

29.4.4

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

1. גְּדָלִים תַּעֲשֶׂה לָךְ עַל אַרְבַּע כְּנֻפּוֹת כְּסוּתָךְ אֲשֶׁר תִּכְסֶה בָּהּ: דְּבָרִים כֵּבֵד, יִב.
2. לַעֲגֵל לָרֶשׁ חָרֵף עֲשֶׂהוּ שְׂמִיחַ לְאִיד לֹא יִנְקָה: מִשְׁלֵי יז, ה

- I The folded טלית (but compare with discussion at end of g פ"ג)
- a ציצית **ברייתא**: it is obligated to have ציצית
- 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. ד' קטינא 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 שמואל: clothes that are packed away are, nonetheless, liable (חובת מנא)
- (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 מן העשוי ולא מן העשה
- i ברייתא 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 +4 קלא אילן are valid (בדיעבד only)
- (a) Inference: we may take ציציות from one בגד to another (→ לתחילה concern – 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 from another (שמואל – we may)
- 2 דשא"מ מותר) ר"ש follows הלכה דבר שאין מתכוין (example – גרירה) ר"ש accepts שמואל –
- (a) רבה 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
- III ציצית of שיעורים: ברייתא
- a Amount of strings: 4 – ב"ה; 3 – ב"ש
- b Length: 4 – ב"ש; 3 – ב"ה; אצבעות 4 – ב"ש; טפח ¼ (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 עליה ריב"ב in זקני ב"ה וב"ש) – like לולב
- 1 Assumption: אין לו שיעור means no minimum
- 2 Rejection: means – no maximum, but there is a minimum (per סוכה ג:א – לולב has minimal שיעור of ג"ט)