

29.4.2

39a → (ת"ל או בגד) 39b → (אמר רבה בר רב אדא אמר רב אדא אמר רב אם נפסק החוט מעיקרו פסולה)

1. לא תלבש שעטנז צמר ופשתים יחדו: דברים כב, יא  
 2. גדלים תעשה לך על ארבע פנפות כסותך אשר תכסה בה: דברים כב, יב  
 3. דבר אל בני ישראל ואמרת אליהם ועשו להם ציצית על פנפי בגדיהם לזרתם ונתנו על ציצית הפנף פתיל תכלת: במדבר טו, לו  
 4. והבגד כי יהיה בו נגע צרעת בבגד צמר או בבגד פשתים: ויקרא יג, מז

- I פסול בר's ruling: if the string broke completely off, it is
- a Challenge (רבא לר"נ): ruling that the requirement of a full שעור is only at the beginning of the process
- i But: the remainders and shreds (שיריו וגרדומיו) are valid
- ii Assumption: שיריו is if they are long enough to tie; גרדומי is even if they are totally ripped off → כשר
- iii Rejection: read שירי גרדומי – a single term
- 1 Challenge: if so, why not just state שיריו?
- 2 Answer: to teach that even גרדומים require a minimal שעור – enough to tie a bow (as per above)
- II Various rulings about the כרך (winding thread)
- a שמואל of מימרות (based on ר' יוסף corrections of attribution):
- i שמואל: winding thread counts as one of the strings (support from report from בר חנא בר רבה from ר' יאשיה from ר' אושא ר' of ר' ירמיה from ר' רב)
- ii דב: if he wound a majority of the length – still valid (support from other report in ר' רב's name from ר' ירמיה)
- 1 Expanded version: majority is valid, as is one חוליא, but the ideal is 1/3 גדיל (braid) and 2/3 ענף (loose strings)
- b שיעור of winding: רבי – at least 3 winds
- i בריתא: no less than 7 (corresponding to 7 heavens); no more than 13 (7 heavens plus spaces between them)
- c Sequence of winding: begin with white per "הכנף" → the same color as the garment; conclude with white – מעלין בקודש
- d Story: רב רב רב saw a man wearing an all-blue garment with ציצית that were completely braided (no ענף)
- i דב: nice garment, wrong ציצית
- ii דבב"ח: nice garment, nice ציצית
- 1 Point of disagreement: vv. 2-3; גדילים and
- (a) דבב"ח: choice – can make it entirely פתיל or entirely גדיל
- (b) דב: גדילים there to teach amount of strings (=2גדילים; =4גדילים=2גדילים), make the פתיל from within it
- III Role of linen strings
- a שמואל (בשם לוי): wool strings exempt a linen garment
- i Question: do linen strings exempt wool?
- 1 Lemma1: wool exempts linen because תכלת, which must be wool, exempts linen – but not the inverse
- 2 Lemma2: juxtaposition of v. 1 to v. 2 defines either as exempting the other
- ii Answer: רב יהודה ruled that wool exempts linen, linen exempts wool and either of them exempt any garment
- 1 Even: a silk garment
- 2 Note: this is at odds with ר"נ – who ruled that silk garments are exempt from ציצית
- (a) Challenge (רבא לר"נ): ruling that various types of silk are liable for ציצית
- (i) Answer: that is מדרבנן
- (ii) Counter: end of that ruling (about silk garments) is that צמר ופשתים exempt them
1. If: we assume that the obligation is מה"ת, we understand why שעטנז (wool/linen) is permitted
2. But if: it is only obligated מדרבנן, why would שעטנז be permitted?
- a. Answer: ruling should be read that either צמר OR פשתים exempt them
- (iii) Support (for שיראם being obligated מדרבנן only): from ruling that silk strings exempt silk garment
1. If: they are only liable מדרבנן, we understand how silk strings exempt them
2. But if: they are liable מה"ת, only wool or linen could exempt them
3. Rejection: could follow רבא's resolution of כנף → כנף vs. צמר ופשתים (v. 1)
- a. Resolution: צמר ופשתים are universal פוטרים; other materials only exempt their own kind
- (b) דב: holds like רבא דבר"י: v. 4 sets the default of בגדים in the תורה to be פשתים
- (i) Note (אב"י): this position is contrary to another דבר"י, תנא דבר"י, who extends נגעי בגדים to garments of other materials, via בגד → presumably would extend ציצית to other garments as well