with רבי and its intent is to allow for variation in sequence
- 1 Explanation: ideally, white should be placed first; משנה teaches that if תכלת is put first, doesn't invalidate
- 2 Challenge: how could this explain the 2<sup>nd</sup> sub-clause – when would תכלת ideally come first?
- (a) Answer (רב"ח): in case of an all-blue garment
- (b) Support: parallel conversation between לוי and שמואל, with same solution
- (c) Challenge (רבא): the color makes no difference; in all cases, the white should come first; rather...
- iii Defense2 (רבא): for cases of shredded strings (גרדומין)
- 1 Application: if the תכלת strings are shredded short and the white remain intact – or vice-versa – still valid
- (a) Per: בני ר' חייא's ruling that גרדומי אזור and גרדומי תכלת (may mean "blue", may mean "ציצית") are valid
- (b) Note: minimal length of valid גרדומין, per שמואל – enough to make a knot
- (i) Question: is this enough to make a knot in it alone or to knot it around all? – תיקו
- (ii) Query (ר' אשי): what if thick strings are long; so that were they thin they would be able to be tied?
1. Answer (ר' אחא בריה דרבא): all the more so that they are significant (length and thickness) – valid
- b Note: position opposing רבי ריה"ג is רבי (note – he was one of רבי's masters) נורי
- i If: he doesn't have תכלת, use לבן
- c רבא's inference from ר' חייא's rule: we must tie off each wrap-segment
- i Argument: if not, the גרדומין which they allow would completely unravel (→ גדיל no)
- ii Block: perhaps בני ר' חייא only permit גרדומין in a case where he did tie off after each חוליא; not that it is required
- d רבא's inference: קשר עליון (i.e. the knot at the end of the גדיל) is מה"ת
- i Argument: if it were only obligatory מדרבנן, the תורה's "trumping" of שעטנז for ציצית would be unnecessary
- 1 Background: ruling is (כלאים ט:): that one bow does not establish enough weaving for שעטנז