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PTIL TEKHELET
The Common Thread that Unites our Jewish Past, Present, and Future
One of the enduring mysteries of Jewish life following the exile of the Jews from the Land of Israel was the disappearance of the string of techeiles in the tzitzis garment that Jews wore. Techeiles was known to be of a blue color while the other strings of the tzitzis were white in color. Not only did Jews stop wearing techeiles but they apparently even forgot how it was once manufactured. The Talmud identified techeiles as being produced from the “blood” of a sea creature called the chilazon. And though the Talmud did specify certain traits and identifying characteristics belonging to the chilazon, the description was never specific enough for later generations of Jews to unequivocally determine which sea creature was in fact the chilazon. It was known that the chilazon was harvested in abundance along the northern coast of the Land of Israel from Haifa to south of Tyre in Lebanon (Shabbos 26a). Though techeiles itself disappeared from Jewish life as part of the damage of exile, the subject of techeiles continued to be discussed in the great halachic works of all ages. Just as the Jews did not forget Zion and Jerusalem, their subconscious memory of past glory and spiritual greatness kept techeiles alive, in their memory if not in actual practice.

There are a number of basic questions that require study in order for any determination of the possibility of observing techeiles in our time. The three main questions are: 1) When and why did techeiles disappear from the Jewish world? 2) Which sea creature is the chilazon and how can blue dye be manufactured from it? and 3) Even if the chilazon can be positively identified and techeiles processed from it, is it within our halachic power to revive a “lost” commandment, the tradition (mesorah) of which has also been lost? These questions, which have always existed and been discussed in halachic and rabbinic literature, began to move from the realm of purely intellectual and speculative to the arena of Jewish practice about one hundred thirty years ago. Since then, the search for the chilazon and the debate about renewing the observance of techeiles has intensified.
The seal of the Rebbe of Radzyn, Rav Gershon Henoch Leiner, z”l

Techeiles Revisited

The Chilazon: Murex trunculus

until it has now achieved the status of discussion regarding practical observance.

There are various dates and reasons attributed to the demise of techeiles in the Jewish world. In the ancient world (and later in the world of Rome), the colors of purple and blue were reserved for royalty and the upper classes. The Romans were especially zealous about their governmental monopoly on dye production for the royal purple and blue. The Talmud records the arrest of two rabbis from Israel who were smuggling techeiles into the Jewish community of Babylonia (Sanhedrin 12a). The Talmud also records that techeiles was brought to Babylonia in the time of Rav Achai c. 500 CE (Menachos 43a). There is no specific reference in the Talmud that Jews were not able to obtain and wear techeiles. Since the final redaction of the Babylonian Talmud occurred c. 570 CE, Rabbi Isaac Halevi Herzog, the first Chief Rabbi of Israel, in his seminal work on techeiles, assumes that the techeiles manufacturing factories in the Land of Israel were destroyed during the time of the Moslem conquest of the country, in c. 638.

In any event, the range of dates advanced for the disappearance of techeiles in the Jewish world extends from the late fifth century (Rabbi Yehoshua Kutner in Yeshuat Malko, Orach Chaim, 2:1-3) to the fifteenth century with the fall of Constantinople to the Moslems in 1453 (mentioned by Rav Herzog as a possibility, though he personally rejects it.) Mar Shalom Gaon (died 859), Rav Nachshon Gaon (died in 889) Rav Shmuel ben Chafni Gaon (died 1034), Rav Yitzchak Alfasi (died 1103), Rambam (died 1204), and many other great Geonim of Babylonia and Rishonim of Spain and France bemoan the disappearance of techeiles from the Jewish scene. From all of this it seems clear that techeiles was no longer available by the time of the zenith of the Moslem conquests in the Mediterranean basin and the Balkans in the seventh century. Rabbi David ben Zimra (Radvaz) of Cairo stated at the end of the fifteenth century that the chilazon may certainly yet exist in the waters of the Mediterranean but “we are unable to harvest it.” This situation remained in effect until the end of the nineteenth century.

As for the remaining two questions regarding techeiles – the identity of the sea creature called chilazon and whether a “lost” commandment and tradition can be revived after centuries of absence – there entered on the scene in 1889 Rabbi Gershon Henoch Leiner, the Radzyner Rebbe. Rabbi Leiner claimed that the chilazon was a snail, Murex trunculus, that had been discovered in Mediterranean waters by a French zoologist, Henri Lacaze Duthiers, in 1857. However, Rabbi Herzog was disappointed by the fact that the dye obtained from this snail was purple in color and not the blue indigo necessary for techeiles. The problem that Rabbi Herzog raised was solved by a chance discovery of Dr. Otto Elsner of the Shenkar Institute in Tel Aviv in the early 1980’s. He discovered that the liquid extracted from the gland of the snail, when exposed to the air, turns purple in color. However, during the dyeing process, when it is exposed to direct sunlight it turns into a brilliant indigo blue. The many thousands of Jews who wear techeiles today in their tzitzis obtain their techeiles strings from the dye of this Murex trunculus snail (except of course for the Radzyner Chasidim who follow
There seems to be little doubt today that the snail, *Murex trunculus*, is indeed the long-lost elusive chilazon.

The question of reviving techeiles use has been hotly debated in rabbinic circles for over a century. Rabbi Yosef Dov Soloveitchik, the rabbi in Slutzk and Brisk in the middle and late 1800’s, discussed Rabbi Leiner’s techeiles and rejected it. Unfortunately, the Beis Halevi’s actual responsa was lost and two versions of his reckoning have come down to us. The Radzyner Rebbe, quoting the Brisker Rav in order to answer his objection, presents Rav Soleveitchik’s contention that since this squid was well known to the rabbis of all the ages, yet they did not regard it as being the chilazon, this in effect constitutes a negative tradition regarding equating the squid with the chilazon. However, if the chilazon was instead found to be a newly discovered sea creature that was unknown to the rabbis throughout the centuries, the lack of rabbinic tradition would not necessarily disqualify the techeiles produced from this recently discovered sea creature, assuming, of course, that the prospective chilazon and techeiles met the criteria set forth in the Talmud. Within the Brisk family, though, a different line of reasoning is attributed to the Beis Halevi. They claim that the Brisker Rav required a positive tradition regarding the identification of the chilazon, and once that line of mesora was broken, the halachic determination of the chilazon and wearing techeiles derived from it would have to wait for Messianic times (see Rav Yosef Dov Soloveitchik, the Beis Halevi’s great grandson, in Shiurim L’zecher Abba Mari z”l vol. 1, p. 228).

Clearly, this discrepancy regarding the Beis Halevi’s position has ramifications regarding techeiles obtained from the *Murex trunculus* since the recent discovery of the existence of this snail and the even more recent discovery of how to obtain blue indigo dye from its gland, would be sufficient in terms of the first position attributed to the Brisker Rav, and on that basis some feel that it is obligatory to wear techeiles in our very time.

There is a statement in the Midrash [Midrash Tanhuma (Shelach 28); Bamidbar Rabba (17:5)] that techeiles was “nignaz”—“put-away/hidden.” There are those that maintain that this statement also precludes the use of techeiles in our time. But it seems clear that this was not the intention of the Midrash, especially since techeiles was still in use after the time of the writing of this Midrash. Rabbonim such as Rabbi Yechiel Michal Tukachinsky have interpreted the Midrash as meaning that techeiles became less and less common but not that it disappeared completely, nor was this Midrashic statement intended to prevent the use of techeiles amongst Jews of later generations. There is no unanimity in current rabbinic opinion regarding this question of the reintroduction of techeiles into Jewish life and practice, though as an empiric observation, the use of techeiles continues to spread widely throughout the Jewish people.

One thing is certain: techeiles has become a living issue and has left the exclusivity of the study hall and entered into the everyday life of tens of thousands of Jews the world over.

**There is an obligation upon all who are capable, to search for [techeiles], to merit Israel with this commandment, which has been forgotten for the last several centuries. And he who succeeds in this, will surely be blessed by God.”**

RABBI G.H. LEINER, THE RADZYNER REBBE
Principles Regarding Tying Tzitzis with Techeiles
Collected Sources

Although the method for tying white tzitzis is fairly standardized, the situation regarding tying tzitzis with techeiles is the subject of widespread machlokes. There are many aspects dealt with by the Gemara and Rishonim:

**NUMBER OF STRINGS ON EACH CORNER**

The Rabbis taught, How many strings does one place [on each corner]? Beis Shammai say four and Beis Hillel say three...

Menachos 41b

**RATIO OF WHITE TO TECHIELS STRINGS**

How many strings are placed? Not less than three strings according to Beis Hillel. Beis Shammai say: Four strings of techeiles and four strings of white. And the halacha is according to Beis Shammai.

Sifre Shelach (115)

**Rambam** (הל' ציצית א':ו) - Half of one string (when folded becomes one of the eight strings) is techeiles. The Rambam understands the posuk in Bamidbar in the following manner: ונתנו על ציצת הכנף (= לבן) פתיל תכלת – put upon the fringe of each corner (= white) one thread of blue. Only the windings (פתיל) around the white core (כנף) must be techeiles.

**Raavad** (השגה הל' ציצית א':ו) and the Aruch (כד' תשלח) – Based on the Sifre in Shelach hold that one full string (when folded it becomes two of the eight) must be techeiles.

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Note: The Vilna Gaon claims that the correct version of this Sifre is "כ three strings of white and a fourth of techeiles." This change would harmonize the two quotes from the Sifre.

There are three different opinions of the Rishonim regarding the ratio of white to blue strings:

- **Rambam**
  - Half of one string (when folded becomes one of the eight strings) is techeiles.
- **Raavad** (כד') – Based on the Sifre in Shelach hold that one full string (when folded it becomes two of the eight) must be techeiles.
- **Shammai** (שometown of Shammai) and the Aruch (כד') – One full string of white and a fourth of techeiles.
Two full strings (four of the eight) are techeiles.

**ISSUES REGARDING THE WINDINGS (KRICHOS)**

We learned in the Mishna, when one begins, he begins with white – “[the fringe of each] corner,” the same kind as the corner [i.e. the same color as the garment]; And when one concludes, he concludes with white – one always increases holiness and never decreases. Mенахом 39A

There is an argument as to the explanation of this passage:

- **Rav Amram Gaon** (גאון ח”ב ע”מ 330-331) holds that the first chulya is white, the next is techeiles, and so on alternating white and techeiles for seven or thirteen chulyos. These chulyos of alternating colors are termed l’sayrugin.

- **The Rambam** (הל’ ציצית א’ ב’-ג) holds that the first twist of the first chulya and the last twist of the last chulya are white, and all the other twists are techeiles.

- **The Raavad** (השגות הל’ ציצית א’ ז) holds that the twists of each chulya alternate between white and techeiles.

**CHULYOS IDENTIFIED**

Left to right: L’sayrugin, Yemenite, ARI z”l/Radzyn, Raavad.

**THE KNOTS**

**KESHER ELYON**

Rabbah says, this implies that the uppermost knot is required from the Torah. Mенахом 39A

Rashi (שם וכן מא: ד”ה בית שמאי) brings down two possibilities regarding the placement of the uppermost knot.

- Closest to the garment, in order to connect the strings to the garment
- At the end of all the twists, which adds stability to the windings

**DOUBLE OR SINGLE KNOTS**

There is an argument as to the nature of the knots of the tzitzis. The Geonim (331 גאון ח”ב ע”מ) hold that a knot can be one string tucked under itself. Rabbenu Tam אחרים де”ה לא requires a double knot. According to Rabbenu Chananel, the knot is made by looping one string around the rest, whereas The Mordechai holds that all the strings are used (by looping four around the other four).

**KNOTS ON EACH CHULYA**

Ravah says, this implies that one must tie a knot after each and every chulya. Mенахом 38B

**FIVE KNOTS**

The word tzitzis is numerically equivalent to 600. 8 strings and 5 knots add up to 613. Tanухומא, קורך 12

According to the Gemara, when tying tzitzis, there is a concept of chulyos (literally, links or vertebrae). There is an argument as to what the numbers seven and thirteen refer. Most Rishonim explain that these numbers refer to the amount of chulyos (each of which is made up of three twists as Rebbe states). Some Rishonim explain that each chulya can have between seven and thirteen twists, and they explain Rebbe’s three twists as referring either to the number of techeiles twists in each chulya (and the number seven in-
RABBI MEIR WOULD SAY:

“What distinguished Techeiles from all other types of dyes? Because the techeiles is similar to the sea, and the sea is similar to the sky and the sky is similar to the throne of Glory.”

MENACHOS 43B

THE LENGTH OF THE WINDINGS AND THE STRINGS

אמר רב הונא אמר רב ששת אמר Rav Amram Gaon – seven or thirteen chulyos alternating white then techeiles. A knot at the beginning and at the end (according to the Baal Haiitur, a knot after each chulya). (These knots are not double, but rather the winding string tucked under itself. According to the Shaalos U’tshuvos Binyamin Zeev, the knots are double knots.)

_and the strings... נויי Rav Natronai Gaon according to the Raava”d – five knots. Between each knot, seven to thirteen twists, with the twists alternating white then techeiles. Between the second and third knot, the amount of twists is not definite, but one may also alternate between techeiles and white.

תכלת שליש גדיל ושני ثרדי ענף. Tosfos – first a double knot, then one chulya of white and one of techeiles, then a second double knot, again white then techeiles and a knot, then again white and techeiles then a knot, and finishing with one white chulya and a double knot. This has seven chulyos and five knots.

VARIOUS OPINIONS REGARDING THE KRICHOS FOR TZITZIS WITH TECHEILES

Disclaimer! Very few Poskim define their shittah in complete detail. Often they discuss one issue (for example, alternating the colors of the chulyos), but leave another (e.g. the type of knot) unexplained. In the following list of shittos, some details are the result of speculation in order to determine a complete practical method of tying.

The principles discussed above are applied differently by the Poskim. They correspond to the accompanying pictures. The following is an (incomplete) list:

Rav Huna said in the name of Rav Sheshes in the name of Rav Yirmiyah bar Abba in the name of Rav: The most ornate techeiles ought be one third windings and two thirds hanging threads. MENACHOS 39A

The Chinuch – thirteen chulyos, alternating white and techeiles distributed between five double knots. Between the first and second knot – three chulyos (white, techeiles, white). After the second knot another three chulyos, (techeiles, white, techeiles). After the third another three (white, techeiles, white), and after the fourth – four chulyos (techeiles, white, techeiles, white).

The Vilna Gaon – thirteen chulyos, alternating white and techeiles, distributed between five double knots. Between the first and second knot – four chulyos (white, techeiles, white, techeiles) and the same between the second-third, and third-fourth knots. Between the fourth and last knot – one chulya of white.

Rav Natronai Gaon according to the Raava”d – five knots. Between each knot, seven to thirteen twists, with the twists alternating white then techeiles. Between the second and third knot, the amount of twists is not definite, but one may also alternate between techeiles and white.

The Rambam – all twists are techeiles except the first and last. Seven or thirteen chulyos are tied with a knot between each that keeps them in place and separate from each other. The Yemenites have a tradition (even with white tzitzis) of tying each chulya into a special knot.

The Rambam according to the Ari z”l and the Radzyner – has all the twists techeiles except the first and last. There are five knots: between the first and second knot there are seven twists, between the second and third – eight twists, between the third and fourth – eleven twists, and between the fourth and last – thirteen twists (similar to the way we tie tzitzis without techeiles). Each group of three is separated by winding the techeiles around and inside to hold them together.

The Chinuch – thirteen chulyos, alternating white and techeiles distributed between five double knots. Between the first and second knot – three chulyos (white, techeiles, white). After the second knot another three chulyos, (techeiles, white, techeiles). After the third another three (white, techeiles, white), and after the fourth – four chulyos (techeiles, white, techeiles, white).

“Techeiles” for it is the essence (tachlis) of all the colors

PARDES RIMONIM 10:2
Kala Ilan
Rabbi Ari Zivotofsky

The Gemara in Menachos (41b) states:

אין נקחית ת"ר: תכלת אין לה בדיקה אלא מן המומחה... תכלת אין לה בדיקה והרבคะแนน בראשו נרדו ברוך לזרע, ז"ז אבנש [...] מנהיגי [...] שליא את השכבות丰田 לא יבואו שרוクラウド. אמרו [...] קלא אילן הקלא אילן בציצית והיו כספים בלא חובה.

The Rabbis taught in a Baraisa: With respect to a garment that is made entirely of techeiles, threads of all colors satisfy the tzitzis obligation in it, with the exception of kala ilan.

Rashi explains the reason why the kala ilan dye is unacceptable:

דيمي לתקלות עומנו פסב הל לא נתנו אורותא סבר דכל תוקלות יי
 framerate להאורות ישלב ויתו 인정 מפותח ויתר אינם ע"ו...
 כלאן אילן על
cם בל השימוש ויתר אילן ממון.

Since it is similar to techeiles and it may happen that the tallis is sold to another person who assumes all the strings are made of techeiles. And when he needs them for another tallis, he will take two strings from this [tallis] and put them on the other one... and he will have kala ilan with white on the tzitzis thus making kelaim without any mitzvah.

Kala ilan is a fraudulent dye which is visually indistinguishable from the more expensive techeiles. It is therefore imperative to ensure that one does not substitute kala ilan for techeiles either maliciously or by accident. As the Gemara explains previously (Menachos 40a), the mitzvah of placing techeiles on one's tallis overrides the issur of shaatnez, and as such, one is obligated to put techeiles (which by definition is of wool, c.f. Yevamos 4b) on a tallis made of linen. This, of course, is true only when using authentic techeiles, but if the wool strings are dyed with counterfeit kala ilan, the prohibition of shaatnez would remain intact, hence the injunction against any use of kala ilan was instituted in order to avoid any possible confusion. (See for example the Rosh, Halachos Ketanos [Menachos], Hilchos Tzitzis siman 1.)

Although the white (i.e. non-techeiles) strings of the tzitzis can theoretically be made of any color, the injunction against using kala ilan (instead of white) is so severe that Rav Moshe Feinstein felt that even if one had true techeiles strings that were afterwards dipped in kala ilan (to increase their luster), they would still be prohibited.

(Iggros Moshe, Yoreh Deah, vol. 2; 133) Since kala ilan was identical to the much more expensive techeiles, unscrupulous people might attempt to pawn off strings dyed with it in place of genuine techeiles. The Sifri (Bamidbar, 115) warns against this:

אני ה' אלהיכם אשר הוצאתי אתכם מארץ מצרים, וכי מה ענין יציאת מצרים לכאן אלא שלא יאמר הרי אני נתן צבעונים וקלא אילן והם דומים לתכלת ומי מודיע עלי בגלוי אני ה' אלהיכם דעו מה עשיתי להם למצריים שהיו מעשיהם בסתר ופרסמתו בגלוי.

"I am Hashem your God who took you out of the land of Egypt." What does leaving Egypt have to do with this [parasha of tzitzis]? Rather one should not say, "Behold I put other dyes and kala ilan which are identical to techeiles and who can make this information public?" "I am Hashem your God." Know what I did to the Egyptians whose misdeeds were done in private and I advertised them in public.

The Rambam (Hilchos Tzitzis, 2:5) agrees that although the two are visually identical, chemical tests can distinguish between kala ilan and techeiles. It is generally agreed that the tests recounted here are difficult to understand and are therefore inconclusive.

The Gemara in Menachos (42b):

ואין נקחית ת"ר: נקחית תכלת אין לה בדיקה אלא מן המומחה... תכלת אין לה בדיקה והרבคะแนน בראשו נרדו ברוך לזרע, ז"ז אבנש [...] מנהיגי [...] שליא את השכבות丰田 לא יבואו שרוクラウド. אמרו [...] קלא אילן הקלא אילן בציצית והיו כספים בלא חובה.

The Rabbis taught in a Baraisa: Techeiles has no means of examination, and therefore it may be bought only from an expert... Does techeiles actually have no means of examination? But Rav Yitzchak the son of Rav Yehudah would test [techeiles] for authenticity. (BeGeSheM is a mnemonic for the items that be used in his test.) He would bring alum, sap of fenugreek, and urine that is forty days old, and he would soak [the techeiles] in them from evening until morning. If its color faded, [the thread] was deemed unfit, for fading indicates that it is kala ilan, and if its color did not fade, it was deemed fit, for this indicates that it was genuine.

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 כלאן אילן על
cם בלponsive to this query. However, it appears that the question is about the gemara in Menachos, but the text provided is incomplete and fragmented. Without the complete context, it's challenging to provide a coherent response.
KALA ILAN AND ISATIS

The Aruch defines kala ilan as indigo ( całej ilan) and the Mosif adds “Binyamin said: That is its Greek name, it is a type of dye that is similar to techeiles.” The Nemukay Yosef (ע"א בדפי הרי"ף) also identifies kala ilan with indigo and the color blue. The Teshuvos Hageonim (ע"א בדפי הרי"ף'لد) notes that in Arabic it is called nil (which is indigo).

Another dye mentioned by Chazal as similar to techeiles, and identified with the Arabic nil is isatis (איסטיס) (Kaftor Vafedach, ch. 48, Radvaz in Teshuvah 685, Rav Bartenura on the Mishnah in Kelaim 2; 5, Pachad Yitzchak, vol. 4, p. 78 – see Rav Shlomo Teitelbaum in Lulaot Hatecheiles, pp. 235-240).

Although both isatis and kala ilan denote indigo and are both similar to techeiles, the terms are not used interchangeably. The Rambam (Hilchos Tzitzis, 2; 1) does seem to use isats in place of kala ilan. Most probably the two were associated with different plants which both produced the same dye (indigo). Isatis referred to the woad plant (Isatis tinctoria) which is indigenous to the temperate regions of northern Europe, while kala ilan corresponded to Indigofera tinctoria which was cultivated in warmer climates (specifically China and India) and yields much higher concentrations of indigo.

KALA ILAN AS A BASIS FOR IDENTIFYING TRUE TECHEILES

Kala ilan and techeiles are impossible to tell apart (at least with the naked eye), and so one should be able to make use of this property when attempting to identify true techeiles. If one finds a candidate for the techeiles – producing chilazon, the most important test would be to see if the color of the dye is the same as that of indigo. In fact, the argument can be taken one step further, namely, that if one finds any marine organism that yields a dye which is permanent and the color of indigo, then that dye must be kosher for techeiles. This is the opinion of both of the greatest authorities on techeiles – Rav Gershon Henoch Leiner of Radzyn and Rav Yitzchok Isaac Halevi Herzog. The Radzyner writes:

אם אחר החיפוש נשיג ידינו למצוא דם איזה מין חלזון שיהו

שנוכל לצבוע בו צבע התכלת צבע

ודאי יכול עומדת ביפיה ולא תשתנה

לקיים מצות תכלת בלא שום ספק.

(שפוני טµני חול, ע"מ י"ד)

If, after searching we would be able to find the blood of any kind of Chilazon that would enable us to properly dye the color of techeiles which would retain its original beauty and would not fade, then certainly we would be able to fulfill the mitzvah of techeiles without any doubt. (SEFUNEI TEMUNEI CHOL, PAGE 14, 1999 EDITION)

Both Rav Herzog (The Royal Purple and Biblical Blue, Keter, 1987, page 73) and the Radzyner offer the same line of proof for this assertion. If there is another chilazon whose dye satisfies these criteria, but is not kosher for techeiles, then why would Chazal not warn us regarding its use? The only caution recorded in the Gemara is with regard to kala ilan – indigo derived from a plant source – but there is no admonition against using another sea animal that is not the chilazon shel techeiles. Therefore, either that species’ dye is also kosher for techeiles, or there is only one species in the world (or in the Mediterranean) that satisfies both those criteria. In either case, any sea creature which produces a permanent dye the color of indigo must necessarily be kosher for use as techeiles.

ORIGIN OF THE TERM KALA ILAN

Rav Herzog (Biblical Blue, page 94) suggested a number of possibilities explaining the origins of the term kala ilan. Kala in Sanskrit means black or deep blue and nilam is indigo (similar to the Arabic nil). Kala ilan may mean the kala derived from trees (ilan in Hebrew) or perhaps it is a corruption of kala-nil(am). Rav Herzog also posits that the Chinese lan (= indigo) might be involved. This may be lent additional support by the fact that in ancient Chinese, the term for indigo was actually k'lan which is very similar to kala ilan (Indigo Textiles, Gösta Sandberg, Black, 1989).

The Chinese character for indigo (lan) is made up of three elements – an eye, a person, and a vessel with water. Taken together, this represents a reflection in the water (perhaps of the sky).
The dye process recounted here is similar to that brought down by the ancient Greek and Roman scholars. Aristotle (d. 322 BCE) and Pliny the Elder (d. 79 CE) describe the procedure used in dyeing with the porphyra:

Pliny elaborates on the method:

The vein of [the snail] is removed and to this salt has to be added... and it should be heated in a leaden pot, and with 50 lbs of dye to every six gallons of water kept at a uniform and moderate temperature by a pipe brought from a furnace some way off. This will cause it gradually to deposit the portions of flesh which are bound to have adhered to the veins, and after about nine days the cauldron is strained and wool that has been washed clean is dipped for a trial. (Natural History, Book IX. LXII. 133)

This procedure has been reenacted by researchers in Israel and England who have been able to produce beautiful blue dyed wool. With the advances in our understanding of dye chemistry, however, much more efficient methods can be used which yield results in a consistent and reliable manner.

Techeiles belongs to a group of colorants known as vat dyes. These must undergo specific chemical processing before they can be bound to fabric. One of the main characteristics of techeiles is its fastness – it does not fade with time or wash out of the wool. The Gemara (Menachos 43a) explains that even after chemical testing, לא איפרד חזותיה – its color does not fade, or as the Rambam puts it (Hilchos Tzitzis 2:1), שעומדת ביפיה ולא תשתנה – it remains beautiful and does not change.

This trait of steadfast stability in a dye translates chemically into the fact that the dye pigment does not readily bind to water or soap or other substances that could serve to remove it from the fabric. However, if a dye...
The posuk in krias shema says that by looking at the tzitzis one will remember all of Hashem’s mitzvos. Rashi explains that the word tzitzis is numerically equal to 600. Add to that the 8 strings and 5 knots, and you have 613, the number of mitzvos in the Torah. The Ramban and others disagree with Rashi and claim that it is the string of techeiles itself that serves as the reminder. The sky-blue thread evokes contemplation of the heavens and of God’s throne, which leads one to remember the mitzvos.

Interestingly, work by Dutch scientists* regarding the properties of the techeiles dye molecule revealed a striking coincidence. The color of a substance is determined by way it reflects and absorbs light. No two molecules have the same pattern (called a wavelength absorption spectrum) which is measured in units called nanometers. Techeiles obtained from the *Murex trunculus* snail derives its color from a sharp peak in its spectrum at exactly 613 nanometers.


The chilazon after being broken open (petziah), showing the gland where the precursor to the dye is stored.

PHOTO BY CHRIS ATKINS.

Dyeing Techeiles

The chilazon stores the techeiles inside a gland. (These dye compounds are actually formed as the snail digests its food.) In order to become the dye, two additional things are necessary; an enzyme called purpurase which is also present in the snail, and air. The enzyme decomposes quickly after the snail dies, so the dye must be extracted and exposed to air while the snail is alive or shortly after its death. This accords well with the sugya in Shabbos (75a) which discusses whether breaking open a chilazon and extracting its dye should make one liable for the transgression of taking a life on Shabbos, since killing the snail is actually detrimental to the dyeing process.

The more life it has, the more it pleases, so that the dye will be clear.

Reducing agent (such as sodium dithionite). In this reduced state, two important things can happen. Firstly, the dye molecule dissolves in water, allowing wool to absorb the solution and take up the dye. Secondly, the chemical bonds are weakened so that exposure to sunlight removes the purple tint from the dye molecule (present when taken from the snail), and leaving it the beautiful sky-blue that is techeiles.

The effect of sunlight on the reduced dye was discovered only in 1985. Before then, all techeiles researchers (including the Radzyner Rebbe and Rav Herzog) believed as fact that sea-snails could produce only purple, which was the main obstacle to positively identifying them as the source of techeiles. Once it became known that the murex could also produce blue, it was only a few short years later that Rav Elyahu Tavger produced the first authentic techeiles strings in over 1300 years.

When the dye is in the vat (יורה) in the reduced state, it does not have the same color that it will ultimately have in the wool. Rather the solution has a yellow-green hue, as can be seen in the accompanying picture. This may help us understand the second part of Rav Shmuel bar Yehudah’s statement (echoed by Pliny) regarding the need to “test” the dye by pouring out some dye into an egg shell and dipping wool into it. Why not just look at the dye solution and see if it is the right color? Since the dye in its reduced state gives no indication of the color that the dyed wool will have, the only way to accurately determine this is to dye some wool which brings it out of reduction by exposing it to the oxygen in the air. In the picture one can see the lustrous blue techeiles of the wool in its final state, and the yellow-green of the dye solution.

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R’ Chanina ben Gamliel’s opinion was accepted by the Amoraim, as can be seen by R’ Shmuel bar R’ Yehuda’s description of the dyeing process on that same daf and as brought down by the Rambam (Hilchos Tzitzis, 2:3). The Rambam explains the reasoning behind this ruling as a question of intention – צבעה לשמה – and by dipping wool in the vat to test the dye’s quality as opposed to dipping wool for the sake of dyeing Techeiles for a mitzvah, one invalidates the entire vat. According to this understanding, if one were to dye a batch of wool with the proper intention there would be no problem with dipping a second batch of wool into the same vat, since nothing had been done which would invalidate the remaining dye. Tosafos say this explicitly,

דאמר ולוחם פנימי לפסים ומשמעคลש… אבל כשטעם הרי יש צבעה... אבל כשטעם הרי יש צבעה. שאני אמרת אכלה אבר מראות

Even if one dyed a hundred times [in the same vat, each time] with the proper intention, it would apparently be acceptable… But if one tested [the dye], that would result in dye that is unfit for Techeiles, and therefore it is called “maareh sheni”.

Rashi is of a different opinion:

משimo שמים לכלת כלת בכחול בועית (כולל) שירא כל עיקר מראות הרוחל בצמך של רוח ובר ארohon: עבצבו את מחזורות הההתות (ותקן מרת: כל הכותים)

Since (the Torah) states “completely techeiles” – All-techeiles is required (kelil). Such that there be the entire essential part of the appearance of the [dye obtained from the] chillazon within the wool, that nothing else shall be dyed with it beforehand.

Rashi seems to be clear in stating that dipping a second batch of wool in the dye vat would be considered Maareh...
Sheni and that would be pasul (Tosafos explicitly state that this is Rashi’s opinion). R’ Gershon Henoch Leiner of Radzyn, however, argues that the only possible understanding of Rashi’s requirement – כל עיקר מראה – must relate to the strength of the dye color. The problem is a physical deficiency in the appearance of the dye (חסרון ממשות מראה הצבע) and “thus when something else has been dyed in it (the vat) beforehand, the potency of the dye (color) is weakened”.1 Drawing on his own experience in dyeing, the Radzyner Rebbe writes:

בצבע חמה נראה בחוש='')ạnh אינו מושך
וקולט הצבע בפעם הראשונה—even if the second and third times the wool obtains as beautiful and fast an appearance as the first time, and does not look lighter in any way. How is it possible to say (regarding the second and third batches) that this is not kelil techeiles?2

Based on this reasoning, the Radzyner paskens that it is permissible to dye multiple times in the same dye vat as long as all immersions of the wool are done לשם, to meet the requirement of the Rambam and Tosafos, and the dye color remains strong and beautiful (to meet Rashi’s requirement of כל עיקר מראה החלזון). To this day, Radzyn dyers (who still use the dye obtained from the cuttlefish), follow R’ Gershon Henoch’s psak halacha and dip multiple times in the same vat.

R’ Eliyahu Tavger suggested another way to understand Rashi’s opinion, namely that the first wool dipped into the dye vat carries an enhanced quality in terms of prestige and not merely in terms of dye strength. Only the first dip is worthy, similar to the olive oil for the Menorah, the bikkurim, and the first-born. Techeiles, as the most precious of dyes, is meant to elicit a sense of eminence and nobility, the aspect of Malchut (as Mordechai’s Techeiles is described Megillat Esther 6:8). One can suggest that this idea is in fact alluded to by R’ Chanina ben Gamliel’s drasha from the text, basing it on the words kelil techeiles. The word kelil in context means fully, completely. But in Mishnaic parlance, the word had a second meaning, as in the phrase from the Shabbat Amidah, כליל תפארת בראשו נתת – “a crown of glory You placed on his head” – hinting that the dyeing must adhere to the highest standards. Rashi’s words – כל עיקר מראה החלזון – are understood to mean the full potential of the chillazon, since anything less would diminish the dye’s stature.3

Based on Rav Tavger’s interpretation, we at Ptil Tekhelet adopt a stringent position and uses each dye vat only once for one batch of wool. A further stringency held by Ptil Tekhelet is based on the same reasoning. Only tufts of wool or fine threads are dyed in the techeiles vat, but not fully 8-fold plied strings (after shezira). The tightly wound strings do not fully absorb the dye throughout, and a core of white remains. This could be a violation of kelil techeiles on two counts. Firstly, understanding kelil as ‘completely’; the techeiles dye does not permeate the string thoroughly. Secondly, following the notion of techeiles as representing the highest level of prestige, such strings would certainly be considered inferior. One might be tempted to call them techeiles-plated, and indeed, such strings could hardly be described as fit for a king.

1 פיתול חמלת, דף ע”ב בסיוון תשנ”ט

2 Ibid, דף ע”ב

3 Rav Tavger sees this idea in the Rambam as well, who chooses the word “pagum” to describe the vat contaminated by teimah. See פירוש לפרק ב מהלכות ציצית לרמב”ם, הרב אליהו טבגר, והיה לכם לציצית – קונטרס בענייני התכלת, שנה ששת עשר, פיתול חמלת
In ancient times there were only two sources that could produce a sky-blue dye, techeiles, which came from a sea-snail, and Kala Ilan which was derived from a plant (and is identified with indigo – see previous article). The two produced virtually identical colors – indistinguishable to the naked eye – and so Chazal proposed two different chemical tests to try and determine if a string was authentic techeiles based on the theory that snail-techeiles was a more durable dye than its vegetable counterpart, Kala Ilan. Rav Achai was surprised when the two tests unexpectedly gave differing results, the strings “failed” the first but “passed” the second. Ultimately, the Gemara explains that they are not two different tests, but rather, are two stages of a procedure.

Rav Achai’s words imply that there could be no third option for the blue strings before him, either they were dyed with techeiles or with Kala Ilan. That assumption is borne out by the archeological record we have of that period. Fabrics generally don’t last very long; it is rare to find any more than a few hundred years old, let alone thousands of years. For a textile to last that long it requires very special environmental conditions, the kind that just happened to be found in the Judean Desert along the Dead Sea, and many of the oldest surviving fabrics have been found there.

Although in ancient times it was difficult to distinguish between techeiles and Kala Ilan, modern chemical analysis tools are sensitive enough to detect the very low concentrations of trace molecules that exist only in samples from one source as opposed to the other. This allows researchers to unequivocally determine if a blue thread was colored with murex-dye, and even to determine the exact species of murex.

The Gemara (Menachos 43a) tells of the strange results of some chemical tests to determine the authenticity of some techeiles strings in the days of Rav Achai.

Mar from Mashkhei brought sky-blue wool in the time of Rav Achai They tested it in the manner described by Rav Yitzhak, son of Rav Yehuda, and its color faded. They then tested it in the manner described by Rav Adda and the color changed for the better. They thought to deem the wool unfit [because it did not pass the first test]. Rav Achai said to them: But how could it be that this wool is not techeiles, [as it failed one of the tests], and is also not kala ilan [as it passed the other]?

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The Coins of Techeiles
Dr. Ari Greenspan

During the 3rd century the Roman government severely restricted the wearing of techeiles and argaman, and use of these colors was limited to the ruling class. At some point, this most expensive of dyes became worth a fortune, as the Gemara states, “therefore [Techeiles] is expensive” (Menachos, 44a).

Most techeiles and argaman came from the coast of northern Israel and Lebanon, and we are told in the Gemara that the snails are found from “Haifa to the ladders of Tyre” (Shabbos 26a).

Tyre was also renowned for being the most important Roman coin mint east of Rome. So unadulterated was the silver of Tyre, and of such high quality were its coins, that Chazal tell us that for any mitzvos aseh that requires money, the coin to use is the “Tyrian Shekel” (Kiddushin, 11a). The Tyrian Shekel was widely used throughout the entire Roman Empire; it was the dollar of its day. It is no wonder that for a period of 70 years or so, these coins were used to publicize the most important commodity and industry of the city – the famous dyes of techeiles and argaman.

Numerous coins with a predominantly depicted Murex shell, the ancient source of the dyes, have been discovered.

Perhaps the most interesting intersection of these elements is the following elusive story (Sanhedrin, 12a):

“וַהֲאֵלִית לְרָבַת: זֹּוג בָּא מִמָּרְקוֹת, וְבְיָדָם דְּמַעְמָלָם, וְאַכְלָם מִמַּעֲמָלָם. וְאֵלִית לְרָבַת: זֹּוג בָּא מִמָּרְקוֹת, וְבְיָדָם דְּמַעְמָלָם, וְאַכְלָם מִמַּעֲמָלָם. וְאֵלִית לְרָבַת: זֹּוג בָּא מִמָּרְקוֹת, וְבְיָדָם דְּמַעְמָלָם. וְאֵלִית לְרָבַת: זֹּוג בָּא מִמָּרְקוֹת, וְבְיָדָם דְּמַעְמָלָם. וְאֵלִית לְרָבַת: זֹּוג בָּא מִמָּרְקוֹת, וְבְיָדָם דְּמַעְמָלָם. וְאֵלִית לְרָבַת: זֹּוג בָּא מִמָּרְקוֹת, וְבְיָדָם דְּמַעְמָלָם. וְאֵלִית לְרָבַת: זֹּוג בָּא מִמָּרְקוֹת, וְבְיָדָם דְּמַעְמָלָם. וְאֵלִית לְרָבַת: זֹּוג בָּא מִמָּרְקוֹת, וְבְיָדָם דְּמַעְמָלָם. וְאֵלִית לְרָבַת: זֹּוג בָּא מִמָּרְקוֹת, וְבְיָדָם Д

"It was sent to Ravah: a pair came from Reket, the eagle caught them, and in their hands they had things made in Luz. What were they? Techeiles, by the mercy of heaven and their merits they escaped in peace.”

Two people came to Ravah who was in Bavel. They had items made in Luz, a city known for its techeiles manufacture (Sota, 46b). Reket is the city of Teveria, the seat of the Sanhedrin in those days. Some suggest that these two individuals were shluechi sanhedrin trying to smuggle techeiles into Bavel for mitzvas tzitzis. The eagle is the symbol of Rome, and as Rashi says, Roman soldiers caught them. A great miracle happened and they were released and made their way successfully to Bavel.

The Coins of Techeiles

Traditional sources describing the chilazon that produced techeiles dye are often vague and cryptic. A look to linguistics may offer a hint regarding its identification. A segment from the Talmud Yerushalmi as quoted by the Raavya (Brachos 25) reads:

“גְּרָסָה בִּי בָּבוּלָנּוֹ, בִּי תַּכְלָל, בִּי פּוֹרְפּוֹרִין, בִּי פְּרָסְיִין - [to distinguish] between techeiles and karti; [in other words] between porphyrin and prasinin.

Here, the Yerushalmi associates the word תַּכְלָל with the Greek word πορφύρα. This word is used even in modern times for the Murex snail, as well as for the fabrics dyed with its secretion. Parenthetically, the Greek word πράσινος, which this Yerushalmi associates with כְּרֵתי, translates to leek-green. (See also Chavos Yair, Mekor Chaim 18:2 and Shiltei Giborim 79.)
There are many paths open to us in our search for spirituality. Wearing techeiles is one easy path. As the Talmud tells us, the blue of techeiles evokes the image of the deep blue sea, from there to the blue of heaven, and from there to the Almighty’s “throne of glory”. That is the highest level of Spirituality!

RABBI TZVI HERSH WEINREB

Lapis Lazuli was the precious blue stone used throughout the ancient world, and is what the Torah calls “Sapir”. It is connected with techeiles in a number of ways – primarily because its blue color symbolized the sky (see Shemot 24:10). The Midrash writes:

לighamの大ור וجمالו הכהנתי, ומי...

Why does the Torah insist on techeiles? Because techeiles is similar to Sapir, and the Tablets (of the Asseres Hadibros) were made of Sapir. This teaches us that whenever the Jewish people look at the techeiles they will be reminded of what is written on those Tablets and they will keep them.

(Mishnas R’ Eliezer, 14)

In the ancient language of Acadian, the word ta-khil-tu (cognate of the Hebrew techeiles) literally meant “lapis-lazuli-colored wool”.

To learn more about techeiles and for more resources on Perek Hatecheiles:
- Daf Yomi Resource page: www.tekhelet.com/DafYomi
- Extensive online library: www.tekhelet.com/library
- Various shiurim: www.tekhelet.com/video-library
- Educational Resources: www.tekhelet.com/educational-resources

Ptil Tekhelet was founded in 1991, and is a global provider of authentic, kosher techeiles strings, produced according to the strictest halachic requirements. We promote educational activities and publications relating to all aspects of the mitzvah of techeiles.

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