

Menachos – Simanim

פרק ד - התכלת

דף מג – 43 Daf

1. Several *derashos* from "וראיתם אותו" – excludes a night garment, שקולה כנגד כל המצות

A Baraisa states that all Jews are obligated in *tzitzis*, including women, but Rebbe Shimon says women are exempt, because it is a מצות עשה שהזמן גרמא – *positive commandment which is dependent on a specific time* (as explained below), and women are exempt from any מצות עשה שהזמן גרמא. A Baraisa explains Rebbe Shimon's view: "וראיתם אותו" – *and you shall see it*, פרט לכסות לילה – *this excludes a night garment* from *tzitzis*, which is a time they are not seen. A blind person (who cannot see his *tzitzis*) is included by the phrase "ואשר תכסה בה" – *with which you cover yourself*. It is more reasonable to include a blind person's garment and exclude a night garment, rather than the reverse, because [a blind person's garment] *can be seen by others*, whereas a night garment cannot be seen by anyone. Several other *derashos* from the phrase "וראיתם אותו" are presented, including: "וראיתם אותו וזכרתם את כל מצות ה'" – *and you shall see it and remember all of Hashem's mitzvos*, teaching: שקולה – *this mitzvah is equal to all the mitzvos combined*. Rashi adds that "ציצית" has the *gematria* of 600, plus eight threads and five knots, totaling 613, paralleling מצות תרי"ג.

2. בית המרחץ, חביבין ישראל שסיבן הקדוש ברוך הוא במצות, Dovid Hamelech

A Baraisa states: חביבין ישראל – *Beloved are the Jewish people*, שסיבן הקדוש ברוך הוא במצות – *for Hashem surrounded them with mitzvos: tefillin* upon their heads and arms, *tzitzis* on the four corners of their garments, and מזוזות on their doorways. About these *mitzvos* Dovid Hamelech said: שבע ביום הללתיך על משפטי צדקך – *“seven” times a day I praised You for Your righteous laws* (because these *mitzvos* total seven). When Dovid entered a bathhouse and found himself standing unclothed (without these *mitzvos*), he said: ווי לי שאעמוד ערום בלא מצוה – *“Woe is to me, that I should stand unclothed without any mitzvah!”* But once he remembered his ברית מילה, he was relieved. After he left, he said a shira about this *mitzvah*: "למנצח על השמינית מזמור לדוד" – *for the conductor, on the eighth, a psalm by Dovid*, על מילה שניתנה בשמיני – *this is about מילה which was given to be performed on the eighth day of a baby's life*. Rebbe Elazar ben Yaakov says: whoever has *tefillin* on his head, *tefillin* on his arm, *tzitzis* on his garment, and a *mezuzah* on his doorway, הכל בחיזוק שלא יחטא – *there is a complete presumption that he will not sin*, as the *passuk* says: והחוט המשולש לא במהרה ינתק – *and the three-ply cord is not easily severed*.

3. מאה ברכות

Rebbe Meir used to say: חייב אדם לברך מאה ברכות בכל יום – *a person is obligated to recite one hundred blessings every day*, because the *passuk* says: ועתה ישראל מה ה' אלקיך שואל מעמך – *now, Yisroel, what does Hashem, your G-d, ask of you?* The word "מה" can be read as if it says "מאה" – *one hundred*. The Gemara reports that Rav Chiya brei d'Rav Avya, on Shabbos and Yom Tov (when there are fewer ברכות because there are only seven ברכות in עשרה), would strain himself to fill his quota of one hundred *berachos* ומגדי באיספרמקי – *with making ברכות on fragrant spices and delicacies*.

Siman – Magazine

The ad in the *Mitzvah Magazine* selling *tzitzis* free night garments, was opposite an ad for a concert featuring the new song, שבע ביום הללתיך, with a picture of the singer wearing *tzitzis* and *tefillin* standing in a doorway with a *mezuzah*, and holding a daily chart promoting the importance of reciting one hundred *berachos* daily.



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3 things to remember

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2. חביבין ישראל שסיבבן הקדוש ברוך, הוא במצות בית המרחץ, Dovid Hamelech in
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