



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

Menachos Daf Mem Gimmel

- A Braisa says, there is no way to check techeiles, and it therefore may only be purchased from an expert. There is a way to check tefillin, and still they may only be purchased from an expert. Sifrei Torah and mezuzos can be checked, and they may be purchased from anybody.
 - **Q:** Why does the Braisa say that techeiles can't be checked? We find that **R' Yitzchak the son of R' Yehuda** would have a way of testing it for authenticity, as would **R' Avira!**? **A:** The Braisa means that there is no way to know if the dyeing was done for the sake of the mitzvah, and that is why it must be purchased from an expert.
 - **Mar of Mashkei** bought techeiles in the times of **R' Achai** and tested for authenticity. It passed based on the test of **R' Yitzchak**, but failed based on the test of **R' Avira**. **R' Achai** told him that the two tests are meant to complement each other. Meaning, if it passes **R' Yitzchak's** test, there is no need to test further. If it fails his test we then test based on **R' Avira's** test. They sent from EY exactly as **R' Achai** said.
 - **R' Mani** was careful to only buy techeiles based on the above chumros. An elder told him, this is how the earlier people bought techeiles as well, and it caused them to be successful in their endeavors.
 - A Braisa says, if one buys a talis with tzitzis on it from the market, if he buys it from a Yid we can presume that it is valid. If he buys it from a goy, then if the goy is a merchant, we can assume that he bought it from a Yid for resale, and it is valid, but if the goy is a private individual, it is passul. It is valid when the goy is a merchant even though the **Rabanan** said that one may not sell a talis to a goy unless he first removes the tzitzis.
 - **Q:** Why may a Yid not sell a talis with tzitzis to a goy? **A:** In one place they explained it as a gezeira that the goy may use it as a disguise when going to a zonah. **R' Yehuda** said it is because the goy will wear it, which will fool a Yid into thinking he is a Yid, and he will then travel with the goy, putting himself in danger.
 - **R' Yehuda** would put tzitzis on the four cornered garments of his wife. Also, when he put on a garment with tzitzis every morning he would make the bracha of "l'hisateif batzitzis".
 - **Q:** By putting it on the garments of his wife, this means that he held that this is not a time bound mitzvah. If so, why did he make a bracha every morning? **A:** He holds like **Rebbi**, who says that a new bracha is made on tefillin every time they are put on (even during the same day).
 - **Q:** If so, he should have made a bracha every time he put on the garment, not just once in the morning!? **A:** **R' Yehuda** was a very modest person, who would not remove his garment at all during the day. He made the bracha when he awoke and changed from his nighttime clothing to his daytime clothing.
 - A Braisa says, all are chayuv in tzitzis: Kohanim, Levi'im, Yisraelim, geirem, women, and slaves. **R' Shimon** says that women are patur, because it is a time bound mitzvah, and women are patur from time bound mitzvos.
 - **Q:** It seems obvious that Kohanim, Levi'im, and Yisraelim are chayuv!? **A:** We would think that the smuchen of shaatnez to tzitzis teaches that only one who is assur in shaatnez is chayuv in tzitzis, and since Kohanim are not assur in shaatnez when they do the Avodah, they are also never chayuv in tzitzis.
 - **Q:** Why does **R' Shimon** say this is a time bound mitzvah? **A:** A Braisa says, "ure'isem oso" comes to exclude a nighttime garment from the mitzvah of

tzitzis. You can't say that it instead excludes the garment of a blind person, because the pasuk of "asher tichaseh bah" teaches to include the garment of a blind person. It makes more sense to include the garment of a blind person, because it can be seen by other people, whereas nighttime garments cannot be seen by anybody.

- The **Rabanan** darshen the "asher tichaseh bah" to teach that a 5 cornered garment is chayuv in tzitzis. They darshen the "ure'isem oso" to teach that by looking at the tzitzis we will be reminded of krias shemah. The reason is, that the earliest time for reading krias shema in the morning is when there is enough light to be able to differentiate between the white strings and techeiles of tzitzis. They also may use it for the drasha of another Braisa, that by looking at tzitzis one is reminded of the mitzvah of shaatnez, which is written right next to the pasuk of tzitzis.
 - Another Braisa darshens this pasuk of "ure'isem oso uz'chartem es kol mitzvos Hashem" to teach that once one is chayuv in tzitzis, he becomes chayuv in all the other mitzvos of the Torah that apply by day. This follows **R' Shimon**, who says that one is only chayuv in tzitzis during the day.
 - Another Braisa darshens this pasuk to teach that the mitzvah of tzitzis is equal to all other mitzvos of the Torah.
 - Another Braisa says, "ure'isem oso uz'chartem...v'asisem" teaches that "seeing" leads to remembering, and remembering leads to doing. **R' Shimon ben Yochai** says, whoever is careful with this mitzvah is zocheh to greet the Shechinah.
- A Braisa says, the Yidden are beloved, for Hashem has surrounded them with mitzvos – they have tefillin on their heads and arms, tzitzis on their garments, and mezuzos on their doorways. Dovid sang about these. When he entered the bathhouse he realized that he now lacked all these mitzvos. When he realized that he still had the mitzvah of milah with him, he was happy, and when he left he sang regarding the mitzvah of milah. **R' Eliezer ben Yaakov** darshens from pesukim, whoever has tefillin on his head and arm, and tzitzis on his garment, and a mezuzah on his doorway, there is a presumption that he will not sin.
- A Braisa says, **R' Meir** asked, why is the color of techeiles special, to have it chosen for the mitzvah of tzitzis? He said that the color of tzitzis remind us of the sea, which reminds us of the Heaven, which reminds us of the Kisei Hakavod (based on pesukim).
- A Braisa says, the punishment for not fulfilling the white strings of tzitzis is greater than the punishment for not fulfilling the mitzvah of the techeiles (because getting the white strings are so much easier to do). It is a mashal to a king who ordered one person to get an easily obtained item for him and asked another person to get a less easily obtained item for him. Neither got the item. Obviously, the first person will be punished more severely.
- A Braisa says, **R' Meir** would say, a person is obligated to make 100 brachos each day (based on a drasha of a pasuk). **R' Chiya the son of R' Avya** would make sure to smell a lot of besamim and eat sweet things on Shabbos and Yom Tov (to help him reach the 100 brachos).
- A Braisa says, **R' Meir** would say, a person is obligated to make 3 specific brachos each day: "she'asani Yisrael", "shelo asani isha", and "shelo asani bur". **R' Acha bar Yaakov** told his son to say "shelo asani aved" in the place of "shelo asani bur".