



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

Menachos Daf Lamed Beis

- **R' Chelbo** said, I saw that **R' Huna** would roll up his mezuzos from left to right, and would make the parshiyos "stumos" (he would begin the second parsha on the same line where the first parsha ended, leaving some space between the parshiyos, but would not begin the second parsha on a new line).
 - **Q:** A Braisa says, **R' Shimon ben Elazar** said that **R' Meir** would write mezuzos on "duchsustus" (the part of the animal hide that is attached to the klaf before being separated, and is closer to the flesh) and would write them like columns of a Sefer Torah, and would leave margins on top and on bottom, and would write the parshiyos "pesuchos" (he would begin the second parsha on a new line). **R' Meir** explained that he did that because the two parshiyos of the mezuzah are not written next to each other in the Torah. Now, **R' Chananel in the name of Rav** paskened like **R' Shimon ben Elazar**. Presumably, he paskened like him with regard to writing the parshiyos "pesuchos". This contradicts the practice of **R' Huna** who was **Rav's** talmid!? **A:** **Rav** only paskened like **R' Shimon ben Elazar** in regard to leaving margins for a mezuzah.
 - **Q:** How much of a margin should be left? **A:** **R' Menashyeh bar Yaakov** or **R' Shmuel bar Yaakov** said, the amount needed for the clip used to hold the klaf during the writing.
 - **Abaye** asked **R' Yosef**, do you not hold that **Rav** only paskened like **R' Shimon** in regard to the margin? We have learned that **Rav** says we pasken like the custom that people follow, and we see that the custom is for the parshiyos to be written "stumos", so **Rav** surely only paskened like **R' Shimon** in regard to the margins! **SHEMAH MINAH.**
 - **R' Nachman bar Yitzchak** said, the ideal mitzvah is to write them stumos, but if they were written psuchos it is valid. **R' Shimon** means to say that they may *even be* written psuchos. Based on this, **Rav** could have paskened like **R' Shimon** even regarding this as well.
 - **Q:** Maybe we can bring proof to this from a Braisa. The Braisa says that worn out Sifrei Torah or tefillin may not be used for a mezuzah because we don't demote levels of kedusha (and a Sefer Torah and tefillin are more kadosh than mezuzos). It seems that if not for this reason we would use a Sefer Torah or tefillin for a mezuzah. Now, in a Sefer Torah these parshiyos are written stumos! It must be that **R' Meir** would agree that the parshiyos of a mezuzah are to be written stumos. **A:** It may be that he holds that it must be written psuchos. What the Braisa means is that if not for the problem of demotion of kedusha, if a mezuzah was missing (e.g. a pasuk) one would be able to take a pasuk from the Sefer Torah and cut it out to place it into the mezuzah.
 - **Q:** How can we say that if not for the problem of demotion of kedusha we would use tefillin for a mezuzah? A Braisa says that a Halacha L'Moshe MiSinai teaches that tefillin should be written on klaf and mezuzos should be written on duchsustus!? **A:** That is the ideal way, but even the reverse would be valid as well.
 - **Q:** A Braisa says that if the other type of parchment was used it is passul!? **A:** That is only in regard to tefillin.
 - **Q:** A Braisa says that if either of them is switched it is passul!? **A:** It again refers only to tefillin and means – whether the tefillin

were written on klaf, but on the side of the klaf that faced outward of the animal instead of the side that faced inward, or if it was written on duchsus, the tefillin are passul. **A2:** This Braisa is subject to a machlokes among Tanna'im, as we find in another Braisa.

- **Q:** How can we say that if not for the problem of demotion of kedusha we would use tefillin for a mezuzah? We learn that a mezuzah must have "sirtut". How can tefillin (which don't need sirtut) be used for a mezuzah? **A:** It is a machlokes among Tanna'im, as can be seen in another Braisa, whether a mezuzah needs sirtut.
 - The Gemara paskens that tefillin don't need sirtut, but mezuzos do need sirtut. Also, both of them can be written without being copied from another written text. The reason for this is that their parshiyos are well known by people, and therefore we are not concerned that the sofer will make a mistake if he is not copying from another text.
- **R' Chelbo** said, I saw that when **R' Huna** wanted to sit on a bed that had a Sefer Torah on it, he moved the Sefer Torah somewhere else and only then sat on the bed. He held that it is assur to sit on a bed on which there is a Sefer Torah. He argues with **Rabbah bar bar Chanah** who said in the name of **R' Yochanan** that one may sit on a bed on which there is a Sefer Torah. Although we find a time when **R' Elazar** sat on a bed and slid off as if bitten by a snake when he realized that there was a Sefer Torah on it, that was actually because he saw a Sefer Torah on the ground, not because it was on the bed with him.
- **R' Yehuda in the name of Shmuel** said, if a mezuzah was written like a letter (without sirtut or being particular with proper spelling) it is passul. This is based on a gezeira shava on "ksiva" from the halachos of a Sefer Torah.
 - **R' Yehuda in the name of Shmuel** said, if a mezuzah was put on a stick and leaned on the doorpost (instead of being attached to it) it is passul. This is based on the word "bisharecha" (*in your gates, which teaches that it must be attached to it*). A Braisa says this as well.
 - **R' Yehuda in the name of Shmuel** said, it is a mitzvah to put the mezuzah on the inside of the doorway.
 - **Q:** That is obvious, based on the pasuk of "bisharecha"!? **A:** We would think that since **Rava** says it is a mitzvah to put it in the tefach closest to the street, it is better to put it as far from the house as possible. **Shmuel** therefore teaches that it should be within the doorway itself.
 - **R' Yehuda in the name of Shmuel** said, if a mezuzah was written on two columns it is passul.
 - **Q:** a Braisa says, if a mezuzah was written on two columns and put into two doorposts it is passul. This suggests that if both columns were put into the same doorpost it would be valid!? **A:** The Braisa means that if it was written in two columns and therefore fit to be put in two doorposts (even if it is not) it is passul.
 - **R' Yehuda in the name of Shmuel** said, for placement of the mezuzah (on the right side based on entering the room) one looks to the pivot, which **R' Ada** explains to mean that we look to where the socket for pins on the door are to be placed (when a door is between two rooms and we don't know which is the room being "entered" into, we look to which room has the sockets, and that is the room that is being "entered" into).
- When the Reish Galusa built a house and asked **R' Nachman** to put up the mezuzos, he told them they must first put up the doorposts, and only after they are in place is the mezuzah to be put on it.