



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**

**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### **Techeiles**

The *Gemora* cites a *braisa*: There is no way of testing the *techeiles* (blue thread); it should therefore be purchased only from an expert. *Tefillin* can be tested (to see if the scrolls are written correctly); nevertheless, they should only be purchased from an expert. Torah scrolls and *mezuzos* can be tested, and may be purchased from anyone.

The *Gemora* asks: Is there then no way of testing *techeiles*? But Rabbi Yitzchak the son of Rav Yehudah used to test it (mnemonic sign: *BeGe Shem*) as follows: He used to mix together alum, the sap of fenugreek, and forty-day-old urine. He would soak the *techeiles* thread in it from night until the morning; if the color faded it is invalid (for that would prove that indigo dye was used); but if not, it is valid. And Rav Adda stated before Rava in the name of Rav Avira that they would test it as follows: One would take a piece of hard barley yeast and bake it with the *techeiles* thread inside; if the color improved it is valid, but if it deteriorated it is invalid; and a mnemonic to remember this: if it changes for the worse it is false, and if it changes for the better it is valid.?

The *Gemora* answers: When the *braisa* stated that *techeiles* cannot be checked, it meant that it cannot be determined to see if it was dyed merely to test the color (and if it was not dyed for the sake of the *mitzvah* it is invalid).

Mar from (the city of) Mashchei brought *techeiles* during the lifetime of Rav Achai. He checked it using the method of Rav Yitzchak the son of Rav Yehudah, and the color faded. He checked it using the method of Rav Ada, and the color

improved. He wanted to rule that it is invalid. Rav Achai told him: This is neither *techeiles* nor indigo?! (*This does not make sense.*) Rather, it must be that Rav Ada added his test to that of Rav Yitzchak. He states that if one does Rav Yitzchak’s test and the color remains, it is valid. If the color fades, one should run the test of Rav Ada with hard barley yeast. If the color changes for the better, it is in fact *techeiles*. If it changes for the worse, it is invalid.

They (referring to Rabbi Yosi the son of Rabbi Chanina, see *Sanhedrin 17b*) sent from there: Rav Ada said his statement based on Rav Yitzchak’s test (like it was stated above).

Rav Mani was careful to buy *techeiles* from an expert due to the stringency of the *braisa*. [Rashi explains that he wanted to ensure that the *techeiles* was not from a test batch which is invalid, as stated earlier.] Rav Sammai told him: This is what your predecessors did, and their business was successful.

The *Gemora* cites a *braisa*: If someone buys a garment with *tzitzis* already on it from the marketplace from a Jew, it has its status (of being valid). If he buys it from a gentile merchant, it is valid (as the merchant is scared to sell invalid *techeiles*, as this will ruin his business). If he buys it from a regular gentile, it is invalid. This is despite the fact that the law is that a person cannot sell a garment with *tzitzis* on it to a gentile unless he detaches the *tzitzis*.

The *Gemora* asks: What is the reason for this law?

The *Gemora* answers: Here they explained that it was due to a prostitute. [One explanation given by Rashi is that the



gentile might give this to a prostitute as payment, and she will use it as fake proof that she cohabited with a Jewish man and they will suspect him.)

Rav Yehudah states: This in order to prevent a gentile meeting up with a Jew on the road and killing him (*as the Jew will let down his guard with him due to the fact that he thinks he is Jewish, as seemingly indicated by his tzitzis*). (43a)

### **Tzitzis on Women and at Night**

Rav Yehudah would put *tzitzis* on his wife's clothing. Additionally, every morning he would make a blessing on his *tzitzis*, "*l'hisateif b'tzitzis – to wrap oneself with the tzitzis*."

The *Gemora* asks: Being that he put *tzitzis* on his wife's clothing, this indicates that he held *tzitzis* is a *mitzvah* that does not have a set time (*as women are generally exempt from mitzvos that have a set time when they are supposed to be fulfilled*). Why, then, did he say a blessing every morning (*if the nighttime did not interrupt the time for the mitzvah*)?

The *Gemora* answers: This is similar to the opinion of Rebbe. The *braisa* states: One recites a blessing on his *tefillin* every time that he puts them on.

The *Gemora* asks: If so, Rav Yehudah should also have recited a blessing on his *tzitzis* every time he put them on (*and not just once every morning*)!

The *Gemora* answers: Rav Yehudah was a modest person who did not take off his garment the entire day.

The *Gemora* asks: Why, then, did he make the blessing in the morning? [*Rashi explains that he could have made it before the morning as well, when he got up early to learn Torah before daybreak*.]

The *Gemora* answers: This is when he switched from his night garments to his day garments. (43a)

### **Tzitzis on Kohanim**

The *Gemora* cites a *braisa*: Everyone is obligated in *tzitzis*, whether they are *Kohanim*, *Levi'im*, *Yisraelim*, converts, women, or slaves. Rabbi Shimon states: Women are exempt, as this is a *mitzvah* that has a set time from which women are exempt.

The *braisa* stated: Everyone is obligated in *tzitzis*, whether they be *Kohanim*, *Levi'im*, *Yisraelim*, etc.

The *Gemora* asks: Isn't this obvious? If *Kohanim*, *Levi'im*, *Yisraelim* are exempt, who would be obligated?

Rather, the *Gemora* answers: The novelty of this listing is *Kohanim*. One might think that being that the verse states, *you should not wear shatnez, wool and linen together*, and it then states, *you should make tzitzis for yourself*, that only a person who is not allowed to wear clothing of wool and linen mixtures must wear *tzitzis*. Perhaps *Kohanim*, who are permitted to wear such clothing (*as the priestly garments contained such mixtures*), are not obligated in *tzitzis*. This is why the *braisa* must teach us that although they are permitted to wear this mixture when serving in the Temple, when they are not serving they may not wear such clothing. [*They are therefore obligated in this prohibition and also obligated to wear tzitzis*.] (43a)

### **And You Will See It**

The *braisa* stated that Rabbi Shimon says that women are exempt from *tzitzis*.

The *Gemora* asks: What is the reasoning of Rabbi Shimon?

The *Gemora* answers from a *braisa*. The *braisa* states: *And you will see it* excludes clothing worn at night (*indicating that the mitzvah only applies during the day, and therefore women are exempt*). This could exclude clothing worn at

night or the clothing of a blind man. When the verse states, *that you will be covered with it* this clearly includes a blind person as being obligated in *tzitzis*. It must therefore be that, “*and you will see it*” excludes clothing worn at night. Why should we include the clothing of a blind person and exclude clothing worn at night? The clothing of a blind person is included because others see his clothes during the day. Clothing worn at night is not seen by anyone.

The *Gemora* asks: What do the Rabbis (*who say women are obligated in tzitzis*) derive from the verse, *that you will be covered with it*?

The *Gemora* answers: They require it for the teaching of the following *braisa*. The *braisa* states: *On the four corners of your clothing* indicates that clothing with only three corners is exempt. Perhaps instead of excluding three cornered garments the verse is excluding five cornered garments? When the verse says, *that you will be covered with it*, it is including a five cornered garment. What, then, does the verse mean when it says *on four*? It must mean on four and not on three (*cornered garments*). Why say five is included and not three? Five is included because included in five is four, as opposed to three which does not include four.

The *Gemora* asks: Where does Rabbi Shimon derive this from?

The *Gemora* answers: He derives it from *that* (*he understands “that” is an inclusive word*).

The *Gemora* asks: What do the Rabbis respond to that?

The *Gemora* answers: They do not understand “that” is meant to be inclusive.

The *Gemora* asks: What do the Rabbis derive from, *and you will see it*?

The *Gemora* answers: They require it for the teaching of the following *braisa*. The *braisa* states: *And you will see it and you will remember*. This teaches that one should see this *mitzvah* (*tzitzis*) and through it remember the *mitzvah* dependent on it, which is the reading of *shema*. This is as the *Mishna* states: When can one start to read *shema* in the morning? He can do so when he can recognize the difference between his white strings and the *techeiles* strings of his *tzitzis*. (43a – 43b)

### Mitzvos

Another *braisa* states: *And you will see it and you will remember*. This teaches that one should see this *mitzvah* (*tzitzis*) and through it remember the *mitzvah* stated next to it, which is *shatnez*. This is as the verse states: *you should not wear shatnez, wool and linen together*, and it then states, *you should make tzitzis for yourself*.

Another *braisa* states: *And you will see it and you will remember all the mitzvos of Hashem*. This teaches that once a person is obligated in this *mitzvah* (*in the beginning of the morning*) he is obligated in the rest of the *mitzvos* (*that one must perform during the day*) as well. This *braisa* follows the opinion of Rabbi Shimon, who says that *tzitzis* is a *mitzvah* that has a set time (*during the day*).

Another *braisa* states: *And you will see it and you will remember all the mitzvos of Hashem*. This teaches that this *mitzvah* is equal to all of the *mitzvos*.

Another *braisa* states: *And you will see it and you will remember...and you will do*. Seeing brings to remembering, and remembering brings to doing.

Rabbi Shimon ben Yochai says: Whoever is quick to do this *mitzvah* will merit meeting the *Shechinah*. The verse here states, *and you will see it* and it says elsewhere, *Hashem your G-d you should fear and Him you should serve*. (*Rashi explains that regarding tzitzis the word “him” is used for “it,” similar*



to the word *Him* used in the second verse regarding Hashem. This teaches that one who serves Him will see Him through keeping the mitzvah of tzitzis.)

The *braisa* states: The Jewish people are clearly loved by Hashem, as He surrounded them with *mitzvos*. He put *tefillin* on their heads and arms, *tzitzis* on their clothes, and *mezuzos* on their doorposts. Regarding these (*King*) David said, *Seven (two tefillin, four tzitzis, and one mezuzah) a day I have praised You on your charitable laws*. When David would go into the bathhouse and notice he was naked, he would say: Woe is me that I am standing bereft of *mitzvos*! When he would remember that he was circumcised, he would feel better. After he left the bathhouse he would sing praise to Hashem as the verse states: *A composition regarding the eighth, a song for David*, referring to circumcision which is done on the eighth day.

Rabbi Elozar ben Yaakov says: Whoever has *tefillin* on their heads and arms, *tzitzis* on their clothes, and *mezuzos* on their doorposts, has a status of not sinning. This is as the verse states: *And the string composed of three strings will not quickly become undone*. The verse also states: *The angel of Hashem camps around them and he will save them*.

The *braisa* states: Rabbi Meir said: Why did Hashem choose *techeiles* for this mitzvah over all other colors? This is because *techeiles* is like the sea, the sea is like the sky, and the sky is like the Throne of Glory. This is as the verse states: *And under His feet is what looks like a brick of sapphire and like seeing the pure heaven*. The verse also states: *Like the vision of a sapphire stone is the image of the Throne of Glory*.

The *braisa* states: Rabbi Meir said: The punishment for not wearing white strings is greater than the punishment for not wearing *techeiles* strings. What is this akin to? It is like a king of flesh and blood who instructs two of his servants. He tells one of them to bring him a sign (*showing servitude, commonly worn by one's animals or servants*) of clay, while he tells the other to bring him a sign of gold. They failed to

bring the signs. Whom will he punish more stringently? He will punish the one who did not bring the clay (*as it is easy and inexpensive to get*). (43b)

### **One Hundred Blessings**

The *braisa* states: Rabbi Meir said: A person must make one hundred blessings a day. This is as the verse states: *And now, Yisroel, "mah" – "what" does Hashem your G-d ask from you*. (*Rashi explains that the derivation is based on the fact that mah can also be read as "mei'ah" – "one hundred."*)

Rav Chiya the son of Rav Avya would trouble himself on *Shabbos* and *Yom Tov* to make sure that he would fulfill this quota of one hundred blessings by smelling spices and eating delicacies (*both of which required separate blessings*).

The *braisa* states: Rabbi Meir said: A person must make three blessings every day. They are: That He made me Jewish, that He did not make me a woman, and that He did not make me an ignoramus. (43b)

### **INSIGHTS TO THE DAF**

#### **Benefit from Techeiles**

The *Gemora* asks: It is understandable that *tefillin* straps were a reward (*for this world as well*), as the verse states, "And all of the nations of the land will see that the name of Hashem is upon you and they will fear you." The *braisa* quotes Rabbi Elozar the Great as saying that this refers to the *tefillin* that we wear on our heads. However, what (*earthly*) reward do we have from *techeiles*?

The *Gemora* answers this question from a *braisa*. Rabbi Meir taught: Why was *techeiles* singled out from all colors (*to be used in tzitzis*)? This is because *techeiles* is a similar color to that of the ocean, which is similar to that of the sky, which is similar to that of the Throne of Glory. This is as the verse states, "And they saw the G-d of Israel, and under His feet

was like something made out of a brick of sapphire, and like the purity of the sky.” The verse also states, “like the appearance of a sapphire stone is that of the Throne of Glory. [The Gemora’s answer seems to be that this merit benefits us in this world as well.]

Rashi explains that anyone who fulfills the *mitzvah* of *tzitzis* is regarded as if he received the Divine Presence. This is obviously beneficial to the person.

Rashi in Chulin (89a) explains differently. He says that when Hashem looks at His Throne of Glory, He is reminded of the *mitzvah* of *techeiles* that is being performed by the Jewish people. And because of this, Hashem has compassion on *Klal Yisrael*.

### **The Obligation to Pronounce 100 Brachos each Day**

By: Meoros HaDaf HaYomi

*Shulchan Aruch* (O.C. 46:3) rules: “A person must pronounce at least 100 *berachos* each day.” This *halachah* stems from our *Gemora*: “Rabbi Meir would say: A person must pronounce 100 *berachos* each day, as we are told: “...and now, Israel, what (מה) does Hashem your L-rd ask of you?” (Devarim 10:12). Rashi comments (s.v. *Mah*) that they interpret מה as though it were written מאה (100).

*Keren Orah* explains that the verse demands that we should fear Hashem and we should use the *berachos*, which are conducive to bring us to the fear of Heaven. **Why 100 *berachos*?** *Keren Orah* explains this according to Chazal’s dictum (Chagigah 9b) that “one who learns his chapter 100 times is not like one who learns it 101 times”. As they did not say that one who learns his chapter once is not like one who learns it twice, it seem that they mean to emphasize that by learning 100 times one doesn’t forget - from then on, learning more is additionally praised. This is the reason for pronouncing 100 *berachos* – to remember His kingship. Maharam Shik on our *sugya* wrote similarly, that by the

*berachos* a person accustoms himself to thank Hashem for everything and to understand that everything comes from Him.

**100 *berachos* – from the Torah or a Rabbinical decree?** If we examine the source of the regulation to bless 100 *berachos*, we find that there are differing opinions. According to Rambam (*Sefer HaMitzvos, shoresh 1*), this *mitzvah* is a rabbinical decree. Indeed, Midrash Rabbah (*parshas Korach*) and the *Tur* (O.C. 46) mention that King David instituted the regulation as 100 people were dying every day “and they didn’t know why they were dying till he investigated and understood with *ruach hakodesh* and instituted the 100 *berachos*.” Still, Rabeinu Bechaye’s opinion in *Kad HaKemach (os Berachah)* is that Moshe instituted this *mitzvah* and after it was forgotten, David regulated it anew. In fact, some adopted Rashi’s opinion that this is an obligation from the Torah! (*Sdei Chemed, III, ma’areches ches, kelal 34*, in the name of *Dovev Sifsei Yesheinim*). HaGaon Rav Chayim Falaji mentions (in *Yafeh Lalev, O.C. 46, S.K. 17*) the opinion of *Semuchim La’ad* that the regulation of the 100 *berachos* is *halachah leMoshe miSinai* – conveyed by Moshe from Mount Sinai, while the Chida asserts (in *Yosef Ometz*, cited in *Sedei Chemed, ibid*) that, according to all opinions, this *mitzvah* is a rabbinical decree.

**The 100 *berachos* that a person must pronounce:** *Tehillah LeDavid* (O.C., *ibid, S.K. 1*) clarifies that a person can fulfill his obligation to pronounce 100 *berachos* only with *berachos* that **he** must say but if he pronounces a *berachah* to exempt another, it is not counted.

**100 *berachos* – from day to day or from night to night?** The *poskim* disagree as to when we should start counting the *berachos* – from the night (*Ba’al Ha’Itim, 195*; *Responsa Betzeil HaChochmah, IV, 155*) or from the morning (*Toras Chaim, 46:10*). The widespread opinion in the *poskim* is that the *berachos* should be counted from the night (see *Magen Avraham, ibid*, and *Mishneh Berurah, S.K. 14*). But *Teshuvos Vehanhagos* (II, 129) writes that someone who detracted

from the number due to a fast or the like should complete it at night so as to at least fulfill his obligation according to those who hold that the number is counted from the morning.

**Women and the *mitzvah* of 100 *berachos*:** HaGaon Rav S. Wosner rules (Responsa *Sheivet HaLevi*, V, 23) that women are exempt from reciting 100 *berachos*, proving it from *Beis Yosef* (ibid), who counts the 100 *berachos*, including the *berachos* on *tzitzis* and *tefillin*, which women do not pronounce. Still, it is conveyed in the name of HaGaon Rav Yosef Shalom Elyashiv (cited in *Yashiv Moshe*, p. 19) that women are obligated in this *mitzvah* as our *Gemora* explains that its purpose is to induce the fear of Heaven, which women also need.

**The Chasam Sofer counted millions of gold coins:** The leaders of every generation emphasized the *mitzvah* of 100 *berachos*. The Raah wrote in his *Orchos Chayim* (p. 4) that he who is conscientious of this *mitzvah* earns a reward equal to 10 gold coins for each *berachah*, hinted by the verse “one spoon (*kaf*) weighing 10 weights of gold” (Bemidbar 7). The numerical equivalent of כ is 100. The Chasam Sofer zt”l (*Toras Moshe, parashas ‘Eikev*) calculates that an average person should earn **18 million, 105,000** gold coins throughout his life. The *Or Zarua’* (cited in *Toras Chayim*, Bava Kama 91) also writes that the two bracelets, weighing “ten weights of gold”, that Eliezer gave Rivka, were given to her as payment for having given him the merit to bless Hashem for His kindness when he said, “Blessed is Hashem, the L-rd of Avraham”.

**A thousand for you, Shlomo:** HaGaon Rav Shmuel Shmelke Horovitz zt”l of Nikolsburg, the brother of the author of *Haflaah*, interpreted the verse “A thousand are for you, Shlomo, and 200 for those who guard its fruit” (Shir HaShirim 8:12) in the following fascinating manner (cited in Responsa *Tirosh Yitzhar*, 98, os 14). As the reward for each *berachah* is 10 gold coins, the reward for each day is 1,000 – “A thousand are for you, Shlomo”. However, on Shabbos, when we don’t

pronounce 18 *berachos* in *Shemoneh ‘Esreh*, 20 *berachos* are missing from the total of 100 and, as explained in our *sugya*, one should make up for them by blessing on fruit and delicacies. Twenty *berachos* are worth 200 *zuzim*, indicated by the verse “and 200 [missing] for those who guard [the Shabbos, are regained by blessing on] its fruit”. As for someone who has no fruit, the verse continues to say “she who sits in the gardens, friends hearken to your voice...” A person can sit in the synagogue and answer *amen* to the *berachos* on the Torah and the Haftarah and thus complete the number of 100 *berachos*.