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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

### **Chilazon**

The *Gemora* cites a *braisa*: The *chilazon* (the sea creature which produces the *techeiles* dye) resembles the sea in its color, and its anatomy resembles a fish. It appears (on dry land) once in seventy years, and with its blood one dyes the blue thread; therefore it is so expensive. (44a)

### **Reward of Tzitzis**

It was taught in a *braisa*: Rabbi Nassan said: There is not a single *mitzvah* in the Torah, even the lightest, whose reward is not enjoyed in this world; and as to its reward in the World to Come, I do not know how great it is. Go and learn this from the *mitzvah* of *tzitzis*. Once a man, who was very scrupulous about the *mitzvah* of *tzitzis*, heard of a certain harlot in one of the towns by the sea, who accepted four hundred gold *dinars* for her services. He sent her four hundred gold *dinars* and designated a certain day to visit her. When the day arrived he came and waited at her door, and her maidservant came and told her, “The man who sent you four hundred gold *dinars* is here and waiting at the door.” She replied: “Let him enter.” When he came in she prepared for him seven beds, six of silver and one of gold, and between each of the beds there was a ladder of silver, but the last one was of gold. She then went up to the top bed and sat down upon it unclothed. He too went up after her to sit unclothed opposite her, when the four *tzitzis* fringes of his garment struck him across the face. He slipped off and sat upon the ground. She also slipped off and sat upon the ground, and said, “By the master of Rome, I will not leave you alone until you tell me what blemish you saw in me.” He replied, “By the Temple service,

I have never seen a woman as beautiful as you are; but there is one *mitzvah* which Hashem, our God has commanded us, and it is called *tzitzis*, and with regard to it the expression ‘I am Hashem your God’ is written twice. This signifies that “I am He who will exact punishment in the future (from those evildoers),” and that “I am He who will give reward in the future (to those who act righteously).” At this moment, the *tzitzis* appeared to me as four witnesses (who would testify against me).” She said to him: “I will not leave you until you tell me your name, the name of your city, the name of your teacher, the name of your school in which you study Torah.” He wrote all this down and gave it to her. She arose and divided her estate into three parts; one third for the government (as a bribe, so that they would allow her to convert); one third to be distributed among the poor, and one third she took with her in her hand. The linens, however, she retained. She then came to the Academy of Rabbi Chiya, and said to him, “Teacher, give instructions about me that they should make me a convert.” He replied, “My daughter, perhaps you have set your eyes on one of the students (to marry him)?” She then took out the note and handed it to him. He said, “Go and enjoy your acquisition.” Those very linens which she had spread for him illicitly, she now spread out for him lawfully.

Rabbi Nassan said: This is the reward for the *mitzvah* of *tzitzis* in this world; and as for its reward in the World to Come, I do not know how great it is. (44a)

### **Borrowed**

Rav Yehudah said: A borrowed garment is exempt from *tzitzis* for the first thirty days; afterwards, it is subject to it.

The *Gemora* cites a *braisa* which supports this ruling: He who resides at an inn in *Eretz Yisroel*, or one who rents a house outside *Eretz Yisroel* is exempt from *mezuzah* for the first thirty days; afterwards, he is subject to it. But he who rents a house within *Eretz Yisroel* is bound to affix a *mezuzah* immediately. This is in order to maintain the *mitzvah* of settling in *Eretz Yisroel* (*for he will not leave this house so readily; this is because he is forbidden to remove the mezuzah even upon leaving*). (44a)

### Two Mitzvos or One?

The *Mishna* had stated that the arm *tefillin* is not essential for the head *tefillin*.

Rav Chisda said: This was taught only when he has them both, but if does not have them both, the arm *tefillin* is essential for the head *tefillin*.

They asked him: Do you actually say this?

He said to them: No, for can it be said that one who does not have the wherewithal to perform two *mitzvos* should not even perform one?

The *Gemora* asks: What did he originally think?

The *Gemora* answers: It was only a precaution lest he become negligent in the *mitzvah*.

Rav Sheishes said: Whoever does not put on *tefillin* transgresses eight positive commandments, and whoever does not have *tzitzis* attached to his garment transgresses five positive commandments, and every *Kohen* who does not go up to the platform (*to recite the Priestly Blessing*) transgresses three positive commandments, and whoever does not have a *mezuzah* on his door transgresses two

positive commandments, namely: *and you shall write them*, and a second time it says: *and you shall write them*.

Rish Lakish said: He who puts on *tefillin* will live long, for it is written: *Lord upon them, they shall live, and therein is the life of my spirit; may You heal me and cure me*. (44a – 44b)

### Minchah and Nesachim

The fine flour and the oil are not essential for the wine (*libations*), and the wine is not essential for them. The sprinklings of the blood on the outer altar are not essential for each other.

The *Gemora* cites a *braisa*: It is written: *And their minchah offering and their libations*. First offer the *minchah* and then the *nesachim* (*libations*). Rebbe says: It is written: *A sacrifice and its libations*. Offer the sacrifice and then the *nesachim* (*and then the minchah may be offered*).

The *Gemora* notes that Rebbe uses that verse (*And their minchah offering and their libations*) for the teaching that their *minchah* and their *nesachim* may be offered at night and that their *minchah* and their *nesachim* may be offered even on the following day. The Rabbis use the other verse (*A sacrifice and its libations*) for Ze'iri's teaching; for Ze'iri said: The *nesachim* become sanctified only by the slaughtering of the sacrifice.

The *Gemora* challenges this explanation, for Rebbe requires that verse for Ze'iri's teaching as well, and the Rabbis also require the other verse for the teaching that their *minchah* and their *nesachim* may be offered at night and even on the following day!

The *Gemora* concludes as follows: When the *nesachim* accompany the sacrifice, all agree that the *minchah* is offered first and it is followed by the *nesachim*, for it is written: *Olah and its minchah*. They only differ where they are offered as an offering by themselves, for the Rabbis maintain that just



as when they accompany the sacrifice the *minchah* is offered first and then the *nesachim*, so too, when they are offered by themselves, the *minchah* is offered first and then the *nesachim*. Rebbe, however, holds that the two cases are not comparable, for only there when they accompany the sacrifice does the *minchah* precede the *nesachim* - since the offering began with what is eaten (*the altar consumes the olah*), one should continue with what is eaten (*the minchah; and only then does he offer the nesachim – an item that is “drunk,” not eaten*); but where they are offered as an offering by themselves, the *nesachim* take precedence, since the *Levi'im's* song is sung over them.

The *Mishna* had stated: The sprinklings of the blood on the outer altar are not essential for each other.

How is it known that if one made one application in the case of the bloods which are to be sprinkled on the outer Altar, he has made atonement? It is from the verse: *And the blood of your sacrifices shall be poured out. [It seems that even one pouring would suffice.]* (44b)

## INSIGHTS TO THE DAF

By: Meoros HaDaf HaYomi

### ***The Techeiles Snail: the Search, the Controversy and the new Snails***

The cords of the *tzitzis* include the cord of *techeiles*, as Rambam wrote (*Hilchos Tzitzis*, 1:2): “and one takes a cord of wool dyed like the color of the sky and one winds it on the rest and it is called *techeiles*.” Which creature bears the honored task of producing *techeiles*? We don’t have many identifying characteristics and *Chazal* in our *sugya* only left us with the following signs: “This *chilazon*, its body resembles the sea and its form resembles a fish and it appears once in 70 years and we produce the *techeiles* dye from its blood and therefore it is expensive.”

**Where did the *chilazon* disappear?** The Radziner Rebbe, Rabbi Gershon Chanoch Henich zt”l, proves in his *Sefunei Temunei Chol* that the mitzvah of *techeiles* was in practice in the era of the Amoraim and, apparently, also after the completion of the Talmud until the beginning of the Gaonic era. There is no clear evidence as to how and why the use of *techeiles* stopped and he surmises that when the Jewish settlement in Eretz Israel became sparse, Jews did not live near the sea – the source of the *chilazon* – and the gentiles, who till then used the snail, found alternative materials. Thus, historical processes joined to cause the disappearance of the *chilazon* and the mitzvah of *techeiles* as the mitzvah must be observed only with *techeiles* produced from this snail (Tosefta Menachos, Ch. 9).

**The Radziner Rebbe’s efforts:** About 116 years ago the Radziner Rebbe began to search for the *chilazon*. He went to Naples where there were huge deep-sea glass tanks with hundreds of fish in their natural environment. After much investigation he found a type of squid and claimed that it was the desired creature, considering a number of its characteristics, including that explained in the *Gemora* (Shabbos 75a according to Tosfos, *ibid*, s.v. *Ki heichi*), that the *techeiles* is not part of the *chilazon's* ordinary blood system but is contained in a special sac. He also found another characteristic mentioned by Rambam (*Hilchos Tzitzis*, 2:1), that its blood is as black as ink.

The Radziner Rebbe was compelled to defend his position against many counter-claims, one being the sign mentioned in our *Gemora*, that the *chilazon* appears once in 70 years. He replied that the *Gemora* means that it appears once in 70 years en masse on dry land while at other times one must work hard to catch it but it is possible. He also brought proof from the *Gemora* in Shabbos 26a about Nevuzaradan who, after the destruction of the Temple, allowed the catchers of the *chilazon* to remain in Eretz Israel. **The Mediterranean is also called the “salt sea”:** Another claim against his opinion was based on Rambam (*ibid*), who writes “and it is found in the salt sea (*Yam HaMelach*”, now known as the Dead Sea)



while that snail was found in the Mediterranean. He replied that Rambam recounts in his Responsa (154) that he travelled on a boat on the salt sea and that everyone knows that there are no boats on the Dead Sea (we could add that nothing lives in the Dead Sea). Therefore we must conclude that Rambam called the Mediterranean the “salt sea” as its water is salty in contrast to fresh-water seas.

**The blood evaporated as it was processed:** There were further complaints about producing the *techeiles*. The process includes boiling the blood with other ingredients and chemists claimed that it boiled the mixture till nothing was left of the original blood and that the color was only a result of the other ingredients.

**Tradition concerning the snail:** In practice, most halachic authorities since then have not used this *techeiles*, as explained by *Aroch HaShulchan* (9:12, and see *Ma’aseh Ish*, I, p. 132, as for the Chazon Ish’s opinion). The main reason was conveyed in the name of the *Beis HaLevi* zt”l, that as the squid was known to the sages of previous generations but still they didn’t identify it as the *chilazon*, this constitutes a tradition that it is surely not the *chilazon* despite its characteristics (cited in *Kovetz Teshuvos* by HaGaon Rav Y.S. Elyashiv, 2).

**An assumption of 1,000 years that the *techeiles* was concealed:** The Gaon of Kutna writes (Responsa *Yeshu’os Malko*, O.C. 1): “We certainly don’t have to be strict and dye a cord of *tzitzis* with the blood of a certain fish, as we have the assumption (*chazakah*) of more than 1,000 years that the *techeiles* has been concealed.” When the Chazon Ish zt”l was asked why one shouldn’t be strict, as a doubt of the Torah should be treated strictly, he replied that the matter is not considered a doubt due to the above reasons.

**New snails:** It is interesting to note that a generation ago HaGaon Rav Y.A. Herzog zt”l found a snail by the name of *yantina* which matched the characteristics mentioned in the gemara more than the squid while recently others have

identified another snail called “blunt-spiked *argemon*” (see *HaTecheiles* and *Luleos Techeiles*). Support for its identification was found in huge pits discovered along the beaches of Eretz Israel and Tyre full of pierced snail shells to extract their blood (see further in the above-mentioned responsum of Rav Elyashiv).

## DAILY MASHAL

### The Kohanim’s Blessing

HaGaon Rav Yitzchak Zeev of Brisk zt”l would say: “I wonder. Many people do all they can to get the *berachos* of a *tzadik* for their troubles while Hashem arranged for us a *berachah*, the blessing of the *kohanim*, and those people don’t seek it though the blessing is assured.

## GLOSSARY

*chilazon* - (the sea creature which produces the *techeiles* dye)

*tzitzis* - (four-cornered garment with fringes hanging from each corner)

*minchah* – (meal offering)

*nesachim* (libations for the altar)