



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

Menachos Daf Lamed Gimmel

- **R' Yehuda in the name of Rav** said, if the mezuzah was put into the doorpost like a bolt (horizontally) it is passul.
 - **Q:** We learned that **R' Yitzchak bar Yosef** said that this is exactly how all the mezuzos of **Rebbi's** house were put in, and that **Rebbi** did not put up a mezuzah on the entrance to the Beis Medrash!? **A:** It is passul when it is driven into the post like a nail. **Rebbi** would put them in like an "ankle" (Rashi explains this as being fully or at least partially upright) and that is why it was valid.
 - **Q:** We find that **R' Huna** did put a mezuzah on the entrance to the Beis Medrash!? **A:** That was because that was the entrance that most people used, and **R' Yehuda in the name of Rav** says that for mezuzah we follow the entrance that most people use. The case of **Rebbi** was referring to a side entrance, which was not used by many people.
- **R' Zeira in the name of R' Masna in the name of Shmuel** said, the mitzvah is to put the mezuzah at the beginning of the top third of the doorway. **R' Huna** said, it should not be placed within a tefach of the ground or within a tefach of the upper beam, but all the rest of the doorpost is valid.
 - **Q:** A Braisa says, **R' Yehuda** holds that the mezuzah should not be placed within a tefach of the ground or within a tefach of the upper beam, but all the rest of the doorpost is valid. **R' Yose** says, the words "ukshartum...uksavtam" make a hekesh from tefillin to mezuzah which teaches that just as tefillin is put on top of the head, the mezuzah is to be placed on top of the doorpost. Now, **R' Huna** can follow **R' Yehuda**, but who does **Shmuel** follow in the Braisa? **A:** **R' Huna the son of R' Nosson** said, **Shmuel** follows **R' Yose**, and **Shmuel** means to say that it should not be further down from the top beam lower than the top third of the doorpost.
- **Rava** said, it is a mitzvah to put the mezuzah within the tefach closest to the street.
 - The **Rabanan** explained, this is so that he should come upon the mezuzah immediately when he enters the doorway. **R' Chanina of Sura** said, it is so that the mezuzah should guard the entire house.
 - **R' Chanina** said, look how different Hashem acts compared to humans. The way of the world is that a human king sits inside the palace and has guards on the outside protecting him. Hashem is not like that – He has His servants (the Yidden) inside the houses and He protects them from the outside, as the pasuk says "Hashem shomrecha Hashem tzilcha ahl yad yiminecha".
- **R' Yosef the son of Rava** darshened in the name of **Rava**, if one dug the mezuzah a tefach deep into the doorpost, it is passul.
 - **Q:** Maybe we can prove this from a Braisa which says that if the mezuzah was placed in the board (presumably the doorpost) or if a brick was put over the mezuzah, if there is a tefach over the mezuzah another mezuzah is needed. If not, another one is not needed. **A:** This is no proof. The Braisa is referring to two doors at the very corner of a house, and means to say that if there is a tefach between the doors (if the corner piece separating the doors is a tefach), then each door needs its own mezuzah. If not, only one mezuzah is needed.
 - **Q:** The Braisa explicitly deals with that case afterwards, so that can't be what it is referring to here!? **A:** It is what is being referred to, and the Braisa then explains the case explicitly.
- A Braisa says, if the doorpost was made of reeds, he should cut open one reed and put the mezuzah into the hollow part of the reed.

- **R' Acha the son of Rava** said, it must be that the reed was first put there as the doorpost and he then puts the mezuzah inside. However, if he put the mezuzah in the reed and then placed the reed as the doorpost, it would be passul, because of “taaseh v'lo min ha'asuy”.
- **Rava** said, a damaged entranceway is patur from mezuzah.
 - **Q:** What is a “damaged entranceway”? **A:** It is a machlokes between **R' Rechumei and Abba Yose** – one says it refers to one without a top crossbar, and the other says it does not have doorposts.
 - **Rabbah bar Shila in the name of R' Chisda** said, an “achsadra” (a roofed structure with 3 walls) is patur from mezuzah, because it does not have posts on that 4th side.
 - **Q:** If it had posts it would be chayuv? The posts would be to support the roof, not to act as a doorway!? **A: R' Chisda** meant to say that even if it has posts it is patur, because those posts are only there to support the roof.
 - **Abaye** said, that he saw such posts in the achsadra of **Rabbah's** house that did not have a mezuzah, because they were there to support the roof.
 - **Q:** A Braisa says that a gatehouse, an achsadra, and a gallery are all chayuv to have a mezuzah!? **A:** The Braisa is referring to an achsadra used for a yeshiva, which had 4 walls.
 - **Q:** Such an achsadra is clearly a proper room and needs a mezuzah. Why would the Braisa have to teach that? **A:** The Braisa was referring to a Roman achsadra (which is enclosed on all four sides, but has windows all around).
 - **Rachva in the name of R' Yehuda** said, a “bei harziki” needs two mezuzos. **R' Pappa Saba in the name of Rav** explained, this is a gatehouse that has one entrance to a house and one entrance to the chatzer. Each entrance needs a mezuzah.
 - A Braisa says, if a gatehouse opens to a garden and to a room, **R' Yose** says it is considered to be part of the room and needs a mezuzah, and the **Chachomim** say it is considered to be part of the gatehouse and does not need a mezuzah.
 - **Rav and Shmuel** both say that all agree that if the pivot is on the house side of the door, then the door between the garden and the house needs a mezuzah. The machlokes is when the pivot is on the garden side of the door. **Rabbah and R' Yosef** say that all agree that when the pivot is on the garden side it is patur from mezuzah. The machlokes is where the pivot is on the house side.
 - **Abaye and Rava** paskened like **Rabbah and R' Yose**. **R' Ashi** paskened like **Rav and Shmuel** l'chumra (meaning that he always required the door to have a mezuzah, no matter where the pivot was).
 - The Gemara paskens like **R' Ashi**.