**Menachos 40 – Good Morning Raboisai**

### 1️⃣ What Is Considered a "Beged" for Tzitzis?

The Gemara brings a machlokes learned in the Yeshiva of **רבי ישמעאל**:

One Tanna learns from a **כלל ופרט** in the Torah (by נגעים) that when the Torah later says **"בגד"**, it specifically means **צמר ופשתים** (wool and linen).

- כלל: "והבגד" – any garment
- פרט: "בבגד צמר או בבגד פשתים" – wool or linen
- כלל ופרט → אין בכלל אלא מה שבפרט

From here we apply **ממנו מצינו / בנין אב**:
Just like there, "beged" means wool or linen, so too by **ציצית**.

🔹 According to this opinion:
Only wool or linen garments are חייב בציצית.
Silk and other materials would be פטור.

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The second Tanna disagrees.

He holds that "צמר" in the Torah refers specifically to sheep's wool — not goat hair, camel hair, rabbit fur, or silk.

According to him:

- Only sheep wool has full halachic status of צמר.
- Other materials are different categories.
- But garments made from other fabrics can still be חייב בציצית.

Thus, we have a fundamental machlokes:

- Is ציצית limited to צמר ופשתים?
- Or does it apply to other materials as well?

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### 2️⃣ Linen Garment with Techeles – Beis Shamai vs Beis Hillel

The Gemara moves to a major sugya:

A **סדין** (linen garment) with **תכלת** strings (which must be wool).

Putting wool techeles into a linen garment creates **שעטנז**.

**Beis Shamai:**
Do not put תכלת into a linen garment.

**Beis Hillel:**
It is permitted.

Everyone agrees to the rule:

עשה דוחה לא תעשה

A positive mitzvah overrides a prohibition.

So what's the argument?

Beis Hillel relies on the סמיכות of the parshiyos of שעטנז and ציצית — teaching that שעטנז does not apply in the context of ציצית.

Beis Shamai argues:
You are not forced to wear linen.
Wear wool instead and avoid the issue entirely.

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### 3️⃣ Why Would We Avoid Techeles?

Even though we pasken like **בית הלל**, the Gemara explores concerns.

**Concern #1 – Fake Techeles (קלא אילן)**

Indigo dye looks like techeles.

If someone uses fake techeles:

- It is not fulfilling the mitzvah.
- It is wearing wool in linen without justification.
- That would be real שעטנז.

The Gemara answers:
If it's fake, it's no worse than white strings.

But that fails — because:
If linen strings can be used, one should avoid wool unless necessary.

Following the rule of **ריש לקיש**:

Whenever you can fulfill both עשה and לא תעשה, do so.

Therefore:
Only genuine תכלת justifies overriding שעטנז.

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**Concern #2 – Test Strings**

Dyers test dye using sample strings not prepared לשם מצוה.

Strings must be made **לשמה**.

Solution:
Publicize proper procedures.

Rava says:
If we rely on letters to inform communities about leap years (which involve כרת if mistaken!), surely we can rely on them here.

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**Final Concern – Strings Used for Sewing**

Rava explains the real concern:

A linen garment might tear near the corner.
The owner sews it with wool thread.
Later he might use that thread as ציצית.

That violates:

תעשה ולא מן העשוי

The mitzvah must be actively made for ציצית — not repurposed from existing thread.

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### 4️⃣ Night Garments

Rav Zeira adds another concern:

Perhaps one will wear it at night.

If ציצית is only obligated by day, wearing שעטנז at night without mitzvah justification would be a problem.

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### 5️⃣ Leather Garments

Machlokes:

If a garment is mostly fabric but corners are leather → חייב.

If mostly leather with fabric corners → פטור.

Two approaches:

- We follow the main body.
- Or we follow the corners.

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### 6️⃣ Three-Cornered Garment

If someone inserts tzitzis into a three-cornered garment and then later adds a fourth corner:

It is invalid.

Why?

תעשה ולא מן העשוי

The tzitzis must be attached after the garment becomes obligated.

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### 7️⃣ Early Attachment During Weaving

The Gemara describes חסידים הראשונים who would attach tzitzis very early in production.

The Gemara clarifies:
They attached them when the garment was already minimally halachically considered a "beged".

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### 8️⃣ Adding a Second Set of Tzitzis

Case:

A garment already has kosher tzitzis.
Someone adds a second set, then removes the first.

Is it invalid because of תעשה ולא מן העשוי?

Rava says:
When adding the second set, nothing happens — it's meaningless (possibly בל תוסיף).
When removing the first set, that removal creates the mitzvah.

Thus, the final tzitzis were "made" properly.

Rav Pappa challenges:
Maybe his intention was to nullify the first set when adding the second — which changes the analysis.

The sugya explores whether intention defines when the "making" occurs.

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🔑 **Core Yesodos of the Daf**

- Definition of **בגד** in ציצית.
- כלל ופרט and ממילא מצינו.
- עשה דוחה לא תעשה.
- When override is allowed — only when necessary.
- Requirement of לשמה.
- תעשה ולא מן העשוי.
- Role of intent in mitzvah formation.

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Ilui Nishmas Imi Morosi Ruth Bas Harav Menachem Mendel