

# Menachos – Simanim

## פרק ד - התכלת

### דף מב – 42 Daf

#### 1. Making a *berachah* upon making *tzitzis*, and *tzitzis* which were made by an עבו"ם

Rav Nachman once saw Rav Adda bar Ahavah putting *tzitzis* onto his garment, and making a *berachah* "לעשות ציצית" – to make *tzitzis*. Rav Nachman said: מאי ציצי שמענא – "What is this "tzizi" sound I hear? Rav said attaching *tzitzis* does not require a *berachah*!" Rav Chisda posed a contradiction in Rav's ruling, because Rav said that *tzitzis* made by an עבו"ם are פסול. Rav Yosef explained that Rav Chisda holds that one recites a *berachah* for a *mitzvah* which is invalid when performed by an עבו"ם, but not for a *mitzvah* which an עבו"ם can perform. However, this assertion is refuted from the laws of *tefillin*, because *tefillin* written by an עבו"ם are פסול, yet one does not recite a *berachah* upon making them!?! Therefore, the Gemara concludes: כל מצוה דעשייתה גמר מצוה – any *mitzvah* whose performance is the completion of the *mitzvah*, such as מילה, one recites a *berachah* over it even if an עבו"ם can perform it, and any *mitzvah* which is not completed by its performance, such as writing *tefillin*, one does not recite a *berachah* even if it is invalid when done by an עבו"ם. The *machlokes* about reciting a *berachah* over attaching *tzitzis* depends on whether it is a חובת טלית (and is completed then), or a חובת גברא (and completed when worn).

#### 2. טוייה לשמה and עשייה לשמה

Rav Yehudah said that Rav said: עשאו מן הקוצים – if one made [*tzitzis*] from thornlike threads (left in the garment from the weaving process), ומן הגרדין – or from fringes hanging from the garment's edge, it is פסול, because we require לשמה – [attaching] it for the sake of the *mitzvah*. If it was made מן הסיסין – from balls of weaving thread, it is כשר, since he attached the *tzitzis* to the garment for the sake of *tzitzis*. When Rav Yehudah reported Rav's ruling to Shmuel, he said that even *tzitzis* made from balls of thread are פסול, because טוייה לשמה – we even require spinning of the threads to be for the sake of [*tzitzis*]. This parallels a *machlokes* Tannaim: the Tanna Kamma says that although *tefillin* covered with gold, or the hide of a nonkosher animal, are invalid, they are valid when covered with the hide of a kosher animal, ואף על פי שלא עיבדן לשמן – even though he did not tan them for the sake of [*tefillin*]. Rabban Shimon ben Gamliel says that even a kosher animal's hide is פסול unless it was tanned לשמה.

#### 3. "טעימה" is invalid because צביעה לשמה is required

Rav Shmuel bar Yehudah explained how he dyes *techeiles*: he takes blood of the חלזון with some herbs, then puts them in a pot and boils it up. He then takes a bit of the dye in an eggshell, וטעמינן להו באודרא – and tests it with a wad of wool to check the dye's quality. The rest of the dye in the eggshell is spilled out, and the wad of wool used for testing is burned. The wad is burned because טעימה פסולה – [wool dyed for] testing is unfit to be used for *tzitzis*. The reason for this is דבעינן צביעה לשמה – we require dying of תכלת for the sake of [*tzitzis*]. The dye in the eggshell is spilled out and not returned to the vat because טעימה פסולה – [dye used for] testing invalidates all the dye if it is returned to the vat. Tannaim argue if testing dye disqualifies it: Rebbe Chanina ben Gamliel says that "כליל תכלת" – completely *techeiles* teaches that dye which was used for testing is disqualified for *techeiles*, but Rebbe Yochanan ben Dahavai says even the שני מראה – second shade produced by the dye is fit for *techeiles*, because the *passuk* says "ושני תולעת" – and a thread of red wool, darshened as a second dyeing.

#### Siman – Mobster

The Blue Blood **mobster** bosses who yelled at the gang for making a *berachah* while tying *tzitzis* onto their suits and using the leftover fringes for *tzitzis*, warned them to make sure to burn the sample of the תכלת.



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### 3 things to remember

1. Making a **berachah** upon making **tzitzis**, and **tzitzis** which were made by an עכו"ם
2. טויה לשמה and עשייה לשמה
3. "טעימה" is invalid because צביעה לשמה is required

