



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

Menachos Daf Mem Aleph

- A Braisa says, a garment that is worn folded is chayuv in tzitzis (at the fold), and **R' Shimon** says it is patur (but should instead have the tzitzis put at the actual corners of the unfolded garment). They both agree that if it was folded and sewn down that it would be chayuv in tzitzis (at the fold).
 - **Q:** It is obvious that it is chayuv if it was sewn down!? **A:** The Braisa is teaching that even if it was sewn with wide stiches (not proper stitching) it is chayuv.
 - **Rava bar R' Nachman** was wearing a folded garment that had tzitzis at the fold (as per the **T"K**). The garment unfolded, with the result that the tzitzis were then in middle of the garment, near his head. **Rabbah bar Huna** said, that is not the corner that the Torah says is chayuv in tzitzis. **Rava** then took off the garment and put on a different one. **Rabbah** said, tzitzis is not a personal obligation, it is an obligation on the garment, and therefore you must fix the tzitzis of the garment that you just removed.
 - **Q:** Maybe we can bring a proof to this from the Chassidim Harishonim, who would put tzitzis onto a garment before it was even ready to be worn. **A:** There is no proof from there. They were more machmir on themselves.
 - This view would seem to argue on that of a Malach who told **R' Katina**, in the summer you wear a linen garment (which we have said is not chayuv in tzitzis) and in the winter you wear a woolen garment with rounded corners, so you never fulfil the mitzvah of tzitzis! **R' Katina** asked, does one get punished for not fulfilling an assei? The Malach said, when there is a time of Anger in Heaven one can get punished for not doing an assei. Now, if we say that tzitzis is a personal obligation it would make sense that the Malach was saying that he can get punished for not having tzitzis. However, if we say it is an obligation of the garment, why would a person get punished for that?
 - This is no proof. Even if it is a personal chiyuv he would not be punished for not having tzitzis on a garment that does not need tzitzis! Rather, the Malach was telling him that it looks like he is trying to find a way to be patur from tzitzis.
 - **R' Tuvi bar Kisna in the name of Shmuel** said, garments that are lying in a draw are chayuv in tzitzis. However, the shrouds used to bury a meis do not get tzitzis. The Gemara says that we would put tzitzis onto shrouds so as not to embarrass the dead.
- **Rachva in the name of R' Yehuda** said, if a garment tore more than 3 etzba'os from the corner, it may be sewn. If it tore within 3 etzba'os to the corner, it may not be sewn (since this is the place where the tzitzis are to be put, we are concerned that he will leave over threads from the sewing and use that as tzitzis, which is passul).
 - A Braisa says this as well. The Braisa says, if a garment tore more than 3 etzba'os from the corner, it may be sewn. If it tore within 3 etzba'os to the corner, **R' Meir** says it may not be sewn and the **Chachomim** say that it may be sewn. They both agree that a person should not replace a torn off corner with a piece that already has the tzitzis on it, even if that piece was a square amah. They also agree that one may take the tzitzis off another garment and put it onto a different garment as long as the strings are not torn.
 - **Q:** Can we prove from here that we may untie tzitzis from one garment for another? **A:** It may be that the Braisa is discussing where the garment was all worn out, and only then is it mutar.
- A Braisa says, if a garment is made of techeiles, the two strings that normally must be white can be of any color, except that they may not be of blue dye of a tree.

- **Q:** Another Braisa discusses the same type of garment and says that if blue dye of a tree is used it will be valid!? **A:** **R' Nachman bar Yitzchak** said, the first Braisa is dealing with a garment that has only 4 strings (which when looped through become 8) and the second Braisa is dealing with one that has 8 strings (which when looped through become 16).
 - **Q:** Presumably the reason that we don't allow the blue dye of the tree is that one may take them from that garment and, thinking they are techeiles, put them onto another garment. Does this prove that one may transfer tzitzis from one garment to another? **A:** It may be that we don't allow it, but are concerned for the case when someone does it anyway.
- We have learned, **Rav** says we may not take tzitzis from one garment for another and **Shmuel** says that we may. **Rav** says that we may not light one Chanukah flame from another and **Shmuel** says that we may. **Rav** says that the halacha does not follow **R' Shimon** regarding "greira" (dragging a bed, chair, or bench on the ground on Shabbos, which **R' Shimon** says is mutar as long as he doesn't intend to make a groove) and **Shmuel** says that it does.
- **R' Yehuda** would give his garments with tzitzis to a launderer (without concern that the techeiles would rip and the launderer would then replace it with strings dyed with blue dye of a tree). **R' Chanina** would roll the tzitzis into a ball to make sure they don't rip. **Ravina** would sew them into the hem of the garment.
- A Braisa says, how many strings are put on the corner? **B" S** say four and **B" H** say three. How much should the loose strings hang down? **B" S** say 4 etzba'os and **B" H** say 3 etzba'os. The 3 etzba'os of **B" H** are each $\frac{1}{4}$ of a tefach of an average man.
 - **R' Pappa** said, a D'Oraisa tefach is equal to 4 etzba'os using the thumb, 6 etzba'os using the small finger, and 5 etzba'os using the third finger.
 - **R' Huna** said, that tzitzis are made of 4 folded strings, attached within 4 etzba'os to the end of the corner, and should hang down 4 etzba'os. **R' Yehuda** said, that tzitzis are made of 3 folded strings, attached within 3 etzba'os to the end of the corner, and should hang down 3 etzba'os. **R' Pappa** said, the halacha is that tzitzis are made of 4 folded strings, attached within 3 etzba'os to the end of the corner, and should hang down 4 etzba'os.
 - **Q:** Does that mean that there is a minimum required size for the tzitzis? A Braisa says that the word "tzitzis" suggests it can be of any size, and that **B" S** and **B" H** went up to the attic of **Yochanan ben Beseira** and said that tzitzis have no minimum required size and that a lulav has no minimum required size!? **A:** That means that there is no *maximum* size, but there is a minimum required size. That must be what is meant, because a Mishna clearly gives a minimum required size for a lulav.