

29.4.4

41a → (ח"נ אין לו שיעור למעלה אבל יש לו שיעור למטה) 42a → (ת"ר טלית כפולה חייבת בציצית)

1. גְּדִלִים תַּעֲשֶׂה לָךְ עַל אַרְבַּע כְּנָפוֹת כְּסוּתֶיךָ אֲשֶׁר תַּכְסֶּה בָּהֶם: דְּבָרִים כֵּבִידִים, יֵב.
2. לַעֲגֹל לְרֹשׁ חֹרֶף עֲשֶׂהוּ שֶׁמֶח לְאִיד לֹא יִנָּקֶה: מִשְׁלֵי יוֹ, ה.

I The folded טלית (but compare with discussion at end of ג'פ')

a ציצית it is obligated to have ברייתא

i Dissent: ר"ש exempts

ii However: he agrees in a case where it was stitched at the fold

1 Challenge: this is obvious

2 Answer: even if it was attached with pins/clips, not with stitches

iii story: רבה בר הונא came to נחמן ב"ר רבא's house, saw him with a folded טלית and ציצית on the folds; it opened and the strings were near his head (in the middle of the garment)

1 דבה בר הונא that isn't a proper "corner" as prescribed by the תורה

(a) reaction: he took it off and put on another

(b) דבה בר הונא that doesn't solve anything – it isn't a personal obligation (חובת גברא) but a חובת טלית

(c) suggested support: from report of early חסידים who would put ציצית on as soon as the בגד was חייב

(i) rejection: since they were חסידים, they were stringent

(d) note: this position is at odds with the "מלאך" (story of מלאך who visited קטינא)

(i) מלאך saw קטינא ר' wearing exempted garments and chastised him

1. asked if he would be punished for not fulfilling an עשה (assuming מלאך's presence: omen)

2. מלאך: in times of Divine anger, indeed

(ii) in sum: his position is that it is a חובת גברא

(iii) challenge: even so, he is only liable if he wears a garment which has 4 corners and generates חיוב

1. answer: what the מלאך said was that he shouldn't exempt himself by using such garments

2 חובת מנא: clothes that are packed away are, nonetheless, liable

(a) However: he accedes that clothing made for burial aren't liable – per v. 1 – not made for "covering"

(i) Nonetheless: at that time, we put them on (when burying him) per v. 2

II רבי יהודה: if a garment (w/ ציצית) is torn further than 3 אצבעות from the edge – may resew; if closer – may not

a Reason: concern that he may use the thread as ציצית – violation of העשוי ולא מן העשוי "תעשה"

i ברייתא חכמים allow even within 3; but ר"מ forbids

1 Agreement: חכמים assent that he may not bring material with ציצית on it and sew it on (... "תעשה")

2 And: they agree that he may bring ציצית from another garment and put them on; as long as they aren't cut

(a) Inference: we may take ציצית from one garment to use on another (dispute – see below)

(i) Deflection: perhaps this is in a case where the old garment wore out and strings fell off

ii Contradictory rulings: if קלא אילן may be used for blue garment

1 Resolution: if there were only 4 strings – invalid; but 4 proper תכלת + קלא אילן are valid (only בדיעבד)

(a) Inference: we may take ציציות from one בגד to another (→ concern לכתחילה – he'll use קלא אילן elsewhere)

(b) Deflection: this is just permitting post facto (בדיעבד)

iii 3 disputes דב/שמואל whether we may take ציציות from one בגד to another (שמואל – permits)

1 חנוכה: whether we may light one חנוכה נר from another (שמואל – we may)

2 דשא"מ מותר ר"ש follows הלכה דבר שאין מתכוין (example – גרירה) ר"ש accepts שמואל – (דשא"מ מותר) ר"ש follows הלכה דבר שאין מתכוין

(a) always follows רב (vs. שמואל) in איסורי except in these 3 cases

(b) Note: varying customs among חכמים when giving טלית to be cleaned; measure of concern ציציות שיתירו

III ציצית of שיעורים: ברייתא

a Amount of strings: ב"ה – 4; ב"ש – 3

b Length: ב"ה – 3; ב"ש – 4; אצבעות – ב"ש – 4 טפח (ר"פ: a טפח is 4 thumbs, 6 pinkies or 5 middle fingers)

i הלכה ד"ה is 4 strings within 4 fingers of the edge and 4 fingers long

ii הלכה דב יהודה is 3 strings, within 3 fingers of the edge and 3 long

1 הלכה 4 strings, within 3 fingers and 4 long

iii Challenge: "ציצית" means strand (of hair) and has no שיעור (per ו"ב"ש) – like לולב – (עליה ר"ב"ב in זקני ו"ב"ש) – like לולב

1 Assumption: אין לו שיעור means no minimum

2 Rejection: means – no maximum, but there is a minimum (per ג"ג: סוכה – לולב has minimal שיעור of ט"ט)