

Menachos – Simanim

פרק ד - התכלת

דף לח – Daf 38

1. *Machlokes* if תכלת and לבן threads are מעבב each other

The fourth Perek begins: תכלת אינה מעבבת את הלבן – the *techeiles* thread (dyed blue with the secretion of the חלזון) is not essential for the validity of the white thread, and the לבן is not מעבב the תכלת. Thus, if someone has only תכלת threads or only לבן threads, he is יוצא. The Mishnah appears to disagree with Rebbe, who *darshens*: "וראיתם אותו" – and you shall see it, – this teaches that [the white and the *techeiles*] are essential to each other, but the Chochomim say they are not מעבב each other. The Gemara explains Rebbe's *derashah*: מין כנף – the term "of the corner" implies that *tzitzis* should be the same type as the "the corner" (i.e., the garment), which was usually white [linen]. The *passuk* says to add "פתיל תכלת" – a thread of *techeiles*, and says "וראיתם אותו" – you shall see "it," implying the *tzitzis* are not valid בחד עד דאיכא תרוייהו – unless both (תכלת and לבן) are present together. The Rabbonon hold that "it" refers to לחודיה – each one by itself (i.e., the לבן and the *techeiles*).

2. The *mitzvah* for the לבן to precede the תכלת is not מעבב

Rav suggested that the Mishnah can agree with Rebbe, because the Mishnah's statement that תכלת and לבן are not מעבב each other refers to the law of להקדים – one type of thread preceding the other. A Baraisa states: מצוה להקדים ואם הקדים תכלת – it is a *mitzvah* to put the white threads onto the garment before the *techeiles* threads, לבן לתכלת – but if he put on the *techeiles* before the white he is יוצא – but he is missing a *mitzvah*. Rav explains that he completely fulfilled the *mitzvah* of *tzitzis*, but missed the *mitzvah* of the correct order, and לא עבד – he did not do the *mitzvah* in the preferred way. The Gemara asks how Rav will explain the Mishnah's statement that *techeiles* is not מעבב white threads (since *techeiles* is not supposed to be first). Rami bar Chama suggests that it refers to תכלת שכולה תכלת – a garment made entirely of *techeiles*, in which case the *techeiles* should be put on first, but this order is not מעבב. However, Rava objects: מידי ציבעא קא גרים – does the color of the thread determine the order of threads? Since most garments are white, the white threads must always be first, so Rav's interpretation is rejected.

3. *Stubs* – גרדומין

Rava answers that the Mishnah can agree with Rebbe, and refers to גרדומין – *stubs* left when threads tear. Thus, the Mishnah is teaching that if the *techeiles* threads were reduced to *stubs* and the white threads remain, or vice versa, the *tzitzis* are still valid. The Gemara asks for the minimum *shiur* of these *stubs*, and Shmuel says – כדי לעבב – enough to tie them into a *slipknot*. The Gemara asks if this requires enough to tie all eight threads together into one *slipknot*, or only to tie each one individually into a *slipknot*, and this question is left unresolved. Rav Ashi asks, if the threads are אלימי – thick and cannot be tied into a *slipknot*, but are long enough that if they had been thin, they could have tied into a *slipknot*, are they valid? Rav Acha brei d'Rava answered: כל שכן דמינבר מצותיהו – certainly, their *mitzvah* is even more noticeable when the threads are thick, and their thickness cannot detract from their validity.

Siman – Soup (דבר לח)

When the man cooking up תכלת in a chicken soup pot to dye his kids *tzitzis* told them to just use white because it won't be ready for a while and תכלת is not מעבב לבן, his nephew said he will wait but in the meantime will put white on his blue בגד because white strings always come first, while their cousin came in with his תכלת strings ripped and the white ones whole.

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3 things to remember

1. **Machlokes** if לבן and תכלת and מעכב each other threads are
2. The **mitzvah** for the לבן to precede the תכלת is not מעכב
3. גרדומין – Stubs

