



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

### Menachos Daf Lamed Tes

- **Rabbah** said, we can prove that the upper knot of the tzitzis is required D'Oraisa. If it was only required D'Rabanan, why would we need a pasuk to teach that it is mutar to put woolen tzitzis on a linen garment? The tzitzis could simply be wound together without being knotted and it would not be shaatnez, since it is not knotted. Rather, it must be that the knotting is required D'Oraisa.
- **Rabbah bar R' Ada in the name of R' Ada in the name of Rav** said, if one of the strings ripped at the place where it is attached to the garment, it is passul (even though it stays in place because it is wound with the other strings).
  - **R' Nachman** repeated this ruling. **Rava** asked him, a Braisa says the required length of the strings must only be met at the time that the tzitzis are made. However, if they had the required length when they were made and then later ripped, the "shiyarav" and "gardumav" (both words referring to leftover strings) are valid. Now, what are the two words referring to? Presumably "shiyarav" is referring to where some of the string ripped off and some of it remains, and "gardumav" refers to where it was completely torn off at the place that it was attached to the garment. We see that even in this case it is valid!? **R' Nachman** said, the two words are meant to be understood together, as referring to where the ripped string has something still hanging, and the double verbiage teaches that the amount left hanging must be enough to be able to tie it into a slipknot.
- **Rabbah** said in the name of **Rav**, the string that is wound around the others counts towards the number of required strings. **R' Yosef** said, it was **Shmuel** who said that, not **Rav**.
  - We have also learned that **Rabbah bar Chana** said that **R' Yoshiya of Usha** said in the name of **Shmuel**, the string that is wound around the others counts towards the number of required strings.
- **Rabbah** said in the name of **Shmuel**, if the techeiles was wrapped around most of the tzitzis (instead of only 1/3, as one should do) it is valid. **R' Yosef** said, it was **Rav** who said this, not **Shmuel**.
  - We have also learned that **R' Huna bar Yehuda in the name of R' Sheishes in the name of R' Yirmiya bar Abba in the name of Rav** said, if the techeiles was wrapped around most of the tzitzis it is valid.
    - **R' Chiya the son of R' Nosson** had a version of this ruling which added that even if the techeiles was only wound around the others in one set (instead of the multiple sets of winding like we do), it is valid. The beautiful way to make tzitzis is to have it 1/3 braided and 2/3 as loose fringes.
    - **Q:** What is the proper size of one set of braiding? **A:** A Braisa says, **Rebbi** says enough for it to be wound around 3 times.
      - A Braisa says, one should not make less than 7 sets of winding, which would correspond to the 7 Heavens, and should not make more than 13 sets, which would correspond to the 7 Heavens and the 6 spaces between them.
      - A Braisa says, the winding should begin with the white strings, based on the pasuk of "hakanaf", and should end with the white strings, because they are considered to be more kadosh (since they are mentioned first in the pasuk) and we only move higher in kedusha, not lower.
    - **Rav and Rabbah bar Chana** were sitting and a person walked by wearing a garment made fully of techeiles that had tzitzis that were fully wound, without anything loose left hanging. **Rav** said, the garment is nice, but the tzitzis are not

(they are passul) and **Rabbah bar bar Chana** said, even the tzitzis are nice (they are valid). The machlokes is that **Rabbah bar bar Chana** holds that the pasuk says that a braid should be made but also says "psil" (a string). This teaches that the tzitzis may be made of either braids or loose strings. **Rav** says, the word "gedilim" comes to teach that 4 strings are needed, and therefore although it must be braided, there must also be loose strings hanging from it.

- **Shmuel** said in the name of **Levi**, white woolen tzitzis fulfil the chiyuv tzitzis in a garment of linen.
  - **Q:** Would white strings of linen fulfil the chiyuv in a woolen garment? Do we say that it is only woolen white strings in a linen garment that fulfil the chiyuv, because since the blue strings are made of wool the white strings can also be made of wool, but white linen strings would not fulfil the chiyuv in a woolen garment, or do we say that the pasuk says "tzemer upishtim yachdav" and then immediately says "gedilim taaseh lach" which teaches that woolen strings in a garment of linen, and linen strings in a garment of wool would both fulfil the obligation? **A:** We have learned that **Rachba in the name of R' Yehuda** said, woolen strings fulfil the chiyuv in a linen garment and linen strings fulfil the chiyuv in a woolen garment. In fact, woolen and linen strings can fulfil the chiyuv in any garment, even in a silk garment.
    - The last part of the ruling argues on **R' Nachman**, who says that silk garments are patur from tzitzis.
      - **Rava** asked **R' Nachman**, a Braisa says that silk is chayuv in tzitzis!? **R' Nachman** said, that is only D'Rabanan. **Rava** asked, the Braisa says that one may use strings of wool and linen for tzitzis of a silk garment. Now, if it is chayuv D'Oraisa we can understand why shaatnez would be mutar, but if it is only chayuv D'Rabanan, how could shaatnez be mutar? **R' Nachman** said, the Braisa means that he may use wool *or* linen. **R' Nachman** said, the Braisa proves his view. The Braisa says that silk threads can fulfil the chiyuv in a silk garment. Now, D'Oraisa only strings of wool and linen can be used. The fact that strings of silk can be used proves that silk garments are only chayuv in tzitzis D'Rabanan.
        - The Gemara says this is not a valid proof. The Braisa may hold like the drasha of the pesukim by **Rava**, who darshens the pesukim to teach that tzitzis can either be made from the same material as the garment they are on, or they must be made of either wool or linen.
        - **R' Nachman** holds like the **Tanna Divei R' Yishmael**, which says that the pasuk regarding tzaraas teaches that whenever the word "begeg" is used, it refers to a garment of wool or linen. Therefore, regarding tzitzis, where the pasuk says that a "begeg" is chayuv in tzitzis, it is only garments of wool and linen that would need tzitzis D'Oraisa.
        - **Abaye** said, this **Tanna D'vei R' Yishmael** argues with another **Tanna D'vei R' Yishmael** which says that the word "**Oi** begged" written by tumas sheretz comes to include cloths made of materials besides wool and linen (e.g., camel hair, rabbit fur, goat hair, silk) and to teach that they are subject to tumas sheretz.