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Yoma Daf 11

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

**1. All the gates that opened into the Courtyard of the Bais HaMikdash did not have a mezuzah affixed except for the Gate of Nikanor.**

All the gates that opened into the Courtyard of the Bais HaMikdash did not have a mezuzah affixed to them except for the Gate of Nikanor, which had a mezuzah because the Gate of Nikanor led into the Courtyard of the Bais HaMikdash, which led into the Parhedrin Chamber.

This ruling can even be in accordance with Rabbi Yehudah. Although Rabbi Yehudah maintains that the requirement that the Parhedrin Chamber itself have a mezuzah affixed to its doorpost is rabbinic in nature, because we are concerned that otherwise people will say that the Kohen Gadol is locked away in jail, the requirement to have a mezuzah on the Gate of Nikanor is part of that original decree.

The reason for this is because if the Nikanor Gate would not require a mezuzah, people would still say that that the Parhedrin Chamber was a jail and not a true home, because a true home requires that even the courtyard leading to the home have a mezuzah affixed to it. Thus, the

requirement that the Parhedrin Chamber and the Gate of Nikanor have a mezuzah is deemed to be one single decree. (10b2-11a1)

**2. The gates of houses, courtyards, provinces and cities all have the obligation of mezuzah.**

It is said *and you shall write them on the doorposts of your house and on your gates*. This teaches us that whether they are gates of houses, whether they are gates of courtyards, whether they are gates of provinces, or whether they are gates of cities, they all have the obligation of mezuzah to HaShem. This is because when it is said *and you shall write them on the doorposts of your house and on your gates*, the word gates is written in the plural form. (11a1)

**3. A synagogue that has a dwelling area for the sexton of the synagogue is required to have a mezuzah.**

A synagogue that has a dwelling area for the sexton of the synagogue is required to have a mezuzah. Although normally a synagogue does not require a mezuzah because it does not function as a dwelling area for any particular Jew, when the synagogue functions as a dwelling area

for the sexton of the synagogue, it does require a mezuzah. (11a2)

**4. The mezuzah of an individual must be checked twice every seven years and a public mezuzah must be checked only twice in the Yovel cycle.**

The mezuzah of an individual must be checked twice every seven years, but a public mezuzah only needs to be checked only twice in a Yovel cycle, which is twice every fifty years. The Chachamim were more lenient regarding a public mezuzah because regarding a shared responsibility, people are more lax and expect someone else to do the job. If it was too difficult to check a public mezuzah, no one would do it at all, so the Chachamim said that a public mezuzah only has to be checked once every twenty-five years. (11a2)

**5. When it is probable that one will get hurt, one will not necessarily be protected while performing a mitzvah.**

There was an incident where someone was checking mezuzos in the upper marketplace of Tzipori and a Roman officer saw him and fined him a thousand zuz because he suspected him of practicing witchcraft. Although there is a rule that one who is involved in a mitzvah is not harmed, it is different when there is likelihood that one can be harmed. In this case it was probable that one would be harmed because the king was looking for pretenses to accuse the Jews of wrongdoing.

Proof of this is when Shmuel was instructed by HaShem to anoint Dovid as king and Shmuel asked HaShem “*How can I go? If Shaul finds out, he will kill me.*” So HaShem said: “*take along a calf, and say ‘I have come to bring an offering to HaShem.’*” We see that Hashem concurred with Shmuel’s concern and HaShem instructed Shmuel to conceal his real mission from Shaul. This demonstrates that when real danger is a concern, one cannot rely on the protection of mitzvah performance. (11a2)

**6. A gate house, a portico and a gallery are exempt from the obligation of mezuzah.**

It is said *and you shall write them on the doorposts of your house and on your gates*. This teaches us that the gates of houses, gates of courtyards, gates of provinces, gates of cities, gates of stable, gates of chicken roosts, gates of a straw shed, gates of storehouses for wine or storehouses for oil all require a mezuzah. A gate house, a portico in front of a house or a gallery are exempt from mezuzah.

The reason for this is because it is said *your house*, which teaches us that there is only a requirement to affix a mezuzah when it is a structure similar to a house that is specifically used for dwelling purposes, whereas a gate house, a portico or a gallery are used as a passageway and not as dwelling areas. Since they are not similar to a house, they do not require a mezuzah. (11a4-11b1)

**7. There are six gates that are exempt from mezuzah.**



A Baraisa states that there are six gates that are exempt from a mezuzah. They are a storehouse for straw, a barn, a woodshed, a storage house, a Median gate i.e. a curved archway, a roofless gate i.e. a doorway that is completely open on top without lintel or roof, and a gate that is not ten handbreadths high. (11b1)

**8. There is a dispute whether a curved archway requires a mezuzah.**

Although the Baraisa stated that there are six gates that are exempt from a mezuzah and then the Baraisa listed seven, the Gemara explains that there is a dispute regarding a Median gate, which is a curved archway. Rabbi Meir maintains that a curved archway requires a mezuzah and the Chachamim maintain that such an archway is exempt from a mezuzah. Rabbi Meir and the Chachamim agree that if the sides of the archway are ten handbreadths high before they curve inward, the archway will require a mezuzah, because we can ignore the curved part, and the vertical sides that are ten handbreadths can be used as sideposts. (11b1-11b2)

**9. A synagogue, the house of a woman and a house that is owned by partners are obligated in a mezuzah.**

A synagogue, a house that is owned exclusively by a woman, and a house owned by partners require a mezuzah. One would have thought that since the Torah states *your house* in the masculine

tense, this would exclude the house of a woman. Similarly, *your house* in the singular form would exclude the house of partners or a synagogue which is owned collectively. For this reason we are taught that even these houses require a mezuzah.

The reason for this is because it is said regarding the reward for affixing a mezuzah *in order to increase your days and the days of your sons* etc. Do we say that only men who own homes independently need life, but women, and men who own houses in a partnership, do not need life? We certainly do not say such a thing, and the Torah is teaching us that the houses of women and the houses of partners also require a mezuzah. (11b2-11b3)

**10. A synagogue, a house owned by partners and the house of a woman are subject to the tumah of tzaraas.**

A synagogue, a house owned by partners, and the house of a woman are subject to the tumah of tzaraas. One would have thought that because it is said regarding tzaraas *and the one whom the house is his shall come* etc. the word *his* implies his and not hers, and his and not theirs. Therefore we are taught that this is not the case.

The reason for this ruling is because regarding tzaraas of the house it is said *and I will place a tzaraas plague in a house of the land of your inheritance*. Since the Torah states the word house in a generic sense, we learn that all houses are susceptible to tzaraas. (11b3)

## DAILY MASHAL

### *Mitzvos and danger*

The Gemara states that although we have a rule that one who is engaged in the performance of a mitzvah will not be harmed, the mitzvah will not necessarily protect one who is likely to be harmed.

What is the power of a mitzvah? Besides the great reward one receives in the next world for performing a mitzvah, apparently there is a reward in this world for mitzvah performance. That reward is manifest in HaShem protecting one who is engaged in a mitzvah.

According to Rabbi Chaim Volozhiner, when one performs a mitzvah, the mitzvah creates a halo which is reserved for the person in the World to Come. Yet, the Gemara in Sota teaches us that a sin can extinguish a mitzvah.

The Gemara implies that although a mitzvah protects the one performing the mitzvah, there can be forces that will negate the performance of the mitzvah. How does this occur, in light of the fact that the reward for the mitzvah is already reserved for the person in the World to Come?

Perhaps the idea is that a sin is considered to be dangerous, and although one is normally protected when performing the mitzvah, if he places himself in a dangerous situation, he may not be protected. Similarly, it is not enough for

one to perform a mitzvah and then assume that he will automatically receive the reward in the World to Come. One must always be on guard that the lurking dangers of sin should not come and upset his well performed mitzvah, as this will affect his share in the World to Come.