



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

### Menachos Daf Lamed Daled

- In the case of a stairwell that is open from the ground floor to a second floor, **R' Huna** said, if it has one entrance it needs one mezuzah and if it has two entrances it needs two mezuzos. **R' Pappa** said, we can learn from this, that a large room that has 4 entrances would need 4 mezuzos.
  - **Q:** It is obvious that this room would need 4 mezuzos!? **A:** The chiddush is, that this is so even if one of the entrances is the one that is used most of the time.
- **Ameimar** said, an entrance that is at a corner of the house (it is diagonally across the corner) is chayuv to have a mezuzah. **R' Ashi** asked, there are no side posts to such an entrance!? **Ameimar** said, the walls on the side are the side posts.
- **R' Pappa** went to **Mar Shmuel's** house and saw an entrance that only had a side post on the left side and yet it had a mezuzah. He asked, you must have done this according to **R' Meir**, who says that an entrance with even one side post must have a mezuzah. However, **R' Meir** only says that, when the side post is on the right side, and here it is on the left side!?
  - **Q:** How do we know that the mezuzah must be on the right side? **A:** A Braisa says it is darshened from the word "beisecha". **Rabbah** explained, that this teaches that just as when one walks he begins with his right foot, so too the right side of the entrance is the place for the mezuzah. **R' Shmuel bar Acha in the name of Rava bar Ulla** said in front of **R' Pappa**, it is based on a pasuk that gives primacy to the right side of the entrance.
  - **Q:** What is the ruling of **R' Meir** referred to above? **A:** A Braisa says, if a house has only one side post, **R' Meir** says it is chayuv to have a mezuzah, and the **Rabanan** say it is patur.
    - The **Rabanan** say, the pasuk says "mezuzos" (in the plural). The view of **R' Meir** is as found in a Braisa. The Braisa says, **R' Yishmael** says the pasuk says "mezuzos", which means two. The pasuk later again says "mezuzos", which is not needed to teach that there must be 2 side posts, because that was learned from the earlier pasuk. Therefore, we say that an inclusion followed by another inclusion comes to exclude, and it teaches that even one side post is chayuv in mezuzah. **R' Akiva** says, the pasuk regarding the Yidden in Mitzrayim says "v'ahl shtei hamezuzos". Why is the word "shtei" needed? Rather, it comes to teach that any other mention of "mezuzos" is even one.
- A Braisa says, the pasuk of "uch'savtum" would lead one to think that the parshiyos should be written onto the stones of the house. However, there is a gezeira shava on the word "ksiva" from a get that teaches that just as a get is written on a sefer, so too the mezuzah must be written on a sefer. Maybe we should instead learn the gezeira shava from the writing on the stones when the Yidden entered EY and say that just as there it was written onto stone the parshiyos of mezuzah should also be written onto the stones of the house? We compare it to the writing of the get, because that is something that applies to all generations just like a mezuzah, rather than comparing it to the writing on the stones, that only happened at that one time in history. We learn from a pasuk that it must be written in black ink.
  - **R' Acha the son of Rava** asked **R' Ashi**, the pasuk says "ahl mezuzos", which suggests it should be written onto the house itself, and you darshen that it makes more sense to say that it is written on a sefer like a get? He answered, the pasuk first says "uch'savtam" which we darshen to mean a "complete writing", which is done on a sefer, and then "ahl mezuzos", it should be put onto the doorpost.
    - **Q:** Once we have the "uch'savtam" why do we need the gezeira shava? **A:** Without the gezeira shava we would think to write it on a stone which should then be attached to the house.

- **Q:** It is obvious that a missing letter would make it passul, so why does the Mishna need to teach that? **A: R' Yehuda in the name of Rav** said, this teaches that if even the point of a “yud” is missing, it is passul.
  - **Q:** This also seems obvious!? **A:** Rather, it is to teach the other ruling of **R' Yehuda in the name of Rav**, that each letter must be surrounded on all 4 sides by clear parchment (it can't be connected to another letter).
- A Braisa regarding tefillin says, the pesukim say “l'totafos” three times – once written in the plural and twice written in the singular, but all read in the plural – which teaches us that the tefillin must have 4 compartments (based on the written form). This is the view of **R' Yishmael**. **R' Akiva** says we don't need this drasha, and instead learns the four compartments of tefillin from the word “totafos” – with the word “tot” meaning “two” in the Kaspi language, and the word “fos” meaning “two” in the African language.
- A Braisa says, we would think that the parshiyos should be written on four hides and put into 4 compartments that are also made of 4 hides. The pasuk therefore says “ulizikaron bein einecha”, teaching that there should be one remembrance. To fulfil both pesukim we write the parshiyos on 4 hides and put them into 4 compartments that are made of one hide. If all the parshiyos were written on one hide and each parsha is put into a separate compartment (while the parshiyos are still attached on the bottom), he is yotzeh, but he must leave space between the compartments. This is the view of **Rebbi**. The **Chachomim** hold that he does not need to leave space. All agree that there must be a string between each compartment. If the grooves between the compartments are not noticeable, it is passul.
- A Braisa says, how are tefillin written? For the arm tefillin he writes all the parshiyos on one hide, but if he wrote them on separate hides and then put it into the one compartment of the arm tefillin, he is yotzeh. However, **R' Yehuda** says that he must attach the hides before putting them in, based on the pasuk of “v'haya lecha l'os ahl yadcha” – just as there is only one compartment there should only be one hide inside as well. **R' Yose** says he does not have to attach them to be yotzeh. **R' Yose** said, **R' Yehuda** agrees with me that if someone doesn't have arm tefillin but has 2 head tefillin, he should cover one of them with a piece of leather (to make it look like one compartment) and put it on his arm.
  - **Q:** This seems to be the point of machlokes, so how can he say that **R' Yehuda** agrees with him? **A: Rava** said, we see from here that **R' Yehuda** retracted his view and holds that the parshiyos would not need to be attached to be yotzeh.
  - **Q:** We find that **R' Chananya in the name of R' Yochanan** said that one may use an arm tefillin for head tefillin but not the reverse, because we don't demote in levels of kedusha!? **A: R' Yochanan** was discussing tefillin that was used as head tefillin already, and **R' Yose** was discussing before the tefillin were ever used.
- A Braisa says, what is the order of the parshiyos? “Kadesh li”, and “v'haya ki yivi'acha” are on the right, and “shema” and “v'haya ihm shamo'ah” are on the left.
  - **Q:** Another Braisa says the reverse!? **A: Abaye** said, they both agree, just one is talking from the perspective of a reader of the parshiyos and the other is talking from the perspective of the one putting on the tefillin. According to both it is done as is their order in the Torah.
  - **R' Chananel in the name of Rav** said, if one changed the order of the parshiyos, it is passul.
    - **Abaye** said, that is only if he switched an inner parsha for an outer parsha (he switched 1 for 2, or 3 for 4). However, if he switched the inners or the outers it is not a problem. **Rava** argued and said that in all these cases the tefillin would be passul.