



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Menachos Daf Lamed Ches

#### PEREK HATECHEILES -- PEREK REVI'I

##### MISHNA

- The techeiles strings of the tzitzis are not essential to the white strings, and the white strings are not essential to the techeiles strings.
- The arm tefillin is not essential to the head tefillin, and the head tefillin is not essential to the arm tefillin.

##### GEMARA

- **Q:** Must we say that the Mishna does not follow the view of **Rebbi**? A Braisa says, **Rebbi** says that the pasuk of "ure'isem oso" teaches that the techeiles and the white strings are essential to each other. The **Chachomim** say they are not essential to each other. [**Rebbi's** view is based on the word "hakanaf", which he says teaches that the tzitzis should be made of the material of the garment – i.e. white, and then says "psil techeiles", and the pasuk then says "ure'isem oso", which teaches that the tzitzis are not valid unless both strings are present. The **Rabanan** hold that "ure'isem oso" ("it") implies that each one by itself would make it valid.] Must we say that our Mishna does not follow **Rebbi**? **A: R' Yehuda in the name of Rav** said, the Mishna can follow **Rebbi**, because the Mishna only means to say that whichever was put into the garment first (whether the white or the blue was put in first) it will be valid. The Mishna needed to teach this because a Braisa says it is a mitzvah to put in the white threads before putting in the techeiles, but if the techeiles was put in first he is yotzeh, but he lacks a mitzvah.
  - **Q:** What is meant that he "lacks a mitzvah"? It can't mean that by putting in the techeiles first he lacks the entire mitzvah of the white strings but is yotzeh the mitzvah of the techeiles, because **Rebbi** holds that the white strings and the techeiles are essential to each other!? **A: R' Yehuda in the name of Rav** said, it means that he did not do the mitzvah in the best way, but he is still yotzeh.
  - **Q:** That can explain what is meant when the Mishna says that the white strings are not essential to the techeiles, but what is meant when the Mishna says that the techeiles is not essential to the white threads? We find that **Shmuel** explained the Mishna in this way to **Levi** as well, but again, what is meant when the Mishna says that the techeiles is not essential to the white threads? **A: Rami bar Chama** said, this part of the Mishna refers to a garment made of techeiles, in which case it is a mitzvah to first put in the techeiles strings, based on the pasuk of "hakanaf". However, if the white strings were put in first, he will still be yotzeh.
    - **Q: Rava** asked, does the color of the garment determine the order in which the tzitzis are supposed to be put in?! Of course not! Even if the garment is of techeiles the white strings should surely be put in first!? **A:** Rather, **Rava** said, the Mishna's ruling is referring to where the tzitzis have ripped, leaving only small pieces remaining. The Mishna is teaching that if there were valid tzitzis and now only white strings remain in full and the techeiles have only little pieces remaining, or visa-versa, the tzitzis are still valid. For we find that the sons of **R' Chiya** say that the little remaining pieces of techeiles (of tzitzis) and the little remaining pieces of "eizov" (used for the para adumah) are valid.
      - **Q:** How much of the string has to remain for it to be valid? **A: Bar Hamduri in the name of Shmuel** said, it must be enough to make a slipknot with them.

- **Q:** Does that mean they must be enough to make a slipknot of them all together (which would require a longer string) or of each one separately? **TEIKU.**
  - **Q: R' Ashi** asked, if the pieces that remain are so thick that they can't be made into this knot, but if they were thinner they would be long enough, is it valid? **A: R' Acha the son of Rava** said, since they are more noticeable when they are thick, they are certainly valid.
  - **Q:** Who is the Tanna that argues on **Rebbi** (and holds that the white strings and the techeiles are not essential to each other)? **A:** It is **R' Yitzchak in the name of R' Nosson in the name of R' Yose Haglili**, who says in a Braisa in the name of **R' Yochanan ben Nuri** that if one has no techeiles he should use all white strings for his tzitzis.
- **Rava** said, we can learn from the ruling of **R' Chiya's** sons that we must tie a knot at every section of the braiding of the tzitzis. If it is not required, then how can it be valid when the loose strings have broken off? When they break off they will cause the knot there to open up. If there are no other knots further up, the entire tzitzis will unravel. It must be that every section is knotted.
  - This is no proof. It may be that **R' Chiya's** sons were referring to a case where every section was knotted, but it may be that that is not a requirement.