



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Yud Aleph

- A Braisa says, the word “bisharecha” teaches that all gateways need mezuzahs, whether it is the gateway of a house, a courtyard, a “medina”, or a city.
 - **Q: Abaye** asked **R' Safra**, why didn't the **Rabanan** put up a mezuzah by the gateway of Mechuza? **A:** He said, that gateway was constructed to hold the tower built on top of it, not as an entranceway, and therefore no mezuzah is needed.
 - **Q: Abaye** asked, since the gateway leads to the tower in which the prison guards live, it should require a mezuzah for that!? **A: Abaye** said, Mechuza didn't get a mezuzah, because the goyim would have thought that the Yidden were doing some sort of “kishuf”, which would then put the Yidden in danger from the goyim.
 - **Q: R' Elazar** says harm does not come to one who is doing a mitzvah!?
A: That does not hold true for a situation in which danger is likely.
- **R' Kahana** taught a Braisa: a silo, a barn, a woodshed and a storehouse do not need a mezuzah, because women sometimes use them (to bathe in them).
 - **Q: R' Yehuda** asked, if women wouldn't use them they would be chayuv? A Braisa says that a barn is patur from mezuzah!? **A: R' Yehuda** said, the Braisa meant to say that *even though* women sometimes use these structures to put on makeup, they are still patur from mezuzah.
 - **Q: R' Kahana** asked, a Braisa says that a barn used by women to put on makeup is chayuv in mezuzah!? The only thing that you (**R' Yehuda**) can answer is that whether such usage by women creates a chiyuv for mezuzah is the subject of a machlokes Tanna'im (between the Braisos). I, too, can answer that whether a regular storehouse needs a mezuzah is the subject of a machlokes Tanna'im.
 - A Braisa says: The word “Beisecha” teaches that a silo, a barn, a woodshed and a storehouse do not need a mezuzah, but others do require one. “In truth they said”, a bathroom, a tannery, a bathhouse, a mikvah, and storehouses used by women, are all patur from needing a mezuzah.
 - **R' Kahana** will explain this Braisa to initially be discussing a regular storehouse, which is why the Braisa says it is the subject of a machlokes. The “use by women” referred to in the next part of the Braisa refers to their using the storehouse for bathing, which is why it would be patur from a mezuzah according to all shitos.
 - **R' Yehuda** will explain this Braisa to initially be discussing a storehouse used for applying makeup, which is why the Braisa says it is the subject of a machlokes (however a storehouse with no human use would be patur according to all). The next part of the Braisa says that bathrooms, etc. never need a mezuzah according to anybody, even if it is used by women to apply makeup, because of the odors and uncleanliness associated with them.
 - **Q:** A Braisa says that regular barns and storehouses do need a mezuzah, but according to **R' Yehuda** there is no Tanna who holds that way!? **A:** **TIYUFTA** of **R' Yehuda**.
- **R' Shmuel bar Yehuda** taught a Braisa that says, there are 6 gateways that are patur from mezuzah: a silo, a barn, a woodshed, a storehouse, an archway, a gateway with no “roof” on top, and a gateway that is not 10 tefachim tall.

- **Q: Rava** asked, you said there were 6, but then you list 7!? **A: R' Shmuel bar Yehuda** answered, the archway is actually subject to a machlokes among Tanna'im in a Braisa. The Braisa says, **R' Meir** says an archway must have a mezuzah affixed to it and the **Chachomim** say it does not need one. They both agree that if the walls of the archway are 10 tefachim high before they begin sloping inward to less than 4 tefachim, that it is chayuv to have a mezuzah.
 - **Abaye** explains that **R' Meir** and the **Chachomim** only argue in a case where the side walls are 4 tefachim apart up to a point of 3 tefachim high, the arch itself is at least 10 tefachim high, and there is a solid wall next to the arch that one can conceivably carve out in a way that would allow the archway to be 4 tefachim wide, up to a height of 10 tefachim. In that case, **R' Meir** says we view the archway as carved out and therefore require a mezuzah to be affixed to it. The **Chachomim** say we do not view it so, and therefore no mezuzah is required.
- A Braisa says, a shul, a woman's house, and a house belonging to partners are all chayuv to have a mezuzah.
 - **Q: This seems obvious!?** **A: We** would think that the word "beisecha" teaches that only a man's house (it is written in masculine form) and only the house of an individual (it is written in singular form). The Braisa teaches that even the house of a woman and the house of partners are chayuv.
 - **Q: Maybe we should exclude these houses!?** **A: The** pasuk teaches that the reward for the mitzvah of mezuzah is long life. Do women and partners not deserve to merit long life!?
 - **Rava** explains, the word "beisecha" teaches that the mezuzah should be placed on the side that you enter (on the right side as you enter, just as your right foot is typically first to enter the house).
- A similar Braisa says, a shul, a woman's house, and a house belonging to partners are all subject to tumah from tzara'as.
 - **Q: This seems obvious!?** **A: We** would think, since the pasuk says "u'ba asher lo habayis", this teaches that only the house of an individual man is subject to tzara'as. The Braisa teaches that the house of a woman and of partners is also subject.
 - **Q: Maybe we should exclude these houses!?** **A: The** pasuk says that tzara'as applies "b'veis eretz achuzaschem", which suggests it applies to *all* houses.
 - The word "lo" teaches that tzara'as is inflicted on the house of one who keeps all his possessions to himself ("lo"). The punishment is that all his possessions are emptied from his house, for all to see.