Menachos 42 – Good Morning Raboisai

1️⃣ Protecting the Tzitzis During Washing

The Gemara opens with practices of Amoraim:

- **רב יהודה** would send his talis to be cleaned.
- Others would roll up the tzitzis into a protective pouch (כיסא) so they wouldn't fray or tear in the wash.

From here the sugya returns to the core machlokes:

כמה חוטין יש בציצית?

- **בית שמאי** – ארבעה חוטין (folded → eight ends)
- **בית הלל** – שלושה חוטין (folded → six ends)

2️⃣ How Long Must the Tzitzis Be?

Different shiurim are given:

- Length measured by **אצבעות** (fingerbreadths)
- Rav Papa explains different finger measures (thumb vs smaller fingers)

Final psak:

- **ארבעה חוטין**
- Hole must be placed **בתוך שלוש אצבעות** from the edge
- Strings must hang at least **ארבע אצבעות**

So the halacha is summarized:

ארבע – שלוש – ארבע

Four strings, within three fingers of the edge, hanging four fingerbreadths.

3️⃣ Minimum Distance from the Edge

Another requirement:

The tzitzis cannot be placed flush against the edge.

They must be at least a **גודל** (thumb-width) away from the very edge so they are:

נקטפות – touching and moving against the corner fabric.

This ensures the strings hang from the corner properly.

Thus we need both:

- Maximum distance (within 3 fingers)
- Minimum distance (at least a thumb)

4️⃣ If the Hole Slips

If tzitzis were originally placed properly but the fabric tore and the hole moved closer to the edge:

They remain valid.

The rule:

If placed correctly at the time of attachment, later damage does not invalidate.

5️⃣ How Many Strings Go Through the Hole?

Rav requires:

When inserting the strings through the hole, they should enter already doubled — meaning effectively eight ends go through.

Some Amoraim were machmir to insert even more (folded again).

Standard practice:

Insert four strings, fold them, creating eight ends.

6️⃣ Bracha on Making Tzitzis?

Do we make a bracha on tying tzitzis?

Machlokes:

- One view: No bracha — since the mitzvah is fulfilled only when worn.
- Another view: Yes bracha — since the tying is itself a mitzvah.

The broader rule discussed:

If a mitzvah can be performed by a non-Jew, we generally do **not** make a bracha on its preparation.

Examples:

- **סוכה**– A non-Jew may build it → no bracha on construction.
- **מילה**– Dispute whether a non-Jew may perform → affects bracha discussion.
- **תפילין**– A non-Jew may not write them → yet no bracha on writing.

The Gemara concludes:

The reason we do not make a bracha on tying tzitzis is because the mitzvah is ongoing — fulfilled in the wearing, not in the tying.

7️⃣ Tzitzis Must Be Made Lishmah

Critical principle:

ציצית צריכין לשמה

If one uses leftover loose threads from garment edges to make tzitzis — invalid.

Because they were not prepared for the mitzvah.

However:

If one uses regular thread not specifically made for tzitzis — debate exists whether that suffices.

8️⃣ Dyeing Techeles

Process described:

- Extract dye from the חלזון.
- Boil with additives.
- Test the dye in a disposable container.

The test wool must be burned.

Why?

Because it was dyed for testing, not **לשם מצוה**.

Three principles emerge:

1. Testing dye invalidates that sample for mitzvah use.
2. Dye must be done לשמה.
3. Reused dye (מראה שני) may be invalid.

Machlokes:

- One view: Second dipping is invalid.
- רבן שמעון בן גמליאל: It remains valid if color quality is intact.

🔑 **Yesodos of the Daf**

- Precise placement requirements (minimum & maximum distance).
- Proper string count and folding method.
- Tzitzis must be prepared לשמה.
- No bracha on tying because mitzvah is in wearing.
- Dyeing techeles requires intent and quality control.

Ilui Nishmas Imi Morosi Ruth Bas Harav Menachem Mendel